

Early English Text Society

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# Cursor Mundi

FOUR VERSIONS

EDITED BY

RICHARD MORRIS

PART III

*Published for*  
THE EARLY ENGLISH TEXT SOCIETY  
*by the*  
OXFORD UNIVERSITY PRESS  
LONDON NEW YORK TORONTO

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PART III

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**Original Series, No. 62**

1876 (reprinted 1966)

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# Cursor Mundi

A NORTHUMBRIAN POEM OF THE  
XIV<sup>TH</sup> CENTURY

EDITED FROM

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BY

RICHARD MORRIS

PART III

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WHEN JOSEPH WENT MERRY-MAKING, HE TOOK HIS SONS AND DAUGHTERS, MARY 721  
AND HER SISTER, AND JESUS WITH HIM ; THEY DID NOTHING WITHOUT JESUS.

A nedder sprent vte of þe sand,  
And stanged iame in his right hand.  
For he was hurt ful selli sare 12529  
Reuli gan he cri and rare,  
Blonand in a littill wap, [col. 1]  
þat al-mast bigan he to dip ; 12532  
For bitternes he dune hi[m] laid  
And ofte-syde, "wailewai !" he said,  
" Mi hand es stanged sare selli !"  
Quen *iesus* herd þis reuful cri  
þat þis wreche iames made, 12537  
Till him he 3ode widvten bade,  
And did he him nanoper gin  
Bot hent his hand and blev þar-in.  
Keland he made al hal his hand,  
And dede þe worm biside þai fand.

A nedder sprong out of þe sond  
And stong iame in his riȝt hond  
He was hurt selly sore  
Ruly he gan to crie & rore  
He swal so faste & wondirly  
þat almost bigon he for to dy  
For bitturmes down he him leide  
And ofte weileway he seide  
Myn hond is stongen bitturly  
Whenne *ihesu* herde his reuful cry  
þat þis wrecche Iames made  
To him he ȝede wiȝouten abade  
Dud he þere noon opere gyn  
But hent his hond & blew þerin  
So he made al hool his hond  
Deed bisyde þe worm þei fond

[*How the light of heaven shone on Jesus asleep.*]

A y quen ioseph was won to wend,  
Til ani waiting wid sum freind,  
His sunnes war ay wid him bone,  
Iame, ioseph, iude, and symiun. 12546  
wid him come als his doghters tua,  
Mari wid *iesus* come alsua,  
And wid hir mari cliophe,  
þat an was of þe sistris thre, 12550  
(For vr leued had sistris tuin,  
þat i sal sipin make of min).  
Quen þis meigne was gedrid samen,  
All þai wanted þair gastli gamene,  
Til þat *iesus* was comen in place  
To giue þaim blissing of his face,  
For ar þat he wid þaim war sett,  
Nouþir wild þai drine ne ett, 12558

¶ whenne Ioseph was wont to wende  
To gestenyng wiȝ any frende  
His sones went wiȝ him boun  
Iame Ioseph Iude & symeoun  
With him went als his douȝtres two  
Marye wiȝ *ihesus* coom also  
And wiȝ hir mary cleophe  
þat oon was of þo sistres þre  
Two sistres had oure lady we fynde  
As we shul aftir make mynde  
whenne þis meyne was gedered samen  
Alle hem wantud goostly gamen  
Til *ihesu* was comen in place  
To ȝiue him blessing of his face  
Ar he wiȝ hem were set in sete  
wolde þei nouþer drynke nor ete

Ne brek pair brede, ne tast pair mes  
Til he war cummen til pair des,  
And til him-seluen war on stad  
And wit beniscun pair badd, 12562  
And if he war fra hame pair tide,  
Til pair he com all suld pair bide.  
And quen he suld to manscip ga,  
Maria, Iosep, his breper al sua,—  
Iosep suns i neuend pair ar,— 12567  
All pair felascip him bar.  
pair men held hijs lijf dai and night  
Befor pair als a candel bright, 12570  
pair him luued and doted ai,  
And quer he sleped, night or dai,  
pair clernes self o godds light  
Schan on him, na sun sa bright.  
pair soth it es als i yow sai, [col. 2]  
We find on-slep pair her he lai. 12576

ne breke pair brede ne tast pair mese  
til he ware commyn vn-to pair dese  
& tille him-seluen ware on stad.  
& wiþ his benisoun ham alle bad.  
& if he ware fra ham pair tide.  
til atte he come alle sulde bide.  
& quen he sulde to manshepe ga.  
mari Ioseph his breper al-squa.  
& Ioseph sones I. neuened þou are.  
alle pair felawshepe him bare.  
he helde pair life day & niȝt.  
als hit ware a candel briȝt.  
þes men him loued & douted ay  
& queper he slepped niȝt or day.  
pair clernes euer of goddis liȝt.  
shane on him na sunne sa briȝt.  
[<sup>1</sup>The sothe yt is as I you say  
We ffynd on slepe he lay] [<sup>1</sup> From Land  
MS. 416.]

how ihesus disputed wiþ pair doc-  
tours.

¶ pair are pair barn-hedes pair i tald  
Dun ar he was tuelue yeir alld ;  
Bot nu o sum pair sal yee here 12579  
He did quen he was of tuelue yere,  
Als lucas vs sais pair gospelere,  
pair wittnes lel es wont at bere. 12582  
In ierusalem, pair hei cite,  
At a fest was a gret semble,  
All pair godmen com pair dai,  
Maria and iosep war not a-wai, 12586  
pair frendes wit pair pider soght,  
And yong iesum wit pair pair broght.  
Ai quils þis fest was lastand,  
In pair tun war pair duelland. 12590

COTTON

þer ar pair barnehede pair I. talde  
done or he was xij. ȝere alde.  
[<sup>1</sup>Now of som shulle ye here  
Done when he was of xij yere]  
as luke vs sais pair gospeler  
pair witnes nane bot lele wille bere  
In ierusalem atte pair hey cite.  
atte a feste was grete semble.  
al godemen come pair day.  
mary & Ioseph was noȝt a-way.  
pair frendis wiþ ham þidder soȝt.  
& ȝonge ihesu wiþ ham pair broȝt.  
¶ ay quilest þis feste was lastande  
in þis toun ware pair dwelland.

FAIRFAX



THESE THINGS WERE DONE BEFORE JESUS WAS 12. WHEN HE WAS 12, LUKE TELLS 723  
US THERE WAS A FEAST IN JERUSALEM, TO WHICH JOSEPH, MARY, AND JESUS WENT.

Ne breke pair bred, ne tast þar mes,  
Til he war comen to þair des,  
And till him seluen war on stadd  
And wid benisun þaim badd, 12562  
And if he war fra hame þat tide,  
Till þat he come all suld þai bide.  
And quen he suld to metschip ga,  
Mari and ioseph, his breþir alsua,—  
Ioseph suns I neuend 3u are,— 12567  
Alle þai felauschip him bare.  
¹þir men helde he lijf dai and night,  
Bifor þaim als a candel bright, <sup>[1185, bk, col. 1]</sup>  
þai him leued and duted ay, 12571  
And quare he slepe, night or day,  
þe clerenes self of goddes light  
Schane on him, na sunne so bright.  
þe soth it es als i 3u say,  
we find þat here on-slepe he lay. 12576

³Ny breke her breed nor mes taste  
Til he were to hem comen in haste  
And til he were among hem lad  
And wiþ benesoun hem bad <sup>[3 leaf 78, bk]</sup>  
If he were fro home þat tide  
Til he coom al shulde abide  
whenne he shulde to meteschip go  
Marie Ioseph his breþer also  
Iosephis sones as I seide ore  
Alle felowshiþe him bore  
þe folke him helde day & nyȝt  
Bifore hem as a candel briȝt  
þei him loued & douted ay  
And where he slepte nyȝt or day  
þe clerenes of goddes liȝt  
Shone on him no sonne so briȝt  
þe soþe hit is as I 3ou say  
we fynde on slepe he lay

[*Christ disputes with the Doctors in the Temple.*]

þir² er his barnhedes þat i tald  
Done er he was tuelue ȝere ald;  
Bot nu of sum þan sal ȝe here  
He did quen he was o tuelue ȝere,  
Als luca vs sais, þe godspeller, 12581  
þat witnes lele es wont to bere.  
In ierusalem, þat hij cite, <sup>[2 MS. has Sir]</sup>  
At a fest was gret semble,  
Alle þe god men come þat day, 12585  
Mari and ioseph war noght a-way,  
þair freindes wid þaim þider soght,  
And ȝung iesus wid þaim þai broght.  
Ay quilis þis feste it was lastand  
In þe tune war þai deuelland. 12590

¶ Mony are his childehedes I of tolde  
Done ar he were twelue ȝeer olde  
Now of somme shul ȝe here  
Done whenne he was of twelue ȝere  
As luk seiþ vs þe gospelsere  
þat trewe witenes is wont to bere  
In ierusalem þat heȝe cite  
At a feest was greet semble  
Alle þe gode men coom þat day  
Marie & Ioseph were not away  
Her frendes wiþ hem þider souȝt  
ȝong ihesu wiþ hem þei brouȝt  
Whil þis feest was lastonde  
Euer were þei þere dwellonde

Quen it was don, hamward þai went,  
 For-gat iesum wit-vten tent, 12592  
 For at þe vte-cuming o þe yatte  
 He turnd again, þai him for-gat ;  
 Vn-to þe Iues scole he yede,  
 And loked on bokes o þair lede,  
 Desputand tuix þaim he satt, 12597  
 And þai him asked mani-quat.  
 All þat in þe scole war stadd,  
 For ferli of his wiit war madd  
 O þis child þat was sa yung, 12601  
 Gain his resun had naman tung.  
 Wit þe gret maisters þer he bade  
 Til maria had hir iorne made, 12604  
 þan at þe first on him thought sco,  
 Bot sco wist neuer quat for to do.  
 Vnquemli was þai can him quain,  
 Ioseph and maria turnd a-gain 12608  
 To seke him, þare his freindes wit,  
 Ouer all a-bute þan in þar kyth ;  
 Sua lang a-bute þan had mari gan  
 þat weri was sco bath lith and ban,  
 And þar-for right na ferli war, 12613  
 þof þat hir hert war gloppend sar.  
 Sco com vn-til a scole gangand,  
 A gret gadiring þar-in sco fand  
 O þe maisters o þe lagh, 12617  
 Wit þaim iesum seo sittand sagh,  
 þe best maisters o þe tun  
 He gaf þaim rede all resun. 12620  
 þan said his moder til him þus, <sup>[leaf 70,</sup>  
 "Leue sun, qui has þou gloppend hus ? <sup>col. 1]</sup>  
 þi fader and i has mani wais  
 Soght þe abute this thre dais 12624  
 Wit heui hert and druppand chere.  
 Qui did þou þus mi leif and dere ?"

COTTON

quen hit was done hamward þai went  
 & to ihesu toke nane entent.  
 for atte þe outecommig' of þe zate.  
 he turned a-gayne þai him for-gate  
 vn-to þe iewes scole he zede.  
 & lokid on bokis of þaire lede.  
 desputande with þe maistres he satte  
 & þai him asked many quat.  
 alle þat in þat scole was stad.  
 þe best clerkis ware maste mad.  
 of þis childe þat was so 3onge.  
 agayne his resoun had na man tong'  
 wiþ þe maistris þus he bade.  
 til mari had hir iournay made.  
 þen atte first on him þo3t ho.  
 bot ho wiste neuer quat for to do.  
 bot certis hit is no3t to layne.  
 Ioseph & mari went a-gayne.  
 to seke him þare his frendis wiþ.  
 ouer alle a-boute ham in þaire kip.  
 ¶ Squa lange a-boute had mari gane.  
 þat wiry was ho liþ & bane.  
 & þar-fore ri3t na ferli ware.  
 if hir hert ware gloppened sare.  
 ho come in-tille a scole gangande  
 a grete geddering' þer-in ho fande.  
 of grete maistris of þat lagh.  
 & wiþ ham setande ihesus ho sagh.  
 þe best maister of alle þat toun.  
 he ham ansquared wiþ gode resoun.  
 ¶ þen saide his moder til him þus  
 leue sone quy has þou gloppened vs.  
 þi fader & I. as many way.  
 so3t þe a-boute þis lange day.  
 wiþ heuy hert & droupande chere.  
 quy dide þou þus my sone dere.

FAIRFAX

SHE LOOKED ABOUT, WEARY AND FRIGHTENED, TILL SHE FOUND HIM SITTING 725  
WITH A GATHERING OF THE BEST MASTERS OF THE TOWN ; SHE REPROACHED HIM.

Quen it was done hame þai went,  
And forȝat *iesus* wiðvten tent, 12592  
For at þe vtecoming of þe ȝate,  
He turned again, þai him forȝate.  
vnto þe juus folk he ȝede,  
And loked on bokes of þair lede,  
Desputand tuix þaim he satt, 12597  
And þai him ansuerd maniquatt.  
Alle þat in þat folk war stadd,  
For farli of his wit war madd,  
Of þis child þat was sua ȝoung 12601  
Again his resun had naman tong.  
wið þe grete maistris þus he badd  
Till mari had hir iornai made, 12604  
þan at þe frist on him toȝht scho,  
Bot wist scho neuer quat to do. [col. 2]  
¹vnqueinteli was þai gun him quaine,  
Ioseph and mari þaim turned againe  
To sek him, þar his freindes wið,  
Ouer-alle aboute þaim in þat kid.  
Sua lang a-boute had mari gane 12611  
þat weri was scho, lith and bane,  
And þar-of na ferli if it ware,  
If hir hert was glopēd sare. 12614  
Scho come into a skole gangand,  
A gret gedering þar-in scho fand  
Of maistris of þair lawe,  
wið þaim scho *iesus* sittand sawe,  
þe best maistris of þat tune, 12619  
He gaue þaim all redi resune.  
þan said his moder til him þus,  
“Leue sun, qui has þu glopēd vs?  
þi fader and i has mani waies  
Soght þe abute þir thre dais, 12624  
wið droupand hert and sari chere.  
Qui did þu þus, mi lef and dere?”

GÖTTINGEN

Whenne hit was done hoom þei went  
And forȝat *ihsu* wiþouten tent  
At þe out comyng of þe gate  
He turned aȝeyn þei him forȝate  
Vnto þe iewes folke he ȝede  
And loked on bokes of her lede  
Disputyng among hem he sat  
And þei him vnswered mony what  
Alle þat in þat folke were stad  
For wondir of his wit were mad  
Of þis childe þat was so ȝonge  
Aȝeyn his resoun had no mon tonge  
Among his maistris þus was he ay  
Til mary had made hir iournay  
þenne furst on him þouȝte sho  
But wist she neuer what to do  
þei hem biþouȝte in certeyne  
Ioseph & marye turned aȝeyne  
To seke him þere his frendes wiþ  
Ouer al aboute in þat kip  
So longe had marye aboute gone  
þat wery was she lippe & bone  
And him she dred wondir sore  
And was aferde in hert þe more  
¶ Into þe scole she coom goonde  
And greet gederynge þer in fonde  
Of wise maistris of þat lawe  
Wiþ hem sittyng *ihsu* she sawe  
þe beste maistris of þat toun  
He ȝaf hem alle redi resoun  
His modir seide to him þus  
leue son why hastou fered vs  
þi fadir & I mony wayes  
han þe souȝte þese þre dayes  
Wiþ heuy hert & droupenyng chere  
Whi didestou þus leof & dere

TRINITY



726 "I MUST DO MY FATHER'S WORK," BUT NO ONE UNDERSTOOD JESUS. HE  
OBEYED HIS FATHER AND MOTHER. MARY KEPT HIS SAYINGS IN HER HEART.

"Moder," he said, "qui soght yee me?  
And *quar*-for suld yee murnand be?  
Ne wat ye nedings most i do 12629  
þe thing þat falles mi fader to."  
Bot *quat* he wit þis wordes ment,  
Graithli wist þai noght þe entent.  
Fra þan be-gan to spring þe fame  
O iesu, þan he went him hame, 12634  
And bar him als a barn in dute,  
Til fader and moder vnderlute;  
*Quar* þai wald ledde him, was fullet.  
þai went þam þan to nazareth, 12638  
And þat þai comaund wald or bide  
Wit-vten ani strif he dide.  
In hert his moder stil hild ai  
Al þat seo herd him do or sai; 12642  
He wex in wijt als was his will,  
þat moght naman him find wit ill,  
For fild he was wit hali gast.  
In nazareth þai soiurnd mast, 12646  
Ai to iesu was cummen neir  
Vn to þe eild of thritte yeur,  
[ . . . . .  
. . . . .  
. . . . .  
. . . . . *no gap in the MS.*]  
þan him thoght þe time þat he  
On cristen lai suld baptist be, 12654  
Wit cristen lagh þe trouth suld spred  
*Quar*-of hir-after yee sal here rede.  
For ar i þar-of tel bigin  
I sal yow mare tell of his kin, 12658

¶ moder he saide quy soght 3e me.  
& *quar*-fore sulde 3e mournande be.  
for nede wayes I. moste do.  
þe þing þat fallis my fader to.  
bot *quat* he wiþ þis worde ment  
þai knew nozt certayne his entent.  
¶ fra þen be-gan to spring þe fame  
of ihesu dedis & his name.  
& went ham hame wiþ-uten doute.  
many had wonder of him a-boute.  
quidder þai walde him lede was fuleth  
þai went ham. in-to nazareth.  
& *quat* þai comande walde or bidde.  
wiþ-uten any strife he didde.  
¶ In hert his moder ful helde ay.  
alle atte ho herde him do or say.  
he wex in witte riht as in wille  
mizt neuer man him ouer-take wiþ il.  
for filled he was wiþ hali gaste.  
in nazareth þai soiourned maste.  
ay til ihesu was commyn nere.  
in-to þe elde of xxx. 3ere.  
& many meruayles þer he did.  
þat ware knawen to many & kidde.  
alle I. haue na tome to telle  
for-quy I. sulde ta lange dwelle.  
þen him þuzt þat time atte he. [1258, bk]  
in cristen lai walde baptist be.  
wiþ cristen lagh þe traup suld sprede.  
þer-of here-after salle I. 3ou rede.  
bot or I. þar-of telle be-gynne.  
I salle 3ou mare telle of his kyn.

þe kinradin of saint Anne. & hir  
þre housbandis.

For *quen* þat ioachim was dede  
Anna wit hir freindes rede, 12660

COTTON

**Q**uen þat Ioachim was dede.  
anna wiþ hir frendis rede.

FAIRFAX



“Moder,” he said, “qui soght 3e me?  
And quarfor suld 3e mornand be?  
Ne wate 3e nedewais most i do 12629  
þe thing þat fallis mi fader to.”  
Bot quat he wid þir wordes ment,  
Graithli wist þai noght þe entent.  
Fra þan of *iesus* sprang þe fame, 12633  
And wid his moder he went hame,  
And bar him als a child in doute,  
Till fader and moder vnþerloute ;  
Quar þai wold lede him, was ful eth.  
þai went þaim þan to nazareth, 12638  
And all þat euer þai wold him bidd  
widvten ani strijf he it didd.  
In hert his moder still held ay 12641  
Alle þat scho herd him do or say.  
He wex in wit, als was his wille,  
þat might na man him find wid ille,  
For fild he was wid þe hali gast. <sup>[lf 86,  
col. 1]</sup>  
In nazareth þai soiorned mast, 12646  
It to *iesus* was comen nere  
vnto þe elde of thritt[i] 3ere,  
[ . . . . .  
. . . . .  
. . . . .  
. . . . . no gap in the MS.]  
þan him toght þe time þat he  
In cristen lay wold baptist be, 12654  
wid cristen law þe trouth suld sprede,  
þar-of here-after sal i rede.  
Bot ar i þar-of telle bigin,  
I sal 3ou telle mare of his kin. 12658

He seide modir whi souzt 3e me  
Wherefore shulde ye mournyng be  
Wite 3e not þat I most do  
þing þat falleþ my fadir to  
What he of þese wordes ment  
þei wist not fully þe entent  
Fro þenne of *ihesu* sprong þe nome  
Wip his modir he went home  
And bar him as a childe in doute  
To fadir & modir for to loute  
How þei wolde lede him was ful eep  
þei went þenne in to nazareth  
Al þat euer þei wolde him bid <sup>[leaf 79]</sup>  
Wipouten any strif he did  
In hert stille helde his modir ay  
Al þat she herde him do or say  
He wex in witt as was his wille  
Mizt no mon him fynde wip ille  
Filde was he wip þe holy goost  
In nazareth he soiourned moost  
Til *ihesu* was comen nere  
To þe elde of þritty 3ere  
[ . . . . .  
. . . . .  
. . . . .  
. . . . . no gap in the MS.]  
þenne him pouzte tyme þat he  
In cristen lay wolde baptized be  
wip cristen lawe þe troupe to sprede  
þerof her aftir shul we rede  
But ar I þerof to telle bigynne  
I shal 3ou telle more of his kynne

[The Progeny of Saint Anne and her three Husbands.]

FOR quen þat ioachim was dede,  
Anna wid hir freindes rede  
GÖTTINGEN

¶ whenne þat Ioachim was dede  
Anna wip hir frendes rede  
TRINITY

728 WHEN JOACHIM [MARY'S FATHER] DIED, ANNA MARRIED CLEOPHAS; THEY HAD A DAUGHTER MARY, WHO HAD TWO SONS, JOSEPH, AND JAMES, CALLED JESUS' BROTHER.

Was giuen til a-noþer husband, 12661  
 A man ful dughti o þat land,  
 Cleophas it was his nam,  
 Bath riche o god dede and o fam.  
 Wit hir he son a doghter gatt,  
 þat maria als hir sister hatt; 12666  
 A man in mariage hir tok,  
 Hight alpheus, als sais þe bok.  
 Tua suns wit hir had alpheus,  
 þat war iosep and iacobus. 12670  
 þis iacob þat i tell of yow, [col. 2]  
 Was cald þe broþer of iesu,  
 Iesu broþer cald was he  
 For sibred wirschip and bu[n]te.  
 Ontinkel was him wit faciun, 12675  
 And was o gret religiun,  
 Hali liue he ladd al-wais.  
 Fra he was born, þe stori sais 12678  
 He dranc neuer cisar ne wine,  
 Ne wered neuer clath o line,  
 Ne fless he ne ete of al and al,  
 Ne fined neuer o drightin call. 12682  
 Sua haunted he on knes to lij,  
 And for to prai sua Iþenli,  
 þat hes knes war bolnd sua  
 þat he ne mocht vnnethes ga. 12686  
 Sipe come þe time men wend  
 He was þat crist þat suld be send.  
 þis ilk iacob þat i of tell,  
 Als he stod a dai to spell, 12690  
 In ierusalem was he slan,  
 To paradis his saul tan.  
 ¶ Quen he was ded, þis cleophas,  
 Was anna giuen to salomas; 12694  
 Sco was wit barn and bar in hi  
 A maiden þat þai cald mari.

COTTON

was spoused til a-noþer housbande.  
 a duhti man an of þe lande.  
 cleophas was his name.  
 baþ riche of godes<sup>1</sup> & of fame. [1 first  
 gode  
 dedis]  
 wiþ hir radli a doghter he gatte.  
 þat mari as hir suster hatte.  
 ¶ A man in mariage hir toke.  
 alpheus hiht squa says þis boke.  
 twa sones wiþ hir had alpheus.  
 to name had þai Ioseph Iacobus.  
 þis Iacob as I. telle hit zou.  
 was calde þe broþer of ihesu.  
 ¶ ihesu broþer calde was he.  
 for sibberadyn & grete bounte.  
 [ . . . . .  
 . no gap in Fairfax & Laud MSS.]  
 hali life he led al-ways  
 fra he was borne þe story sais.  
 he drank neuer ciser ne wine  
 ne vsed na clapis made of line.  
 ne flesshe he ete of al & alle.  
 ne fined neuer on god to calle.  
 ¶ Squa haunted he on knes to ly.  
 & for to pray squa Iþenly.  
 þat his knes ware bolnd squa  
 þat he muht vnneþes ga. [2 from Laud  
 MS. 416]  
 [2 After come that Tyme men wend  
 he were that Cryste þat shuld be send]  
 þis ilk Iacob þat I. of telle.  
 als he stode a day to spelle  
 In ierusalem was he slayn  
 his saule to paradis was tane.  
 Sone offer died þis cleophas.  
 þen spoused anna salomas.  
 ho was wiþ barn & bare in hy.  
 a mayden childe at heht mary.

FAIRFAX

was geuen till a-no<sup>per</sup> hosbande,  
 A dought[i] man of þat land, 12662  
 Cleophas it was his name,  
 Riche of gode dede and fame.  
 Sone wid hir a doghtir he gat,  
 þat mari als hir sister hat; 12666  
 A man in mariage heir toke,<sup>1</sup> [MS. take]  
 Alpheus hightl, als sais þe boke.  
 Tua suns had wid hir alpheus,  
 þat was ioseph and iacobus. 12670  
 þis iacob, þat i tell of nu,  
 was cald þe broþer of iesu,  
 Iesus broþer cald was he,  
 For sibred worschip and bunte. 12674  
 Ontinkel till him was wid facune,  
 And was als of gret religiune,  
 Hali lijf he lede all wais.  
 Fra he was born, þe stori sais, 12678  
 He dranc neuer sider ne wine,  
 Ne neuer werd clath of line,  
 Ne flesse he ette of all and alle,  
 Ne fined neuer on drightin to calle.  
 Sua hauntand he on knes to lij, 12683  
 [And for to prai sua Iþenli,]  
 þat his kneis war bolned sua  
 þat vnethes might he ga.  
 Sipe come þe time men wend, 12687  
<sup>2</sup>He war þat crist þat suld be sende.  
 þis ilk iacob þat i of telle, [2 col. 2]  
 als he stod a dai to spelle,  
 In ierusalem was he slane, 12691  
 To paradis his saul was tane.  
 Quen he was dede, þis cleophas,  
 was anna giuen to salomas,  
 Scho wex wid child and bar in hij  
 A maiden child, þai caid mari, 12696

Was 3yuen to ano<sup>per</sup> husbonde  
 A douzty man of þat londe  
 Cleophas was his name  
 Riche of good dede & fame  
 Soone wiþ hir a douzter he gat  
 þat marye as hir sister hat  
 A mon in mariage hir toke  
 Alpheus het as seiþ þe boke  
 Two sones bi hir had alpheus  
 þat was Ioseph & Iacobus  
 þat iacob þat I tell of now  
 Was called þe broþer of Ihesu  
 Ihesu broþer called was he  
 For sibrede worshepe & beaute  
 [ . . . . .  
 . . . . . *no gap in the MS.*]  
 holy lif he lad alweyes  
 Fro he was born þe story seyes  
 He dronk neuer cidre ne wyn  
 Ne neuer wered clooþ of lyn  
 Flesshe ete neuer of al & alle  
 he fyned neuer god to calle  
 him þouzte him self neuer very  
 On god on knees for to cry  
 His knees þerof were bollen so  
 þat vnneþes miȝte he go  
 Aftir coom þat tyme men wende  
 He were þat crist þat shulde be sende  
 þis ilke Iacob þat I of telle  
 As he stood on a day to spelle  
 In ierusalem was he slone  
 his soule anoon to heuen dud gone  
 ¶ whenne he was deed þis cleophas  
 Anna was 3yuen to salomas  
 She wex wiþ childe & bar in hize  
 A mayden childe hett marie

Sco was giuen to zebedei, 12697  
A dughti gom o galilee,  
Of hir war born god childer tuai,  
þe mikel Iam þat es to sai,  
þe quilk king herod did to sla. 12701  
þa toþer broþer o þir tua  
Was sent Ion, þe wangelist,  
þat wel was lued wit iesu crist  
For his mikel dughti-hede. 12705  
And for he liued in maiden-hede,  
All þe appostells he ouer-past,  
Thoru his maiden-hed stedfast,  
In felascip was he iesu neist 12709  
And lai in slepe a-pon his breist,  
And sagh þe priuetis in heuen,  
Wel maa þan man can neuen.  
¶ O þis reckining na mar her nu,  
Bot o Iohn baptist and o iesu, 12714  
þe sext eild for to bring in place.  
Quen drichtin gan to sprad his grace  
Til his aun choslings treu, [1f 70, bk, col. 1]  
þe testament bigan he neu, 12718  
Quar-of sant iohn was messagere  
þat had of halines na peer.  
He come be-for wit his baner,  
þe cristen lagh man forto lere, 12722  
For sant iohn com als baneur  
Befor þat hali sauueur.  
For in þis hali Ion time  
Was lagh bigun neu of baptim. 12726  
He taght man first for-sak þair sinn,  
And sua þair baptime to begin,  
Thoru quilk we sal to heuen com  
Quen we o þis werld es nom,  
If we leli vr lijf will lede, 12731  
And we at ending to crist vs bede.

COTTON

ho was giuen to zebedee.  
a duȝti man of galilee.  
of hir was borne childer tway.  
to name Iam. an had I. say.  
þe quilk king herode dide to sla  
þe toþer broþer of þa twa.  
was seint Ioĥn þe ewangeliste  
þat was squa loued wiþ ihesu criste  
for his mykil duti-hede.  
& for he liued in mayden-hede.  
al þe apostoles he ouer-past  
þorou his mayden-hede stedefast.  
¶ In felawshepe was he ihesu next.  
& lay & slepped on his brest.  
& sagh þe priuetis in heyuen.  
wele mare þen any man can neyuen  
Of þis rekkening na mare now.  
Of Ioĥn baptist & of ihesu  
þe sexte elde to bring in place.  
quen god come to sprede his grace  
til his awen tholing trew.  
þe testament be-gan he new.  
quar-of saynt Ioĥn was messenger.  
þat had of halynes na pere.  
he come be-fore wiþ his banere  
þe cristen man lagh for to lere.  
for saynt Ioĥn come as baniour  
be-for þat haly sauuiour.  
¶ for in þis haly Iohanes time.  
was lagh be-gunnyn of baptime.  
he tazt men first for-sake þaire syn.  
& squa þaire baptem to be-gyn.  
þorou quilk we sal til heuen come.  
wiþ þe grace of goddes dome  
If we lelly our life wil lede.  
& atte ending til criste take hede

FAIRFAX

WHEN GOD BEGAN TO SPREAD HIS GRACE JOHN BAPTIST WAS HIS MESSENGER, 731  
THE BANNER OF THE SAVIOUR. HE TAUGHT MEN TO FORSAKE SIN AND BE BAPTIZED.

And scho was giuen to zebede, 12697  
A dughti man of galile.  
Of hir was born gode childer tuai,  
þe mekil iame, þat es to sai,  
þe quilk king herodes did to sla ;  
þe toþer broþer of þir tua 12702  
was saint iohn, þe wangelist,  
þat was sua louued wid *iesus* crist  
For his mekil dughti hede,  
And for he liued in maiden hede.  
Alle þe apostlis he ouerpast, 12707  
Thoru his maidenhed sted-fast ;  
In felauschip was he *iesus* neist,  
And lai and slep apon his breist,  
And sau þe priuities of heuen, 12711  
wele ma þan ani man can neuen.  
Of þis rekning na mare nu,  
Bot of iħon þe baptist a[n]d of *Iesu*,  
þe sex eld forto bring in place. 12715  
Quen drightin gan spede his grace  
Til his auen choslinges treu,  
þe testament bigan he neu,  
Quarof Saint ion was messenger,  
þat of halines had na pere. 12720  
He come bifor wid his baner,  
þe cristin lau man forto lere,  
For saint iohn come als baner  
Bi-for þat hali sauueour.  
For in þis hali iħons time 12725  
was lau bigunnen of bapttime. <sup>[If 86, bk,  
col. 1]</sup>  
He taght men first forsake þair sine,  
And sua þair bapttime to bigine,  
Thoru quilk we sal to heuen cum,  
Quen we of þis world es num, 12730  
If we vr lijf leli will lede,  
And at þe ending to crist vs bede.

GÖTTINGEN

She was ȝyuen to zebedee  
A douȝty man of galilee  
Of hir were born gode childre twey  
Muchel Iame þat is to sey  
Whiche kyng heroude dud to slo  
þe toþer broþer of þese two  
Was seynt Ion þe euangelist  
þat wel was loued wiþ ihesu crist  
For his muchel douȝty dede  
And for he lyued in maydenhede  
Alle þe apostles he hem past  
þourȝe his maydenhede studfast  
In felowshipe was he *ihesus* nest  
And lay & slepte on his brest  
And say þe priuetees ful euen  
Moo þen any mon con neuen  
¶ Of þis no more but opere here  
Of Ion baptist & *ihesu* dere  
þe sixte elde to bringe in place  
Whenne þat god wol sprede his grace  
To his owne chosen trewe  
þe testament bigon he newe  
Wherof seint Ion was messangere  
þat of holynes had no pere  
Wiþ his banere he coom bifore  
To teche þe lawe of cristen lore  
Ion as banerere of honour  
Coom þo bifore oure sauueour  
In tyme of holy Ion to mene <sup>[leaf 79, back]</sup>  
Was lawe bigonne of baptme  
he tauȝte men furste forsake synne  
And so her baptme to bigynne  
Bi whiche to heuen we shul come  
whenne we of þis world be nome  
If we oure lif truly lede  
And at þe endyng to *crist* vs bede

TRINITY



732 HERE IS A GENEALOGICAL TREE OF MARY'S FAMILY, SHOWING THAT JOSEPH AND MARY WERE BOTH DESCENDED FROM A MAN NAMED LEVI.

[<sup>1</sup>This tre that I here by-gynne 12733  
Ys alle set for mary kynne [<sup>1</sup> from Laud MS. 416]  
That men may know wytterly  
Of Ioseph kynne & of mary  
ffor boþe of oon man they come  
That leuy hað sum-tyme to nome]  
Iesus bring vs til þat ending, 12739  
þar godd lauerd es of all thing!

Sala-tiel	zoro-babel	Abiut	Ella-chim	Azor	Sadoch
Eliud	Eliazar		and helim		Pante-ra
Parpantera	Ioachim	Mathan	Iacob		
	Ioeseh	maria	coniuges		

[ . . . . .  
. . . . .  
. . . . .  
. . . . .  
. . . . .  
. . . . .  
no gap in the MS.]

þis ilk tre I dede be-gyn. þe vj. elde.  
is alle sette for mary kyn. of þe  
þat ilkan may knaw weterly baptim  
of Ioseph kin & of mary of ihesu crist  
for þai come baþ of a man. be seint  
þat had leuy to his nam. Iohā.

[<sup>2</sup> . . . . . [<sup>2</sup>—<sup>3</sup> from Laud MS. 416]  
. . . . .  
. . . . .  
. . . . .  
. . . . .  
. . . . .

Thus leuy hað sonnys ij<sup>o</sup>  
Matan and pantera also  
Of mathan come Iacob of hym Ioseph  
That is þe nethirmost step  
Of that side no mo to telle is  
Of pantera come perpantera e-wis  
Of perpantera come ioachym  
And seint mary come of hym<sup>2</sup>]

[Of John the Baptist and Christ's Baptism.]

[I] Ohn ai be þe flum can duell,  
þe folk ful fair þar can he spell,  
In water baptised he al þaa 12754  
þat com til him baptis to ta.  
In baptising bath yong and ald  
Men soght til him, þan wex he bald,  
And for to here of his sermon 12758  
þat maniman broght to resun,  
And in-to gatte to gett þam mede,  
Bot hard it was his liue to lede!  
þe Iues tipand of him hard, 12762  
And of his far þat he wit fard,  
Ferli þam thoght hu he moght last,  
Wit sua gret trauail and fast, 12765

I hoan ay bi þe flume con dwell.  
þe folk ful faire con he spelle  
In water baptized alle þa  
þat come til him baptize to ta.  
in baptizing baþ þonge & alde  
þai sozt til him þen was he balde  
& for to here his sermoun  
þat many man brozt to resoun.  
& in-to gate to gete ham mede  
bot harde hit was his life to lede  
þe Iewes tipandes of him herde  
& of his fare þat he wiþ ferde.  
<sup>3</sup>¶ ferli ham þuzt atte he muzt laste  
wiþ sa grete trauaile and fast. [<sup>3</sup> leaf 59]

þis ilk tre þat i here bigin	12733	þis tre þat I here bigynne
Es alle sete for mari kin,		Is al set for mary kynne
þat ilk man mai witt witerli,		þat men may knowe witterly
Of ioseph kin and of mari ;		Of Ioseph kyn & of mary
For þai come bath of a man,		For boþe of o mon þei come
þat sir leui had to nam.	12738	þat leuy had som tyme to nome
Salatiel, Zorobabel, aliud, eliachim,		[ . . . . .
Azor, sadoch, achim, eliud, eleazar		. . . . .
siue leui, pater pantra, filius parpantra,		. . . . .
Achim, pater mathan, filius iacob,		. . . . .
Ioseph coniux, maria filia.	12743	. . . . . <i>no gap in the MS.</i> ]
þis leui had him sunnes tua,		þis leuy had sones two
Mathan and pantera,		Mathan & pantera also
Of mathan come iacob, of iacob ioseph,		Of Mathan coom Iacob of him Ioseph
þat es þe neþermast step.	12747	þat is þe neþermast step
Of þat side es to tell no ma,		Of þat side no mo to telle is
Bot of pantera come parpantera,		Of pantera coom parpantera I-wis
Of parpantra come ioachim,		Of perpantera coom Ioachim
And saint Mari come of him.	12751	And seynt Marie coom of him

[*Of John the Baptist and Christ's Baptism.*]

John ai bi þe flum gan duelle,	¶ Seynt Ion bi þe flum gon dwelle
þe folk ful fair þan gan he spell,	þe folke ful feire for to spelle
In water baptist he alle þa,	In watir baptized he alle þo
þat come til him baptim to ta.	þat wolde bapteme vndir go
12755	
In baptizing bath zung and ald	In baptizinge zonge & olde
Men soght til him, þen was he bald,	Men to him souzt & he was bolde
And forto here of his sarmune,	His prechyng & his sarmoun
þat mani man broght to resune,	Brouzt mony men to resoun
And into wai to gett þaim mede.	And in to weye to gete hem mede
Bot hard it was his lijf to lede !	But harde hit was his lif to lede
12761	
þe Iuus tipand of him herd,	þe iewes tiping of him herde
And of his fare þat he wid ferd,	And of his fare þat he wiþferde
[col. 2]	
Ferli þaim toght hu he might last,	Wondir hem þouzte þat he miȝt last
wid sua grete trauale and fast,	Wip so greet trauaile & fast
12765	

Sin he was o pair kin and kyth,  
 Quar-for wald he noght won þam wit.  
 Alsua þe maistris o þe lagh, 12768  
 Bituix þaim in þair comun sagh,  
 Thoght selcuth o þis baptising,  
 And said, " it es gret mistruing,  
 þis Ion þan sal vr lagh for-do, 12772  
 Bot we ne ta better tent þar-to.  
 Wijt we þan for quat resun  
 For sauueing of vr dampnacioun,  
 1 þat he now suilk baptizing mass?  
 And queþer þat he be messias 12777  
 þat þe folk abides sua, [1 col. 2]  
 To frelsen þaim vte of þar waa?  
 Helias or crist queþer es he,  
 þe soth ful gladli wald we se, 12781  
 Quer he es prophet þat sua lers."  
 Wit þis þai sent þair messageres  
 O þe wisest þat þai fand,  
 To bring fra iohn certan tipand.  
 þe messagers þat sua was sent, 12786  
 Til þe wildernes þai went,  
 Son quen þai war wit him mett,  
 Ful derworthli þan þai him grett.  
 þe wisest þat a-mang þam wer, 12790  
 His errand said on sli manere,  
 " Sir," he said, " we wald þe prai  
 þat þou þe soth nu wald vs sai,  
 Quat-kin man sal we call þe? 12794  
 And tell for-soth quat man þou be?  
 All þe folk of ierusalem  
 Thinc selcut gret to godd i tem  
 O þe baptim and oþer dedes, 12798  
 Of aner lijf þat þou here ledes.  
 Es þou helias halden til nu,  
 Crist or prophet, quam to bu? 12801

COTTON

sin he was of þaire kin & kip  
 quar-fore walde he noȝt wone ham with  
 for-quy þe maistres of þe lagh  
 in þaire comyng<sup>t</sup> alle þai sagh.  
 & meruailed of þaire baptizing<sup>t</sup>.  
 & saide hit is a grete mistrowning<sup>t</sup>.  
 þis Iohn he wille our lagh for-do.  
 bot we take better entent þer-to  
 wete we þan for quat resoun.  
 for sauing<sup>t</sup> of our dampnacioun  
 quy he suche baptizing mas.  
 & queþer he be messias.  
 & quy he þe folk bides squa.  
 & sais he clenses ham of wa.  
 helias or criste queþer he be  
 þe soþ ful gladli wete walde we.  
 queþer he be prophet atte þus leres  
 wiþ þis þai sende þaire messagers  
 of þe wisest atte þai fand.  
 to bring fra Iohn certayn tipande.  
 ¶ þe messagers þat squa was sent  
 to þe wildernes þai went  
 Sone quen þai ware wiþ him mett  
 wiþ hende wordes þai him grette  
 þe wisest þat amang ham were  
 saide his erved in faire manere.  
 ¶ Sir he saide we walde þe pray.  
 atte þou þe soþ walde vs say.  
 quatkin mon þou haldes þe.  
 I. pray þe sir þou telle hit me.  
 I am a messenger of ierusalem.  
 to wete þe soþ wiþ-oute stem.  
 of þi baptime & oþer dedis  
 of any life atte þou here ledis.  
 if þou be elias tel me now.  
 crist or prophete quat artow.

FAIRFAX



Sipen he was of þair kin and kith,  
 Quarfor he wold noght w[o]n þaim wid.  
 Alsua þe maistris of þe lau, 12768  
 Bituix þaim in þair comen saw,  
 þoght selcuth of þis baptizing,  
 And said, "it es gret mistrouuing,  
 þis iohn þat sal vr lau for-do, 12772  
 Bot we ne take better tent *him* to.  
 witt we þan for quat resune,  
 For sauuyng or for dampnaciune,  
 þat he nu suilk baptizing mas? 12776  
 And queþer þat he be messias  
 þat þe folk abides sua,  
 To blissen þaim vte of þair wa?  
 Elias or christ, queþer es he, 12780  
 þe soth ful fain witt wald we,  
 Queþer þat he es prophete þatsua lers."  
 wid þis þai sent þair messengeris  
 Of þe wisest þat þai fand, 12784  
 To bring fra ihon certain tipand.  
 þe messengeris þat sua was send,  
 To þe wildrenes þai wend,  
 Ful hendli þan þai him grett, 12788  
 Als tite als þai wid him met.  
 þe wisest þat amang þaim were  
 His erand said, on þis manere,  
 "Sir," he said, "we wold þe prai  
 þat þu þe soth wald vs sai, 12793  
 Quatkin man sal we cal þe?  
 Tell vs for soth quat man þu be.  
 Alle þe folk of ierusalem  
 Think ferli grete to godde.i teme,  
 Of þi baptime and of þi dedes, 12798  
 Of anerlijf þat þu here ledes.  
 Es þu elias halden to nu, [leaf 87, col. 1]  
 Crist or prophete, man to bou? 12801

Sip he was of her kin & kip  
 whi he wolde not won hem wip  
 þe maistris also of þe lawe  
 Bitwene hem in her comyn sawe  
 Had wondir of þis baptizing  
 And seide hit is greet mis trowyng  
 þis Ion shal oure lawe for do  
 But we take bettur tent þerto  
 we wol se for what resoun  
 For sauuyng or dampnacioun  
 þat he suche baptizing mas  
 And wheþer he be messias  
 þat þe folke abideþ so  
 To bringe hem out of woo  
 helye or crist wheþer is he  
 þe soþe fayn wite wolde we  
 Or he is prophete þat þus leres  
 Wip þis þei sent her messangeres  
 Of þe wisest þat þei fond  
 To bringe from Ion certeyn tipond  
 þe messangeres þus I sende  
 To þat wildernes þei wende  
 Ful hendely þenne þei him grett  
 Anoon as þei to gider mett  
 þe wisest þat among hem were  
 þe eronde seide on þis manere  
 Sir þei seide we wolde þe pray  
 þat þou þe soþe woldes vs say  
 What mon shul we calle þe  
 Telle vs what mon þou be  
 Alle folke of Ierusalemes londe  
 han wondir of þe to vndirstonde  
 Of þi baptime & of þi dedes  
 Of onlych lif þat þou here ledes  
 Art þou ouzt helye here now  
 Crist or prophete þat mon shulde bow

Queþer þou leues on þat lagh þat we?  
To send þam word þai praid þe. 12803  
O þe-self quat wil þou sai  
Vnto þe maisters o þe lai?"  
Blethli said þan Ion, *par-fai*,  
Wit-vten ani-kin de-lai, 12807  
"Mi breþer leif and mi freind,  
Yee sal gain to yur maisturs wend,  
And tell þam soth, o mi parti,  
Neþer am i crist ne yeitt heli, 12811  
Ne prophet sal naman me claim."  
"Quat þan sal we sai to þaim?"  
"A voice criand," he said, "ic hatt,  
In wastin biddand grait þe gate 12815  
[ . . . . .  
. . . . . *no gap in the MS.*]  
Again þe lauerd þat cummen es nu,  
Til him agh ilkman to bu; 12819  
þat lang was hight nu cummen he es,  
Of him i preche in wildernes;  
O *quam* i am noght worthe to  
Lese þe thuanges of his sco. 12823  
Lok yee graith him wel þe wai, <sup>[leaf 71,  
col. 1]</sup>  
For he es lauerd; þis sal yee sai."  
Suilk als Ion þaim said broght þai  
Answar to þe maisters o þe lai. 12827  
*Quen iesus* crist was cummen ner  
Vn-to þe eild o thritte yeur,  
þan him thoght þe time was cummen  
þat he wald baptim nummen. 12831  
He did him þan to flum iordan,  
þar he fand his cosin Ion,  
In wildernes bi him allan,  
Liuand bot wit godds lan. 12835  
*Quen Ihon* him sagh, als sais þe bok,  
For drednes ilk lim him quok,

COTTON

queþer liues þou on þe lagh as we.  
to sende ham worde þai pray hit þe  
of þi-self quat wiltow say  
vn-to þe maistres of our lay.  
¶ Iohn ansquared þes men vn-tille  
wiþ milde wordes & wiþ skille.  
my breþer lefe & my frende.  
3e salle a-gayne in message wende  
& telle ham soþ of my party.  
naup̃er am I. criste ne 3et ely.  
ne prophete sal 3e nane me clayme.  
quat sulde we þan til ham sayne.  
¶ A uoice criande he saide I. hatte.  
in waste wonande to graiþe þe gate  
[<sup>1</sup>Byddyng make redy þe gate  
Of the lord̃ hiest of state] <sup>[<sup>1</sup> from Land  
MS. 416]</sup>  
a-gayne þe lorde atte commyn is now.  
til him agh ilk man to bow.  
þat lange was hiȝt now commune is.  
of him I. preȝche in wildernes.  
to *quam* hit semys me noȝt to.  
make na likkenes bi-twix vs two.  
Loke 3e graiþe him wele þe way.  
he is þe lorde squa salle 3e say.  
þe same wordes atte Iohn dide say  
þai broȝt þe maistres of þaire lay.  
**Q**uen ihesus crist was commyn nere.  
in-to þe elde of xxx 3ere  
þen him þuȝt þe time was comme  
þat his baptime sulde be nomme.  
he did him þan to flume Iordan.  
þer he fande his cosin Iohn.  
In wildernes alle bi him ane  
liuande bot wiþ goddis lane.  
¶ quen Iohn him sagh als sais þe boke  
for dredenes. on ilk lime he quoke

FAIRFAX

'MAKE READY THE WAY FOR THE LORD,' WHOSE SHOES I AM NOT WORTHY TO 737  
 LOOSEN ; HE IS LORD : SAY THIS." JESUS CAME TO JOHN TO BE BAPTIZED.

Queþer þu liues suilk lai as we ?  
 To send þaim word þai prai it þe ;  
 Of þi-self quat will þu say 12804  
 vnto maistris of þe lay ?"

Blithli said iohn þan par-fai,  
 widvten anikin de-lay,  
 " Mi leue breþer and freind, 12808  
 3e sal gain to 3ur maistri wend  
 And tell þaim soth, on mj parti,  
 Nouþer am i crist ne 3eit heli, 12811  
 Ne prophete sal me no man claime."

" Quat þan sal we sai to þaime ?"  
 " A uoice criand," he said, " i hatt,  
 In wastin biddand graith þe gatt 12815  
 [ . . . . .  
 . . . . . no gap in the MS.]

Again þe lauerd þat comen es nu,  
 Till him au ilk man to bou ; 12819  
 þat lang was hight, nu comen es,  
 Of him i preche in wildrenes ;  
 Of quam i es noght worthi to  
 Louse þe thwanges of his scho. 12823  
 Loke ye grath him wele þe wai,  
 He es þe lauerd, sua sal 3e sai."  
 Suilt als iohan said broght þai  
 Answer to þe maistris of þe lai. 12827

**Q**ven iesus crist was comen ner  
 vnto þe eld of thritti 3ere,  
 þen him þoght þe time was cumin  
 þat he baptime wold haue nomin.  
 He did him þan to flum iordane,  
 þar he fand his cosine iohane, 12833  
 In wildrenes all bi him ane,  
 Liuand bot wid goddes lane.  
 Quen iohn him sau, als sais þe bok,  
 For drede ilk lim he quoke, 12837

Wheþer þou leue suche lay as we  
 To sende hem word þei preye þe  
 Of þi self what woltou say  
 Vnto maistris of þe lay  
 Gladly þenre seide Ion  
 I shal 3ou telle soone anoon  
 Mi leue breþer & my frende  
 A3eyn to 3oure maistris 3e wende  
 And telle hem soþ on my partie [1880]  
 Nouþer am I crist ny 3it helie  
 Ny prophete 3e me not calle  
 What shul we sey þenre to hem alle  
 A vois crynge in desert  
 So I hett al apert  
 Biddyng make redy þe gate  
 Of þe lord he3est of state  
 A3ein þe lord þat comen is now  
 To him owe vche mon to bow  
 þat longe was hett-now comen es  
 Of him I preche in wildernes  
 Of whom am I not worþi to  
 To louse þe þonges of his sho  
 And loke 3e make redy his way  
 He is þat lord so shal 3e say  
 Al holly Iones sawe  
 Brou3te þei to maistris of þe lawe  
 ¶ whenne ihesu crist was comen neer  
 To þe elde of þritty 3eer  
 He knew þe tyme come  
 þat he wolde haue bapteme nome  
 He wente him to flom iurdone  
 þere he fonde his cosyn Ione  
 Lyuyne þere al only  
 But bi goddes loue on hy  
 Whenne Ion him say as seiþ þe boke  
 For drede vche lym he quoke

And said þat all þaa fok moght here,  
 "þis es þe lamb wit-vten were, 12839  
 þe godds lamb, þan clenge sale  
 þis wreched werld fra sinful duale.  
 þof he me efter cummen be,  
 Lang was he made be-for me." 12843  
 To sant Ihon þan said iesu,  
 "Mi cosin dere and freind ar þou,  
 To baptis me i haf þe thoght."  
 "Baptis þe! na, dar i noght. 12847  
 I, caitif, quen come it me, [MS. þa]  
 þat i, mi lauerd, suld baptis þe?  
 Quar-for, for i am ful o sin,  
 And hider fledd fra al mi kin; 12851  
 A nedful wreche here am i hidd."  
 "þou sal do ihon, als i þe bidd,  
 And baptiz me, mi leif cosin."  
 "I dar noght negh þe, lauerd min!  
 Skil me thinc it war wel mare 12856  
 þat i of þe, lauerd, baptist ware."  
 "Thon, we most þe lai fulfill."  
 "Lauerd," he said, "nu, atte þi will."  
 [ . . . . .  
 . . *no gap in Cotton & Laud MSS.*]  
 Ihesus to þat water yode, 12862  
 And sant Ihon neghand him stode.  
 Quen he sagh iesu redi tift,  
 Quakand vp his hand he lift,  
 And þar him was vr lauerd crist  
 Of his aun seruand baptist. 12867  
 þar þe haligast him light,  
 In scap of douf he come wit flight,  
 And als he loked vp til heuen,  
 Open he sagh þe liftes seuen, 12871  
 [ . . . . .  
 . . . . . *no gap in the MS.*]

COTTON

& saide atte alle folk muȝt here.  
 þis is þe lambe wiȝ-uten were.  
 þe goddis lambe þat clense sale.  
 þis wrecched werlde fra sinful bale.  
 al if he ofter me commyn be.  
 ful lange he was be-for me.  
 ¶ To seint Ioħn þen saide ihesu  
 my cosyn dere & frende artow.  
 to baptize me I. haue þe soȝt  
 baptize þe ne dar I. noȝt.  
 he saide caytef I. halde me.  
 þat I. my lorde sulde baptize þe.  
 quar-fore. for I. am ful of synne.  
 & hidder fled fra al my kyn.  
 nedeful wrecche here am I. hidde.  
 þou sal do Ioħn as I. þe bidde.  
 & baptize me my leue cosyne  
 I. dar noȝt negħ þe lorde myne.  
 ihesus saide wiȝ-out nay.  
 I. wil be baptized þis ilk day.  
 Ioħn we wille þe lagħ fulfillle  
 lorde he saide now atte þi wille.  
 þou wate muche mare lorde þen me  
 wat is to do & quat salle be.  
 Ihesus in-to þe flume ȝode. [leaf 59, bk]  
 & sande Ioħn nerehand him stode  
 & quen he sagħ þat lorde grayde.  
 quakand on him his hande he layde  
 & þer-in was our lorde criste.  
 of his awen seruande baptiste.  
 & þer þe hali gaste liȝt.  
 In shap of dowue þat come wiȝ flȝt.  
 & als he loked vp til heyuen.  
 opyn he sagħ þe liftes .vij.  
 þe fader steyuen þer þorou brast.  
 als hit ware a thonner-blast.

FAIRFAX

And þat alle folk might here, 12838  
"þis es þat lamb widuten were,  
þat goddes lamb, þat clenge sale [col. 2]  
þis wretched werld fra sinful duale.  
þoght he me efter comen be, 12842  
Lang was he made forwid me"

To saint iohn þan said iesu,  
"Mi cosine dere and frend es þu,  
To baptiz me i haue þe soght." 12846  
"Baptiz lauerd þe! ne dar i noght.

I, caitef, queþen come it me  
þat i, mi lauerd, suld baptiz þe?  
Quarfor, for i am ful of sine, 12850  
And hider fledd fra alle mi kine;  
A nedeful wreche here am i hidd."

"þu sal þo, iohn, als i þe bidd,  
And baptiz me nu, leue cosine." 12854  
"I dar noght negh þe, lauerd mine;  
Skill me think it war wele mare  
þat i of þe, lauerd, baptized ware."  
"Iohn," he said, "we most þe laifulfill."  
"Lauerd," he said, "nu, at þi will."

[ . . . . .  
. . . . . no gap in the MS.]

Iesus into þat water 3ode, 12862  
And saint iohn nerehand him stode.  
Quen he sau iesus redi tift  
Quakand vp his hand he lift,  
And þare him was vr lauerd crist,  
Of his auen seruand baptist. 12867  
þare þe hali-gast him light  
In schapp of doune, þat come in flight;  
And, als he lokid vp till heuen,  
Opin he sau þe liftes seuen, 12871  
þe fader steuen þar thoru it brast,  
Right als it war a thonir blast,

GÖTTINGEN

And seide þat alle miȝten here  
Se þe lomb of god dere  
Se þe lomb þat clensen shale  
þis wrecched world ful of bale  
þouȝe he aftir me born be  
Longe was he biforn me  
¶ Ihesu seide to seint Ion  
Mi cosyn dere & frend anoon  
To baptise me I haue þe souȝt  
Baptise þe lord dar I nouȝt  
I caitif wheþen coom hit me  
þat I lord myn shulde baptise þe  
For I am lord ful of synne  
And hidur fled from al my kynne  
A nedeful wrecche here am I hid  
þou shal do Ion as I þe bid  
Baptize þou me leue cosyne  
I dar not touche þe lord myne  
Skil me þinkeþ hit were more  
þat I of þe baptized wore  
Ion he seide we mot lawe fulfille  
lord he seide now at þi wille

[ . . . . .  
. . . . . no gap in the MS.]

Ihesus into þat watir 3ode  
And seint Ion ny honde him stode  
whenne he say ihesu þere stonde  
Quakyng he lifte vp his honde  
þere was oure lord crist  
Of his owne seruauȝt baptist  
On him þe holy goost þenne liȝt  
In shap of doufe coom wiþ fliȝt  
As he loked vp to heuen  
Open he say þe cloudis seuen  
þe fadir steuen out hit brast  
As hit were a þonder blast

TRINITY



"þis es mi sun, leif and dere, [col. 2]  
 Al þis werld agh him to here." 12875  
 [¹In whome I haue as ye may sene  
 Euyr' wele apaid bene] [¹ from Laud MS. 416]  
 To-quils sant Ion his office did,  
 Serekin selcut was þar kid, 12879  
 þe hali strem o flum iordan  
 On aiper side stode still as stan.  
 Thre thinges man was sceud þar,  
 þe sun, þat mans bodi bar, 12883  
 þe voice, þat child þe fader kneu,  
 þe duue, þe haligast to sceu.  
 þe ald testament hir-wit nu slakes,  
 And sua þe neu bigining takes. 12887  
 ¶ A! Ion þi wirscip, quat sal i sai,  
 þat was þe sceud þat ilk dai,  
 Hu þat a costes þou was clene,  
 Thoru þi merite was it sene, 12891  
 Quen nan was worthier þan þou  
 Hand to lai on suete iesu,  
 To giue him þat hali sacrament,  
 þat al þis werld aght to ta tent.  
 Selcut was to thinc in breist, 12896  
 þe clere to baptis þe prist,  
 þe sun þe fader, þe kniht þe king,  
 þe scaper þat wrought al thing.  
 Bot moght it nangat þe witslip, 12900  
 þat he-self said o þi wirscip.  
 O blis þat he to þe puruaid,  
 Sli wittnesing he-self said,  
 "Amang all wiue suns," said he,  
 "þat euer was or euer sal be, 12905  
 A heier barn was neuer nan  
 O moder born þan þou iohan.  
 And þat es þan right na ferlik,  
 Quen godd self þe ches for slik; 12909

COTTON

þis is my sone my leue & dere.  
 alle þis werlde agh him to here.  
 [ . . . . .  
 . . . . . *no gap in the MS.* ]  
**T**o-quilis saynt Ioñn þis office did  
 serkin selcouþ was þer kid.  
 þe haly streme of flume Iordan.  
 on aiper side stode stille as stane.  
 iij. þingis in ane was standand þare  
 þe sone þat mannis bodi bare.  
 þe voice þat childe. þe fader knaw.  
 þe dowue þe haligaste to shaw.  
 þe ald testament now hir-wiþ slakis  
 & squa þe now be-gynnyng takis.  
**O**f Iones worshepe wil I. say.  
 þat shewed him was þat ilk day.  
 how of his life he was clene.  
 þorou his dedis hit was sene.  
 quat man was mare worthy þen þou.  
 hande to lay on squete Ihesu.  
 to gif him þat haly sacrement.  
 þat alle men agh to haue entent.  
 ¶ selcouþ is to þink in brest.  
 þe clerk to baptize þe prest.  
 þe sone þe fader þe kniȝt þe king.  
 als dide saynt Ioñn þe blessed þing.  
 þe worshepe þat Ihesus him saide.  
 hit may noȝt be in consail layde.  
 of blis þat he til him purueyde.  
 suche witnesing our lorde saide.  
 ¶ Amang alle wiues sones saide he  
 þat euer was or euer salle be.  
 a heyer barne was neuer none.  
 of moder borne þen was Seynt Ioñn  
 þat is na ferly be na wayes  
 quen our lorde him-seluen hit says.

FAIRFAX

“þis es mi sun leue and dere, 12874  
Alle þis world him aw to here.”  
[ . . . . .  
. . . . . *no gap in the MS.*]

þo-quiles saint iohn þis office did,  
Serekin selcuth was þar kidd, 12879  
þe holi strem of flum iordane  
On aeiper side stude still as stane.  
Thre þinges in an was sene þare, <sup>[1f 87, bk, col. 1]</sup>  
þe sun, þat mannes bodi bare,  
þe uoice, þat child þe fader knau,  
þe douue, þe hali gast to schau. 12885  
þe ald testament herewid slakes,  
And sua þe nu bigining takes.

**O**f iohn þi worschipp, quat sal I say,  
þat cheud was þat ilke day?  
Hu þat þu was of costes clene 12890  
Thoru þi merite was it sene,  
Quen nane was worthier þan þu  
Hand to lai on swete iesu,  
To giue him þat hali sacrament, 12894  
þat all þis worlde au to take tent!  
Selcuth it was to thinck *in* breist,  
þe klerk forto baptiz þe preist,  
þe sun þe fader, þe knight king, 12898  
þe schaft him þat wroght all þing.  
Bot might it nogat þe wit slipp  
þat he self said of þi worschipp,  
Of blis þat he to þe purvaid, 12902  
Sli witnesing he seluen said;  
“Ama[n]g all wiues sunnes,” said he,  
“þat euer was or euer sal be,  
A heier barn was neuer non 12906  
Of moder born, þan þu,<sup>1</sup> saint iohn.”  
And þar-of es right no farlik, <sup>[1 MS. þu7]</sup>  
Quen he-self þe wittnes for-slik, 12909

þis is my loued son so dere  
Al þis world him owe to here  
In whom I haue as þe may seen  
Euer wel a payed ben  
Whil seynt Ion þis offis did  
Dyuerse wondris þere were kid  
þe holy streme of flum iurdone  
On boþe side stood stille as stoon  
þre þingis in oon were sene þere  
þe son þat monnes body bere  
þe fadir vois þe childe þere knew  
þe holy doufe of vertu  
þe olde testament here slakeþ  
And þe newe bigynnyng takeþ  
**O**f þi worshepe Ion is to say  
þat shewed was ilke day  
Ion was of alle dedes clene  
þourþe þi merit was hit sene  
<sup>2</sup>Whenne noon so worþi was as þow  
To hondel good ihesu and bow <sup>[21f 80, bk]</sup>  
And 3af him þe holy sacrament  
þat al þis world owe to tent  
Merueile hit is to pinke in brest  
How shulde þe clerke baptise þe prest  
þe son þe fadir þe knyzt þe kyng  
He ordeyned þat made al þing  
But miȝte he neuer ouer slip  
þat him self seide of worship  
Of blis þat he to þe purueide  
Suche witnessyng him self seide  
Among alle wymmen sones seide he  
þat euer was or ȝitt shal be  
A gretter childe was neuer noon  
Of modir born þen þou seint ion  
[ . . . . .  
. . . *no gap in Trin. & Laud MSS.*]

Quen he þe chess als his lanter  
Be-for his face þe light to bere, 12911  
To taken ber of his cummi[n]g,  
Als baner befor þe king,  
Als bedel gais be-for iustis, 12914  
Als come þou be-for þat rihtwis.

Quen *iesus* had his baptem tan,  
He left ihon still bi flum iordan,  
Fra þan þe folk he wald him knau ;  
Bot ar he wild him fulli scau, 12919  
For yeitt a quille he wild a-bide,  
Til he had fasten his lententide.  
¹And þat wald he noght do apert,  
Bot yode in-to depe desert, <sup>[1 leaf 71, back, col. 1]</sup> 12924  
þar þe haligast him ledd,  
And fasted fourti dais vn-fedd,—  
Fourti night and fourti dais,  
þan hungred him þe stori sais.  
Thoru þe kind of his manhede, 12928  
þat fode of body has of nede,  
þe warlau wili has him soght,  
Faand he wald him if he moght,  
For it was sene he noght him kneu,  
Quen he be-gan do suilk a gleu. 12933  
For-þi he him wald cast wit sinn,  
To wait if he had part him in.  
þat derf o ded, þat fals traitur,  
Com for to faand his creatur ! 12937  
He duted noght him war na bote,  
Bot stode right be his lauerd fote,  
He sagh him hungri and for-fast,  
In glotoni he wend him cast, 12941  
And said til him, “i wat ar² þou  
Has fasted lang and hungres nu,

COTTON

[² read at]

for he him chese his launterne  
be-for his face þe liȝt to brenne.  
to takin bere of his *commyng*.  
as baner borne be-for þe king.  
als bedel gas be-for Iustise  
als come he be-for þat riȝt-wise.

how *ihesus* was temptid  
with þe feinde.

Quen *Ihesus* had his baptyme tane.  
he left Iohn atte þe flume Iordan.  
fra þan to folk he wille him knaw  
bot or he wille him ffully shaw.  
bot ȝet a quile he wille a-bide.  
til he haue fasted his lentyn-tide.  
& þat walde he noȝt do apert.  
bot ȝode him forþ in-to desert.  
¶ þer þe hali gaste him led.  
& fasted xl. dayes vn-fed.  
xl. niȝt & xl. dayes.  
þen hungred him þe story says.  
þorou kinde of his manhede  
þat fode of body has ay nede.  
¶ þe warlagh wyli has him soȝt.  
ouer-come him walde he if he muȝt.  
for hit was sene he noȝt him knew.  
quen he be-gan do suche a glew.  
for-þi he walde him taste wiþ syn.  
to wete if he had part him in.  
þat derfe of dede þat fals traytour  
come for to fande his creatour.  
he douted noȝt him ware na bote.  
bot stode riȝt bi his lordes fote.  
he sagh him hungri & forfast.  
In glotowny he wende him caste.  
¶ & saide til him I. wate atte þou.  
has fasted lange & hungres now.

FAIRFAX



Quen he þe ches als his lantern	He þe chees for þi lantern
Befor his face þe light to bern, 12911	Bifore his face þe liȝt to bern
To takin bere of his coming,	To go bifore his comyng
Als baneur bifor þe king,	As baner doþ bifore a kyng
Als bedel gas bifor iustis,	As baily goþ bifore Iustise
Als com þu bifor þat right-wis. 12915	So coom þou bifore þat riȝtwiſe

[*The Temptation.*]

Quen Iesus had his baptim tan,	whenne ihesus had bapteme vndigoon
He left iohn still bi flum iordane,	He lafte Ion stille bi flom iurdon
Fra þan to folk he will him knaw ;	For þo to folk he wolde him knowe
Bot er he wild him fulli schaw, 12919	But ar he wolde him fully showe
ȝeit a quile he wild a-bide, [col. 2]	ȝitt a while he wolde abide
Tille he had fastid his lentrin tide.	Til he had fasted lenten tide
And þat wald he noght do apert,	þat wolde he not don apert
Bot went in-to þe depe desert, 12923	But went into depe disert
þar þe hali gast him ledd,	þere þe holy goost him ledde
And fastid fourti dais vnfedd,—	he fasted fourty dayes vnfedde
Fourti night and fourti daijs,	Fourty nyȝt & fourty dayes
þan hungred him, þe stori sais. 12927	þenne hungrid him þe story sayes
Thoru þe kind of his manhede,	þourȝe þe kynde of his monhede
þat bodili fode has of nede,	þat of bodely fode had nede
þe warlou wili has him soght, 12930	þe enemy fend þo him souȝt
Faand he wold him if he moght.	Fonde him he wolde-if he mouȝt
For it was sene he noght him kneu,	Hit was sene he him not knew
Quen he began do suilk a gleu ;	Whenne he temptide þat lord trew
For-þi he wold him tast wid sin,	Fayn he wolde him taste wiþ synne
To witt if he had part him in. 12935	To wite if he hadde part þer Inne
þat derf of dede, þat fals traitur,	þat false deuel as I seide ere
Come forto faand his creatur !	Coom to assaie his makere þere
He douted him war na bote,	He had no doute wiþ him to mote
Bot stod right bi his lauerd fote,	But stood riȝt bi his lordis fote
He sau him hungri and forfast,	He say him hongry al for faste
In glotani he wend him cast, 12941	In glotenȝ he wolde him caste
And said tille him, “i wate þat þu	To him he seide I woot þat þow
Has fastid lang, and hungris nu,	Hast fasted longe & hongrest now

If þou be godd sun, bidd son, 12944  
 And gar þi comament be don,  
 Bidd þir stanes be bred to will,  
 And siþen mai þou ete þi fill ;"  
 þan said þe lauerd to þat fedd, 12948  
 "Man mai noght liue allan wit bred,  
 Bot wit word man liues elles  
 O godd, þat wit his muth he spellen."  
 [L]eft noght þe warlau sua his werr,  
 Bot herdili he yode him nerr, 12953  
 Qua herd euer best sua bald !  
 He hint his lauerd al in his wald,  
 In armes his, and tok his flight  
 To tun o ierusalem ful right, 12957  
 And sett him on þe hei pinion  
 O þe temple o þe tun.  
 "If þou be godds sun," said he,  
 "þus-gat sal i nu proue þe,  
 Hu bot lepe dun to þe grund, 12962  
 þat þi bodi be noght stund,  
 For writen it es, ' he sal þe send  
 Angels for to þe defend,  
 To ber þe tuix þair handes sua  
 Wit-vten hurt o fote or ta, 12967  
 Noþer to spurn on tre ne stan ;' [col. 2]  
 Do lepe, for dred thar þe haf nan."  
 þan said iesus, " þou aght to waand  
 þi godd þi lauerd for to faand." [chide,  
 ¶ Yeitt can þat chinche wit godd to  
 "Her sal þou," he said, "na langer bide,  
 Sum o þir ansuar sal þou sai, 12974  
 Ar I fra þe yitt part a-wai."  
 þat warlau him in armes hint,  
 And bar him forth wit-vten stint,  
 Apon þe heist fell he faand 12978  
 And þare he scaud him þe land,

COTTON

if þou be goddis sone. bid sone.  
 & make þi comaundement be done  
 bid þer stanis be brede atte wille  
 & siþen may þou ete þi fille.  
 ¶ þen saide our lorde to þat quede  
 man may nozt liue allane with brede  
 wiþ witte & wordes men liues ellis.  
 & wiþ goddis werk qua þer-with spellis  
 ¶ left nozt þe warlagh squa in were.  
 bot baldeli he ȝode him nere.  
 qua herde euer wikked best sa balde  
 he hent his lorde vp in his walde.  
 & þen wiþ him he toke his flizt.  
 vn-to ierusalem þe way ful rizt.  
 & sette him on þe heye pynoun  
 a-pon þe temple of þe toun.  
 if þou be god sone saide he. [leaf 60]  
 þus-gate proue sal I. now þe.  
 nozt bot lepe here to þe grounde  
 & þi body hale and sounde.  
 for writen hit is he sal þe sende  
 angels for to þe defende.  
 to bere þe twix þaire handes twa  
 wiþ-uten hurt of fote or ta.  
 nauþer to spurne on tree ne stane.  
 do lepe for drede thar þe haue nane  
 ¶ þen saide ihesus þe agh to wande  
 þi god þi lorde for to fande.  
 3ette oon þat chinche with him chide  
 here saltow na langer bide.  
 sum oþer ansquere saltow say.  
 or I. & þou depart a-way.  
 þat warlagh him in armis hint.  
 & bare him forþ wiþ-uten stint  
 a-pon þe hiest felle he fande  
 & shewed him þer alle þe lande.

FAIRFAX

If þu be goddes sun, bidd sone, 12944  
 And gere þi comandment bi done,  
 Bidd þir stanis be bred to will,  
 And siþen mai þu ete þi fill."  
 þan said þe lauerd to þe fede, 12948  
 "Man mai noght liue allane wid brede,  
 Bot wid þe word man liues ellis  
 Of god, þat wid his muth he spellis."  
 Left noght þe warlou sua his were,  
 Bot hardli he ȝode him nere, 12953  
 Qua herd euer beist sua bald !  
 He hint his lauerd all in wald  
 In his armis, and toke his flight  
 To tune of ierusalem ful right, 12957  
 1 And sett him on þe hei pingnion,  
 On þe temple of þe tun. [1 leaf 88, col. 1]  
 "If þu be goddes sun," said he,  
 "þus-gat sal i proue nu þe, 12961  
 Hu bot lepe nu done to þe grund,  
 þat þi bodi be noght stund ;  
 For written it es, 'he sal þe send  
 Angelis forto þe defend, 12965  
 To bere þe tuix þair handis sua  
 witvten hurt of fote or ta,  
 Nouþer to spurn on tre ne stane.'  
 Do lepe, for drede thar þe haue nane."  
 þan said *iesus*, "þu au to waand,  
 þi god þi lauerd forto fand." 12971  
 ¶ ȝeit gun þatchinche wid him to chide,  
 And said, "here sal þu no langer bide,  
 Sum oþer ansuer sal þu say,  
 Ar i fra þe ȝeit part away." 12975  
 þat warlou him in armis hint  
 And bar him forth, widvten stint,  
 Apon þe heiest fell he fand, 12978  
 And þar he scheud him all þe land,

If þou be goddes sone  
 Make þi bidding to be done  
 þat þese stones be breed to wille  
 And siþen may þou ete þi fille  
 To þat fende seide god anone  
 Men lyueþ not bi breed one  
 But bi goddes word also  
 þat of his mouþ to men shal go  
 ¶ þis fend laste not his werre  
 But dodily he ȝede him nerre  
 Who wist euer þeef so bolde  
 He hent his lord in his wolde  
 In his armes & toke his flizte  
 To þe toun of ierusalem riȝte  
 On an heȝe pinnacle he set him doun  
 Of þe temple in þat toun  
 If þou be goddes son seide he  
 þus shal I assaie now þe  
 Leep doun now to þe grounde  
 And kepe þi bodi hool & sounde  
 For writen hit is he shal þe sende  
 Aungels þe for to defende  
 To kepe þe in her hondes two  
 Wiþouten hurte of foot or to  
 Nouþer to hurte on tre nor stone  
 Do lepe drede þar þe haue none  
 Ihesu seide þe ouȝte to wonde  
 þi god þi lord for to fonde  
 ¶ ȝit gon þat þeef more to chide  
 And seide here shaltou not abide  
 Somme oþere vnsware shaltou say [181]  
 Ar I passe from þe away  
 þe fend him in armes hynt  
 And bare him forþ wiþouten stint  
 Vpon þe heȝest hil he fonde  
 And þere shewed him al þe londe

Ilk king-rik and als cite	12980	ilk kingdome & ilk cite.
Ouer-al þe werld þat þai moght se.		ouer alle þe werlde þai muȝt se
"Nou seis þou noght," said þat felun,		¶ ne sese þou noȝt saide þat feloun
"Al þis werld, bath tur and tun ?		al þis werlde baȝ tour & toun.
þe kinges all ar at mi fai,	12984	þe kingis alle ar atte my fay.
And thoru mi will all reng þai,		& þorou my wille alle regne þai.
And al i giue þam þe fra nu		& alle I. gif ham þe fra now.
If þou to me wil knel and bu.		if þou to me wille knele & bow
Ne þe nu bird haf right na dute	12988	me þink þe ne haȝt haue na doute
For to be-cum mine vnder-lute."		for tille be myne vnderloute.
Iesus þan said, "na langer		¶ Ihesus saide na langer here.
Mai i nu þi wicked wordes ber,		may I. þi wikked <sup>1</sup> worde bere
Fle sathanas, wit-vten duell,	12992	ga þi gatis wiȝ-ouen dwelle
For written it es in bok o spell,		for writen hit is in boke of spelle
'þi lauerd þou aght to fot at fall,		þi lorde agh þou to fote atte fal
And wirseip wit þi mightes all."		& worshepe wiȝ þine miȝttis alle.
þe warlau left him fra þat tide,	12996	þe warlagh laȝt him fra þat tide.
Durst he noght gain his biding bide,		durst he þer na langer a-bide.
His angels come his seruiss till,		his angel come his seruise tille.
And duellid wit him at his will.		& dwelled wiȝ him atte his wille
¶ Leue we him a littel quille	13000	¶ leue we him a litel quyle
And turn we to sant Iohn vr still,		& turne we to saynt Iohn stile.

[*The Death of John the Baptist.*]

Hu herod king him did o lijf,		how herode king <sup>1</sup> him dide of life
For luue of his broþer wijf ;—		for þe loue of his broþer wife.
Bot þis was not he, yee sal tru,	13004	bot noȝt þat herode hit was a-now
þat slogh þe childer for iesu,		þat slogh þe childer for squete ihesu
Bot was a-noþer þat sua hatt ;—		hit was a-noþer atte squa hatte.
Of his thre suns þat he gatt		of þre breþer .I. salle telle quat
þe formast hight a[r]chelaus,	13008	þe formast hiȝt archilaus.
Als þat þe stori telles vs,		for squa þe story tellis vs
þat renged efter his fader lijf ;		þat regned efter his fader life.
þe toþeir philipp had spused wijf		his broþer philip had a wife <sup>2</sup>
þat had to nam herodias ;	13012	þat had to name herodias.
And herod þe thrid broþer was.		& herodes þe þrid broþer was.

COTTON

FAIRFAX

[<sup>2</sup> This line in the margin, and a line crossed through, viz. & sone efter spoused a wife.]

THE DEVIL LEFT HIM AND ANGELS CAME. WE NOW SPEAK OF JOHN, HOW HEROD 747  
KILLED HIM,—NOT THE HEROD THAT SLEW THE CHILDREN, BUT ONE OF HIS SONS.

Ilk kingrike and als cite	12980	Eueruche kyngdome & vche cite
Ouer-all þe worlde þat þai might se.		Ouer al þe world þei miȝte se
“Ne seis þu noght,” said þe felune,		Sestou not seide þat feloun
“All þis werld, bath ture and tune?		Al þis world tour & toun
þe kinges all er at mi fay,	12984	þe kynges alle are at my fey
And at mi will all regn þai,		And at my wille regne þei
And alle i giue þe þaim fra nu,		Alle I ȝyue hem to þe now
If þu to me will knele and bou.		If þou knelyng wolt me bow
Ne þe bird haue right na doute,	12988	þe ouȝte not to haue in doute
For to bicum mine vnderlout.”		For to be myn vndirloute
Ihesus þan said, “nu na langer		Ihesus seide no lengere
Mai i þi wiked wordis ber,		May I þi wickede wordis bere
Fle sattan! widvten duell,	12992	Fle sathan wiþouten dwelle
For writen it es in bok of spell,		For writen hit is in book of spelle
‘þi lauerd au þu to fote fall,		þi lord owe þou to fote falle
And worschip wid þi mightes alle.’”		And worshipe wiþ þi miȝtes alle
þe warlau left him fra þat tide, [col. 2]		þe fend fley anoon þat tyde
Durst he noght gain his biddi[n]g bide,		Durst he no lenger his biddying bide
His angelis come his seru is tille, 12998		his au[n]gels coom at his wille
And duellid wid him at his wille.		And serued him : as hit was skille
<b>L</b> Eue we nu <i>iesus</i> a litil quile,		<b>L</b> eue we <i>ihesus</i> a litil while [stile
And turn we to saint iohn vrstile,		And turne we to seynt Ion oure

[*The Death of John the Baptist.*]

Hu herod king him did of liue,		How heroude kyng him dud of lyue
For þe loue of his broder wiue;—13003		For loue of his broþer wyue
Bot noght þat herodes, ȝe sal trou,		But not þat heroude wite ȝe wele
þat slou þe childer for iesu,		þat slowȝe þe childer of israele
Bot was anoþer þat sua hatt ;—		But anoþer þat so hat
Of his thre sunnes þat he gatt		Of þre sones þat he gat
þe formast hight archelaus, 13008		þe formast het archelaus þus
Als þat stori tellis vs,		As þe story telleþ vs
þat regned eftir his faper liue ;		þat regned aftir his fadir lyue
þe toþer philipp had spousid wiue		þat oþer phelip spoused a wyue
þat had to name herodias ; 13012		þat had to name herodias
And herods þe thrid broder was.		Heroudes þe þridde broþer was



¶ þis herod, þof als it es redd, <sup>[leaf 72,  
col. 1]</sup>  
Bath he luued sant Ion and dred,  
And gladli herkend his sermun, 13016  
Bot he did a gret vn-resiun,  
And vnkendnes kidd ful rjf,  
He reft his broþer philipp his wijf;  
þis wijf þat herodias hight 13020  
Mikel sco did again þe right.  
¶ Quen Ion herd þat it was sua,  
Wite yee for-soth him was ful wa,  
And for to tell þat fule fame, 13024  
He com right to herods hame,  
Vte of desert þar he was in,  
He com to snaip þe king sinn.  
Befor his baruns euer-ilkan, 13028  
He for-bedd him þat womman,  
And tald him þar-for mani skill,  
þat naman aght it thol ne dill.  
Herodias herd þis forbod, 13032  
And wend to part fra king herod,  
In hir hert ney<sup>1</sup> wald sco wede,  
For-qui his wordes war to dred.  
Sco wist þat righ[t]wis was his sau,  
Moght noght suffer na gain-sau, 13037  
On oþer side was hir ful wa, <sup>[MS. nex]</sup>  
If sco suld part king herod fra;  
Sco cried and mad ful mikel dole,  
Als sco þat was a neber fole. 13041  
Sco had a doghter of filip geten,  
Hir wickednes bes neuer forgotten,  
Of hir nam es na force to tell, 13044  
For sco es knaun þar-wit in hell,  
For thoru hir was sant Iohan,  
Als i sal tell youu, siþen slan.  
Til king herod said sant Iohan, 13048  
“Do wai fra þe yon wicked womman.

COTTON

þis herodes als hit is redde.  
baþ he loued seint Ioħn & dred.  
& gladli herkened his sarmoun.  
bot he dide a grete tresoun.  
an vnkindenes kid ful rife.  
he reft his broþer philip his wife.  
þis wife þat herodias hiȝt  
& þat was mykil a-gayne þe riȝt  
¶ quen saynt Ioħn herde hit squa.  
wete ȝe wele him was ful wa.  
& for to felle þat foule fame.  
he come til herodis in hame.  
out of þe desert þer he was in.  
he come to shew him his syn.  
be-for his barones euer-ilkan.  
he for-bede him þat womman.  
& talde him þer-of many skyle  
atte na man miȝt ham dyle.  
H erodias herde þis forbode.  
& wende to part fra king herode.  
In hir hert ney walde ho wede.  
for-quy his wordes ware to drede.  
ho wist atte riȝtwis was his sagħ  
& knew hit wele a-gayne þe lagħ.  
on oþer side he was ful wa.  
if ho sulde depart king herode fra.  
ho cried & made ful mykil dole.  
Als ho þat was a grete fole.  
¶ ho had a doghter of philip getyn.  
hir wikkednes bes neuer for-ȝetyn.  
of hir name kepe I. noȝt to telle.  
for ho is knawen þer-wiþ in helle.  
for þorou hir as I. sal sayne  
sone ofter was saynt Ioħn slayne  
¶ To king herode saide saynt Ioħn  
do way fra þe ȝone wikked wommon

FAIRFAX

HERODIAS GREW WILD AT HIS COMMAND TO PART FROM HEROD, SHE CRIED AND 749  
GRIEVED. SHE HAD A DAUGHTER (NO NEED TO TELL HER NAME, IT IS KNOWN IN HELL).

þis herodis king, als it es redd,  
Bath he leuued saint iohn, and dredd,  
And gladli herd his sarmoune, 13016  
Bot he did a gret vnresune,  
An vnkindnes kid ful rijf,  
He reft his broder philip his wijf,  
þis wif þat herodias hight; 13020  
Mekil he did agin þe right.

Quen seint iohn herede þat it was sua,  
witt 3e for-soth him was ful wa,  
And forto fell þat foule fame, 13024  
He come right to herods hame,  
vte of desert þat he was in,  
He come to snaipe þe king of sin.

Bifor his barounes euerilkane, 13028  
He forbedd him þat wommane,  
And tald him þare for man skill,  
þat no man au it thole no dell. 13031

Herodias herd þis forbote, <sup>[1 leaf 88, back, col. 1]</sup>  
And dred to part fra king herode,

1In hir hert neuer wald scho wede,  
Forqui his wordis was to drede. 13035  
Scho wist þat rightwis was his sau,  
And might noght suffere gainsau,  
On oper side was scho ful wa, 13038

If scho suld part king herodis fra.  
Scho crid and made ful mekil dole,  
Als scho þat was ane obber fole.

Scho had a doghtir of philip getin,  
Hir wickednes bes neuer forgetin,  
Of hir name es na force to tell, 13044  
For scho es knauen þar-wid in hell,  
For thoru hir was saint iohan,  
Als i sal sipen tell 3u, slane. 13047

To king herodis said saint iohan,  
“Do wai fra þe y[o]n þat wick woman;

GÖTTINGEN

þis heroudes kyng as hit is red  
Boþe he loued seynt Ion & dred  
And gladly herde his sarmoun  
But muche he dud a3eyn resoun  
vnkyndenes he kud ful rif  
He rafte philip his broþer his wif  
þe same þat herodias hi3t  
Muche he dud a3eyn þe ri3t  
Whenne Ion herde it was so  
Wite 3e wel he was ful wo  
And for to felle þat foule shome  
He coom to heroudis home  
Out of desert þat he was Inne  
He coom to blame þe kyng of synne  
Bifore his barouns euerychone  
He forbede him þat wommone  
And tolde him wherfore & why  
No mon shulde do so synfuly  
¶ Herodias herde þis tiping  
And drad to leue heroudes kyng  
In hir hert wolde she wede  
For whi his wordes were to drede  
She wist wel ri3twis was his sawe  
But of him wolde she stonde noon awe  
O opere side she was ful wo  
Lest she departed þe kyng fro  
She cried & made muchel dol  
As she þat was an ebber fol  
She had a dou3ter of philipp geten  
Hir wickednes beþ neuer for3eten  
Of hir name is no fors to telle  
Knownen she is þerby in helle  
[ . . . . .  
. . . no gap in Trin. & Laud MSS.]  
To kyng heroude seide seynt Ion  
Do wey fro þe þis wicked wommon

TRINITY

pou luues hir yaa<sup>1</sup> again þi liue, 13050  
And pou sco es þi broþer wijf  
þat pou agh not to haf be lau [rea-i ma]  
If pou war radd for godds au. 13053  
For i dred bot pou ne bite þi sake,  
pou sal noght dei wit-vten wrake."  
"Do wai, Iohn, qui sais pou sua?  
To þi desert i red pou ga, 13057  
Stil i red pou hald þe þare,  
And o þis mater speke namar.  
Leue herodias yeitt wil i noght, [col. 2]  
þat pou has said der sal it be boght;  
I luue hir mar þan ani thing." 13062  
"þat es again al right, sir king!  
þi broþer wijf fra him to reue,  
I rede be-time þat pou hir leue." 13065  
¶ "Iohn, ouer mikel has pou spoken,  
And þat sal noght be al vn-wroken,  
For pou sal in mi presun lii,  
Ful dere sal pou þi wordes bij." 13069  
Herodias him hated to ded,  
þai prisund him al thoru hir rede,  
þar did herod him to cast  
For to mak him al a-gast, 13073  
To sla him was he noght iz will,  
Bot for þat wicked wijf to still;  
For hir to wreth he dred ful sare,  
Als he þat nathing luued mare. 13077  
His disciplis him com to se,  
þe king þam lete haf fre entre,  
þai fand him in þat prisun depe,  
Moght þai noght þan for-ber to wepe.  
Iohn bigan at þam to wijt 13082  
Quer iesus crist, his lauerd, yeitt  
Bigan wit werckes him to kipe?  
For þar-of wald he be ful blithe. 13085

COTTON

pou louis hir mare þan þi life.  
& 3et is ho þi broþer wife.  
þat pou agh nozt to haue with lagh  
if pou of god stode any agh.  
& bot pou of suche dedis slake.  
pou wil nozt dey wiþ-outen wrak'  
<sup>2</sup> Do way Iohn quy says pou squa.  
to þi desert I. rede þe ga.  
stille I. rede pou halde þe þare. [1160, bk]  
& of þis mater speke na mare.  
leue herodias wil I. nozt  
þat pou has saide sal dere be bozt.  
I loue hir mare þen ani þing.  
þat is agaynes riȝt sir king.  
þi broþer wife fra him to reue  
I. rede be time atte pou hir leue  
¶ Iohn euer mykil has pou spokin  
& þat sal nozt be lange vn-wrokin  
pou salle in my prison. ly.  
to chasty þe of suche foly.  
herodias couet Iohn to dede  
put him to prisoun bi hir rede.  
þer dide herode him to be  
to make him ferde þus þoȝt he.  
to sle him was he nozt in wille  
bot make þat wikked wife be stille  
for hir to wrap him dred sare  
als he þat na-þing loued mare.  
his disciplis come him to se.  
þe king ham lete haue free entre.  
þai fand him in þat prisoun depe  
muȝt þai nozt þen for-ber to wepe  
¶ Iohn be-gan atte ham to asse.  
quere ihesu criste his lorde wasse.  
& be-ganne his werkis to kipe  
& þar-of was he wonder blipe

FAIRFAX



“JOHN, YOU HAVE SAID TOO MUCH, GO TO PRISON.” HERODIAS HATED HIM, 751  
 BUT HEROD DID NOT MEAN TO KILL HIM. HIS DISCIPLES CAME TO SEE HIM.

þu loues hir mekil again þe lijf,  
 And þou es scho þi broder wijf  
 þat þu au noght haue wid lau 13052  
 If þu war radd for goddes au.  
 I drede if þu ne bete þi sake,  
 þu sal noght dei widvten wrake.”  
 “Do wai, iohn, qui sais þu sua?  
 To þi desert i rede þu ga, 13057  
 Stille i rede þu halde þe þar,  
 And of þis mater spek na mar.  
 Leue herodias 3eit will i noght,  
 þat þu has said dere bes boght; 13061  
 I luue hir mare þan ani þing.”  
 “þat es a-gain þe right, sir king!  
 þi broþer wif fra him to reue,  
 I rede bi-time þat þu hir leue.” 13065  
 “Iohn, ouer mekil has þu spokin,  
 And þat sal noght be vnwrokin,  
 For þu sal in mj presun lij,  
 Ful dere sal þu þir wordis bij.” 13069  
 Herodias him hatid to dede,  
 þai prisuned iohn thoru hir rede,  
 þar did Herodis him to cast [col. 2]  
 For to make him all agast, 13073  
 To sla him was he noght in will,  
 Bot for þat wickid wijf to still;  
 For hir to wreth he dred ful sare,  
 Als he þat na-thing leued mare. 13077  
 His descipulis come him to se,  
 þe king þaim lete haue fre entre,  
 þai fand him in þat presun dep,  
 Might þai noght forber to wep. 13081  
 Iohn bigan at þaim to witt  
 Queþir iesus crist, our lauerd, 3eitt  
 Bigan wid wordis him to kith?  
 For þar-of wold he be ful blith. 13085

GÖTTINGEN

þou louest hir muche a3eynes þi lif  
 And 3itt is she þi broþer wif  
 whom þou shuldes not haue with lawe  
 If þou dreddes goddes awe  
 I drede but þou soone bete þi sake  
 þou de3est not wiþouten wrake  
 Dowey Ion whi saistou so [leaf 81, back]  
 To þi desert I rede þou go  
 Stille I rede þou holde þe þore  
 And of þis matere to speke no more  
 For leue hir 3itt wol I nou3t  
 þat þou hast seide beþ dere bou3t  
 I loue hir more þen any þing  
 þat is moost a3eyn þe kyng  
 þi broþer wif fro him to reue  
 I rede bi tyme 3itt þou hir leue  
 He seide Ion to muche is spoken  
 And þat shal not be vnwroken  
 þou shalt in mi prisoun lie  
 And þese wordis dere abie  
 Herodias hated him to dede  
 þei prisounde him bi her rede  
 In prisoun heroudes dud him cast  
 For to make him agast  
 To sle him was he not in wille  
 But þat wicked wommon to stille  
 Hir to wrappe he dred sore  
 For he loued no þing more  
 his discipulis coom him to se  
 þe kyng hem lete haue fre entre  
 þei fonde him in þat prisoun depe  
 Mi3t þei not forbere to wepe  
 Ion asked & wolde witt  
 Wheþer iesu crist oure lord 3itt  
 Bigon wiþ wordis him to kipe  
 For þerof wolde he be ful blipe

TRINITY

“Breþer,” he said, “mi dere and freinde,  
Nu yee sal mine erand wend, 13087  
Til þat gret lauerding iesu  
Sais him als i sai to yow,  
On mild maner sais your errand,  
For-getes noght, bot vnderstand.  
Yee ask him if he be þat gom 13092  
þat for man sauuete suld com,  
If it be he, hu lang siþe,  
Sal he him hide and not kiþe?  
Or his word he send vs þan 13096  
Queþer we sal bide a-noþer man?”  
þai laght þair leue, and went fra Iohn,  
And com þar iesus was fulson, 13099  
þai said, “sire, Iohn þe greting sendes,  
þat he in hard prisun lendes,  
And askes if þou he be þat sale  
Boru þe bunden folk o bale.”  
“I am he,” he said, “parfai! 13104  
And yee sal gre him wel and sai,  
Messels er hale, cripels gas right, <sup>[leaf 72, back, col. 1]</sup>  
þe def has hering, blind hassight,  
And þat man sal for-blisced be 13108  
þe quilk him sclanders noght for me.”  
[ . . . . .  
. . . *no gap in Cotton & Laud MSS.*]  
¶ þir disciplis tok þair ansuar 13112  
And lueli to sant Ion it bar;  
Wit iesu þai left mikel folk þan,  
And he to ta[l]k wit þaim bigan, 13115  
And bad þaim als to hald þam still  
Til þat he hadd þam said his will.  
“God men,” he said, “quatman yod yee  
Vnto þe wildernes to se?  
Wend yee þar þe rede to find 13120  
þat heildes waifand wit þe wind?

COTTON

my breþer dere & my frende  
now 3e salle myne erande wende  
to þat grete lording iesu.  
& says him as I say 3ou.  
of mylde maner sais 3oure erande  
for-getis no3t bot vnderstande  
3e aske him if he be þat gome.  
to saue mankinde atte sal come.  
if hit be he how lange siþe.  
salle he him hide & no3t kiþe.  
or his worde he sende vs þan.  
queþer we salle bide a-noþer man.  
¶ þai la3t þaire leue & went fra Ioħn  
& come þer Ihesus was fulle sone.  
& saide saynt Ioħn þe gretyng sendis  
þer he in harde prisoun lendis.  
& askis if þou be he atte sale  
borou þe bundyn folk of bale  
I am he! he saide parfai.  
and 3e salle grete him wele & say  
mesels ar hale criplis gas ri3t  
þe defe has hering þe blinde si3t  
& þat man salle vn-blessed be  
þe quilk trawes no3t in me.  
& bid him suffre & bere blame.  
to io3y salle turne al his shame.  
¶ þer disciplis toke þaire ansquare.  
& loueli to seint Ioħn hit bare.  
wiþ iesu þai la3t mykil folc þan.  
& he to talk wiþ ham be-gan  
& bad ham alle to halde ham stille  
til he had ham saide his wille  
& þer he preyched wiþ solempnite  
of þing þat was & 3et sulde be.  
alle may we no3t telle in rime.  
for hit walde aske to lange time.

FAIRFAX

And he said, "mi breþer leue and frend,  
 Nu 3e sal mi erand wend, 13087  
 To þat gret lauerding iesu  
 Sais him als i sai to 3u,  
 On mild maner sais 3our erand,  
 Forgetes noght, bot vnþerstand.  
 3e ask him if he be þat gome 13092  
 þat for man sauuete sal come,  
 If hit be he, hu lang sith  
 Sal he him hide and noght kith?  
 Oupir his word he send vs þan 13096  
 Queþir we sal bide a-noþer man?"  
 Þai tok pair leue, & went fra iohn,  
 And [com] þar iesus was ful son,  
 "Sir," þai said, "iohn þe greting sendis,  
 þar he in hard presun le[n]gis, 13101  
 Askes if þu be he þat sale  
 Louse þe bunden folk of bale."  
 "I am he," he said, "par fay! 13104  
 And 3e sal grete him well and say,  
 Meseles er hal, crepelis gas right,  
 Def has hering, þe blind has sight,  
 And þat man sal blissed be 13108  
 De quilk him sklandris noght in me."  
 [ . . . . .  
 . . . . . no gap in the MS.]  
 Þir disciplis toke pair answer <sup>[leaf 89,  
 col. 1]</sup>  
 And luueli to saint iohn it ber; 13113  
 wid iesus mekil folk left þai þan,  
 And he to take þaim wid bigan,  
 And badd þaim all hald þaim stille  
 Till he had þaim said his wille. 13117  
 ¶ "God men," he said, "quat man 3ode  
 vnto þe wildrenes to se? [3<sup>e</sup>  
 wend 3e þar þe rede to find 13120  
 þat heildis waifand wid þe wind?

He seide my breþere leue frende  
 Now shul 3e on myn eronde wende  
 To ihesu þat lordyng now  
 And seiþ him as I say to 3ow  
 On meke manere sey 3oure eronde  
 Forzetþ not but vndirstonde  
 Aske him if he be þat gome  
 þat mon to saue now is come  
 If hit be he how longe siþe  
 Shal he him hide & not kiþe  
 Or bidde him sende vs word þon  
 wheþer we shul bide anoþer mon  
 þei toke leue & from Ion went  
 And coom þere ihesus was present  
 þei seide sir Ion þe greteþ I was  
 þere he in harde prisoun is  
 And askeþ if þou be he þat shale  
 Louse þe bounden folk of bale  
 3e I am he he seide parfey  
 3e shul grete him wel & sey  
 Meseles are hole & crupels go riȝt  
 Deefe han herynge & blynde han siȝt  
 And þat mon shal blessed be  
 þat him selaundreþ not in me  
 [ . . . . .  
 . . . . . no gap in the MS.]  
 þus þei toke þis vnsware  
 And louely to seynt hit bere  
 Muche folke was wiþ ihesu þon  
 And he to take hem bigon  
 He bad hem alle holde hem stille  
 Til he had hem seide his wille  
 ¶ Gode men he seide what mon 3ede 3e  
 Into wildernes to se  
 Wende 3e þere a reod to fynde  
 þat heldeþ waynyng wiþ þe wynde

Or yee a man slogh cledd in silk?  
 Nai in kinges hus er suilk, 13123  
 Sais me *quam* þan yee soght þar,  
 Prophet? ya, for soth and mar,  
 þis es he o *quam* was redd  
 Langer ar he was born or bredd,  
 'I sal send for to puruai, 13128  
 An angel forwit þe þi wai."  
 ¶ Sant Ion al-wais in prisun lai,  
 Til it com on a fest dai,  
 þat king herod did for to call  
 þe barnage of his king-rik all; 13133  
 þis was þe dai als men has herd  
 þat he was born in to þis werld.  
 Quen all war sett and ete at esse  
 Bifor þis king in his palis, 13137  
 His broþer doghter, gent and smal,  
 Com þaim be-for al for to bale,  
 Baled wel and tumbel wit-al;  
 Alle wondred on hir in þat hall, 13141  
 For seo sa well her mister cuth,  
 Als þai hadd hir son in muth.  
 þan said þe king þat maiden til,  
 "Ask me quat thing þat þou will,  
 I sal þe it giue, wit-vten suik, 13146  
 þof þou ask half mi king-rike."  
 And badd hir ask *quat-sum* seo wald,  
 And sua he suld hir coiuenand hald.  
 "Sir king," seo said, "godd yeild it þe,  
 For þar-of will i consail me." 13151  
 To þe bure seo tok hir pas,  
 For to spek wit herodias.  
 "Moder," seo said, "*quakin* thing<sup>[col. 2]</sup>  
 Rede ye þat i ask þe king?" 13155  
 "And ha he hight þe at haf þi boun?"  
 "Ya." "ga þan and ask him son,

COTTON

[<sup>1</sup>Othir a man clad in silk' [<sup>1</sup>From Laud MS. 416]  
 In kyngges howsis ar' foundyn thilk'  
 Sey me what you sought thor'  
 Prophte ye for-sothe & mor'  
 This is he of whom was red'  
 long ar he was born or bred'  
 I shalle send to purway  
 Myn angih by-fore thy way]  
 Seynt Iohn þis quile in prisoun lay  
 S til hit felle on a feste day.  
 atte þe king made for to calle.  
 þe barnage of his kingdome alle.  
 þis was þe day as 3e haue herd  
 þat he was borne in-to þis werde  
 ¶ quen alle ware sette & ete at ays.  
 be-for þe king in his palays  
 his broþer doghter gente & smalle  
 come playand hir wip a balle.  
 ho daunsed & sange to tumble with-al.  
 alle wonderred on hir in þat halle  
 for ho sa wele hir mystri coupe.  
 many an spac of hir in mouþe  
 ¶ þen saide þe king þe mayden til.  
 aske me quat þing at þou wille.  
 I sal þe gif wip-uten squike.  
 if hit be half my kingerike.  
 & had hir aske quat-euer ho walde  
 & square he walde hir couenand halde  
 ¶ Sir king ho saide god 3ilde hit þe  
 consaile þer-of now nedis me  
 to þe boure ho made hir pas  
 for to speke wip herodias.  
 moder ho saide quat-kin þing.  
 rede 3e þat I. aske þe king.  
 ¶ if he haue hezt þe any bone.  
 ga squipe & aske him sone.

FAIRFAX

HER PRAISE WAS IN EVERY MAN'S MOUTH ; THE KING PROMISED TO GIVE HER 755  
WHATEVER SHE ASKED, SO SHE WENT TO HER MOTHER'S BOWER TO TAKE COUNSEL.

Or þe soth a man cledd in silk ?  
Nai, kinges hus er funden suilk, 13123  
Sais men quat þat 3e soght þare,  
Prophete ? 3e, forsoth, and mare.  
þis es he of quam was redd  
Lang ar he was born o bredd, 13127  
‘ I sal send forto puruai  
aun angel forwid þe þi wai.’ ”

**S**aint iohn alwais in presun lai,  
Till it come on a fest dai, 13131  
þat þe king did for to call  
þe barnage of his kingrike all ;  
þis was þe dai als men has herd,  
þat he was born into þis world. 13135  
Quen all war sett and ett at ays,  
Bifor þe king in his palays,  
His broþer doghtir, gent and smale,  
Come bifor þaim for to bale, 13139  
Balid wele and tumblid wid al ;  
Alle wondrid on hir in þat hal,  
For scho sua wele hir maistri cuth,  
All þai had hir sone in muth. 13143  
þan said þe king þat maiden till,  
“ Ask me quat þing als þu will,  
I sal þe giue widvten suike, [1 MS. fol.]  
yf þu aske half<sup>1</sup> mi kingrike.” 13147  
And bad hir aske quat sum scho wold,  
And suar he suld hir couenand hald.  
2“ Sir king,” scho said, “ god 3eild it þe  
For þar-on wil i consaile me.” [2 col. 2]  
To þe bure scho tak hir pas, 13152  
For to spek wid herodias.  
“ Moder,” scho said, “ quatkin þing  
Rede 3e þat i aske þe king ? ” 13155  
“ And has he þe hight to haf þi bone ? ”  
“ 3a.” “ ga þan and ask him sone,

GÖTTINGEN

Ouþer a mon clad in silke  
In kyngis housis are founden þilke  
Say me what 3e souzt þore  
Prophete 3e forsoþe & more  
þis is he of whom was red  
Longe ar he was born & bred  
I shal sende to puruai  
Myn aungel bifore þi way  
¶ Seynt Ion so in prisoun was  
Til a feste day coom in plas  
þenne þe kyng let to him calle  
þe baronage of his kyngdom alle  
þis was þe day as 3e han herde  
þat he was born into þis werde  
whenne alle were wele at ayse  
Bifore þe kyng in his palaise  
His broþer douȝtir smal & gent [leaf 82]  
Biforne hem in halle went  
She cymbaled tomblyng wiþ alle  
Alle wondride on hir in þe halle  
She so wel þat maistri couþe  
Alle had hir soone in mouþe  
þenne seide þe kyng þat mayden till  
Aske me what is þi wille  
I shal 3e 3yue I make avow  
If hit be half my kyngdom now  
he had hir aske what she wolde  
And swor he shulde couenaunt holde  
Sir kyng she seide god zelde þe  
þeronne wol I counsel me  
To chaumber she toke hir pas  
For to speke wiþ herodias  
Modir she seide what maner þing  
Rede I aske of þe kyng  
Haþ he graunted þe þi bone  
Anoon þenne go & aske him soone

TRINITY



O ion þat in prisun es, 13158  
His heued to giue þe in a diss.”  
¶ Quen sco herd þis þe feindes fode,  
Bi-for þe king sco com and stode,  
“Sir,” sco said, “for þi barnage  
I wil þe ask nu nan vtrage, 13163  
Thar þe nathing to be dredand,  
Noþer i ask þe lith na land,  
Ne oþer thing wit vnresun,  
Bot ion heued, þi prisun.” 13167  
¶ Quen herod sagh þat sco wald nan  
Gift tak bot heued o iohan,  
Wit him-self he wex ful wrath,  
And namli for he suar his ath 13171  
þat he suar be-for his folk sa fele,  
þat men suld hald him for vn-lele.  
A sargant sent he to Iaiole, 13174  
And iohan hefd comanded to cole ;  
His comandment was noght vn-dun,  
For he was heued and þat als sun,  
To þe maiden þai it taght, 13178  
Fra hir þe moder it siþen laght.  
þar-for euer worth hir wa !  
þat godman dos wit tresun slā.  
But þis ded was sald ful dere, 13182  
þe mining lastes yeitt bi yeir,  
Wit a greithful soth vengeance,  
Men mai yeitt se sun sted in france.  
Wod men at his natiuite, 13186  
To kirk be draun-wit semble,  
O þaa þat cums vte o þat blod  
þat godman slogh, þai wex wode,  
And efter quen þe dai es gan, 13190  
þai haf þair wijt and gas þam ham.  
¶ þus-gat was sant Iohan slan,  
Oþer chesun was þar nan. 13193

COTTON

of Iohn þat in prisoun is.  
his heued to gif þe in a disshe.  
1// quen ho herde þis þat findes fode  
be-for þe king<sup>1</sup> ho come & stode. [1 leaf 61]  
sir ho saide be-for þi barnage.  
I. wille now aske þe nane outrage  
thar þe na-þing<sup>1</sup> be dredande.  
nauþer I. aske þe hous ne lande  
ne nane oþer þing<sup>1</sup> wiþ-oute resoun.  
bot Iones heued in þi prisoun.

Quen herodes herd at ho wald none  
gift take bot þe heued of Iohn  
wiþ him-self he wex wrap.  
& namele-for he square his aþ.  
þat he square be-for sa fele.  
þat men sulde halde him vn-lele  
[<sup>2</sup>A serjaunt to þ<sup>e</sup> Iayle lete he gon]  
And Iohn to hede right anon] [<sup>2</sup>From Laud MS. 416]  
þat I. haue saide moste nede be done  
þer he comaunded to heued him sone  
& to þe mayden hit was be-tagt.  
fra hir þe moder hit siþen lazt  
þer-fore euer-mare worþ hir wa.  
þat godeman dos wiþ tresoun sla.  
bot þis dede was sald ful dere.  
zet is þer mynnyng<sup>1</sup> þer þis zere.  
wiþ a dredeful soþ veniaunce.  
þat zet fallis sum-time in fraunce  
wodemen atte saint Iones tide  
atte þe kirke bote to bide.

[ . . . . .  
. . . . .  
. . . . .  
. . . . .  
no gap in Fairfax & Laud MSS.]

þus-gate was saint Iohn slain.  
oþer encheson was þer nane.

FAIRFAX

Of saint iohn þat in presun es, 13158  
His heued to giue þe in a dise.”  
Quen scho þis, þat feindes fode,  
Bifor þe king scho come and stode,  
“Sir,” scho said, “for þi barnage  
Nu will i ask nane vtrage, 13163  
Thar þe na-þing be dredand,  
For nouþer i ask þe lith ne land,  
Ne nan oþer þing wid vnresun,  
Bot iohnes heued þi presun.” 13167  
Quen herodis sau þat scho wald nane  
Giftes take, bot þe heued of iohn,  
wit him-self wex he wrath,  
And namli for he suar þat ath 13171  
þat he suar for-wid folk so felle,  
þat men suld hald him for vnlele.  
A sergant [sent] he to þe iaiole,  
And iohn he comand forto cole. 13175  
His comandement was noght vndone,  
For he was hefedd als sone,  
To þe maiden þai it taght,  
Fra hir hir moder it siþen laght.  
þarfor euer ay worth hir wa! 13180  
þat god man dos wid tresun sla.  
Bot þis dede was seld ful dere,  
þe mening 3eit lastis bi 3ere,  
wid a greful uengance. 13184  
[ . . . . .  
. . . . . no gap in the MS.]  
To kirk be drauen wid gret semble.  
[ . . . . .  
. . . . .  
. . . . .  
. . . . . no gap in the MS.]  
Þusgat was him saint iohn slane,  
Oþer a chesun was þar nane. 13193

Of seint Ion þat in prisoun isse  
his heued to 3yue þe in a disshe  
whenne she þis herde þat fendes fode  
Bifore þe kyng she coom & 3ode  
Sir she seide of þi baronage  
Wol I aske noon outrage  
þar þe be no þing dredonde  
I aske þe nouþer hous ny londe  
Ny noon oþere þing out of resoun  
But Iones heed þi prisoun  
¶ whenne heroude say she wolde noon  
Oþere 3ifte but þe heed of Ion  
Wiþ him self wex he wroop  
And namely for he swor þat oop  
Bifore þat ilke folke so fele  
He wiste men wolde him hold vn lele  
A seriaunt to þe Iaile let he gon  
Ion to hede soone anoon  
He was heueded also soone  
His biddynge was not vndone  
And take þe maiden þat hit au3t  
His modir þenne fro hir hit lau3t  
þerfore euer worþe hir wo  
þat good mon doþ wiþ tresoun to slo  
But þis dede was sold ful dere  
þe menyng lasteþ 3itt vche 3ere  
Wiþ an open vengeaunce sene  
who so wol seche wiþouten wene  
[ . . . . .  
. . . . .  
. . . . .  
. . . . .  
. . . . . no gap in the MS.]  
þus was good seynt Ion slone  
Oþer enchesoun was þer none

For to mak ending o mi tale,  
 For illahail gan sco to bale 13195  
 þat gert his hefd sua forth be broght,  
 Was neuer nan sua dere was boght.  
 Als we men her of mikel tell,  
 His saul went als sun til hell, 13199  
 þe yates fand he sperd fast, [leaf 73, col. 1]  
 And he þe barres of ham brast,  
 And þar he duelld a quile and bade,  
 And o socur þe bodword made 13203  
 To freindes þat he þar-in fand,  
 Ai to þe lauerd þam lesid o band.  
 Til hell sua for-wit him he ferd,  
 Right als he did vnto þis werld,  
 For-þi es he cald his foriner, 13208  
 And cristes aun messenger.  
 His disciplis þat war bun,  
 þai ledd his licam vte o tun,  
 Til sebastin wit mikel far, 13212  
 þe hali cors þai birid þar.  
 I rede yow nou lauerdings alle,  
 Yee on þis bliscd ion ai calle,  
 For wijt yee *sum* i said yow ar, 13216  
 A better barn wijf neuer bar.  
 He es bliscd ouer all prophet,  
 Of al yur bale he mai yow bett ;  
 Of hei oxspring þan es þis ion, 13220  
 þat þar vp sittes hei in tron,  
 Nere be-taght to mild mari,  
 Godd self es him nere sib for-þi,  
 And to sant ion þe euangelist. 13224  
 To þaim bring vs lauerd iesu crist !  
 Herd yee haue o sant ion saues,  
 He was slan in pasch daus ;  
 Here nu quat herodias did,  
 In a wall his heued sco hid, 13229

COTTON

for to make ending<sup>t</sup> of my tale.  
 wa worþ hir be-gan þat bale.  
 þat gert his heued squa be broȝt.  
 was neuer deþ derre boȝt.  
 ¶ certis þis boke dos me telle.  
 his saule hit went als sone to hel.  
 þe ȝates fand he spered fast. [read con]  
 þe barres þer-of he oon<sup>1</sup> to brast.  
 & þer he dwelled a quile & bade.  
 & of cristes come bode-worde made.  
 to freindis þat be þer-in fand.  
 ay til our lorde ham laused of band  
 til helle be-for him he ferde.  
 riȝt als he dide in-to þe werde.  
 for-þi is he calde cristis puruayer.  
 & cristis awen messenger.  
 his disciplis þer was boun.  
 & led his licame out of toun.  
 til sebasten wiþ mikil fare.  
 þis hali cors þai birid þare.  
 I rede ȝou now lordingis alle.  
 I þat ȝe on blessed Ioħn calle.  
 be-fore as I. ȝou saide are.  
 a better barne neuer wife bare.  
 he blessed him ouer ilk prophete.  
 of alle ȝoure bale he may ȝou bete.  
 of heye ospring<sup>t</sup> þen is þis Ioħn.  
 for now he sitis ful hey in trone.  
 nere be-taght to milde mary.  
 & to ihesu sibbe for-þi.  
 & to saint Ioħn þe euangelist.  
 to ham us bring<sup>t</sup> ihesu crist.  
 ¶ herde ȝe haue of Ioħn soþ sawes.  
 he was slayne in paske dawes  
 & herkenis now quat herodias did.  
 in a walle þe<sup>2</sup> heued was hid. [2 MS. h1r originally]

FAIRFAX

HIS DISCIPLES BURIED HIS BODY AT SEBASTIEN. LET ALL CALL ON JOHN, 759  
 BLESSED ABOVE ALL PROPHETS! COUSIN TO GOD. JOHN WAS SLAIN AT EASTER.

For to make ending of mi tale, <sup>[1f 82, bk, col. 1]</sup>  
 Ful ilhaile gan scho to bale 13195  
 þat gert his heued sua forth be broght,  
 was neuer nane sua dede boght.  
 Als we men here of mekil telle,  
 His saule it went als sone to helle,  
 þe zates fand spered fast, 13200  
 And he þe barres of þaim brast,  
 And þar he duelled a quille, and bade,  
 And of socur þe bod-word made  
 To freindes þat he þar-in fand, 13204  
 Ai till þe lauerd þaim lesid of band,  
 Till hell sua forwid him he ferd,  
 Right als he did in to þis werld,  
 For-þi es he cald his forinnier, 13208  
 And cristes auen messenger.  
 His disciplis, þai was boune,  
 And led his licam vte of tune,  
 Til sebastien wid mekil fare, 13212  
 þis hali cors þai birid þare.  
 I rede 3u nu, laueringes alle,  
 þat 3e on bliscd iohn ai calle,  
 For witt 3e sum i sad 3u are, 13216  
 A better child wijf neuer bare.  
 He es bliscd ouer ilk prophete,  
 Of all 3our bale he mai 3u bete.  
 Of hei ospring þan es þis iohn, 13220  
 þat þar vp-sittes hei in thron,  
 Nere bitaght to mild mari,  
 Godd him-self es nere sibb for-þi,  
 And saint iohn þe wangelist; 13224  
 To þaim bringh vs, lauerd crist!  
 ¶ Herd 3e haue of iohn soth-saus,  
 He was slan in pask daus;  
 Here nu quat herodias did,  
 In a wal his heued scho hidd, 13229

Of þis to make an endyng  
 In euel tyme bigan she tomblyng  
 To make his heed of be brouzt  
 Was neuer noon so dere bouzt  
 As we rede & here telle  
 His soule went anoon to helle  
 þe zatis fonde he sparred fast  
 And he þe barres of hem brast  
 þere dwelled he a while & most nede  
 And bodeword brouzt of socour in dede  
 To frendes þat he þerinne fonde  
 Til her lord hem lesed of bonde  
 To helle bifore crist he ferd  
 As he dud in to þis werd  
 þerfore is he called forgoer  
 And cristis owne messenger  
 His disciplis þo were boun  
 And ladde his body out of toun  
 To sebastians wijf muchel fare  
 þis holy cors þei buried þare  
 þerfore I rede 3ou breþeren alle  
 þat 3e on blessed Ion ay calle  
 For wite 3e alle as I seide are  
 A bettur childe neuer wif bare  
 He is blessed ouer vche prophete  
 Of muchel bale he may vs bete  
 Of he3e ospringe þis Ion he is  
 Sib to Ihesus in heuen blis  
 And also to his modir mary  
 He preye for vs to haue mercy  
 [ . . . . .  
 . no gap in Trinity & Laud MSS.]  
 1 Herde 3e haue of Iones soþe sawes  
 Slayn he was in paske dawes <sup>[1f 82, bk]</sup>  
 Here now what herodias did  
 In a wal his heed she hid

Scø has it salted in a wall,	13230	ho has hit salted in a walle.
For scø hir dred, if sua moght fall,		for ho hir dred if squa muȝt falle.
His hefed war til his bodi don,		his heued ware til his body done.
þat he mond quiken als son,		þat he wald̃ quilk in als sone.
Thoru his mikel hali-hede :	13234	thorou his mikil haly-hede.
Bot scø did efter haiþen lede,		& ȝet ho dide a balde dede.
þis bodi vte of erth þai hint,		þe bodi ho gert of erþ be hent.
And al to poudre þai it brind.		& alle to poudre þai hit brent.
Sipen war hali munckes send,	13238	sipen ware hali monkis sent
To gedir þaa askes þat þaa brend,		to gedder þe askis atte þai brent
Poudre or ban þat þai fand þar		poudre & bane atte þai fand̃ þare
þai gader vp, and wit þaim bar.	13241	þai gedderred vp & wiþ ham bare.

[*The Beginning of Christ's Ministry.*]

Iesus þat well wist o þis strijf,		<b>I</b> hesus þen wele wiste þis strife
Quarfor sant ion was don o lijf,		quar-fore atte Iohn was done of life
To þe Iues þat war felun		to þe Iewes fulle of feloun.
In his louing he made sermon.	13245	til ham he made his sarmoun.
Fra nazareth to capharnaum,	[col. 2]	fra nazareth̃ to capharnaum.
Fra neptalim to zabulon,		fra neptalim to zabulum.
Went he prechand o þe fai.		went he preychand̃ in his way.
In aueril þe toþer dai		In aueril a-pon a day
Was þat he bigan to preche,	13250	was hit he be-gan to preychē
And openli þe folk to teche.		& opinli þe folk to teychē.
þe sinagogs all soght he		þe synagoges alle soȝt he
Ouer-all þe land of galilee ;		ouer alle þe lande of galilee.
Of his sermun spac mani man,	13254	of his sarmoun spac many man.
And oþer mani loueword he wan.		& mykil loue he him wanne.
Quen he herd tel sant Iohn was slain,		¶ quen he herde tel saint Iohn was
To nazareth he went again,		to nazareth̃ he went a-gayne. [slain
Vntil his aun kind contre,	13258	vn-til his awen kind cuntree.
Tua dais in aueril entre.		in þe be-gynnyng̃ of aueril as I. tald̃ þ̃
He sermund wit his loueli spek,		he sarmonde þer alle a weke
And heild mani þat war seke,	13261	& heled many atte was seke.
þe sam-hale fast til him þai soght,		þe cuntray hally til him soȝt. [leaf 61, back]
þair heling groched he þam nocht,		þaire heling̃ groched he ham noȝt.



JESUS WENT PREACHING FROM TOWN TO TOWN; HE BEGAN IN APRIL, AND 761  
 TAUGHT IN THE SYNAGOGUES WITH HIS LOVING SPEECH, AND HEALED MANY SICK.

Scho has it saltid in a wall,	13230	She hap hit salted in a wal
For scho hir dredd if sua might fall		For she dredde if so shulde fal
His heued war till his bodi done, [col. 2]		His heed were to his body done
þat he muond quickin again alsone,		He wolde quike azein soone
Thoru his mekil hali-hede :	13234	þourze his muchel holy hede
Bot scho þar efter siden ȝede.		Aftir warde also she ȝede
His bodi vte of þe erde þai hent,		His body out of erþ hent
And all to poudir þar it brent.		And alto poudir þei hit brent
Sipen war hali monkes sent,	13238	Sipen were holy monkes sende
To-geder þe askes þat þai brent,		To geder þe askes þat þei brende
Pouder or bone þat þai fand þare,		Poudir or boon þat þei fond þere
þai gedrid vp, and wid þaim bare.		Vp þei gedered & wiþ hem bere

[*The Beginning of Christ's Ministry.*]

Iesus þan wist well þis strif,	13242	¶ Ihesus wiste wel þis strif
Quarfore iohn was done o lijf,		Wherfore Ion was done of lif
To þe Iuus, þat war felune,		To þe iewes þat were feloun
In his louing he made sarmune.		In him preising he made sarmoun
Fra nazareth to capharnaun,	13246	Fro nazareth to capharnaon
Fra neptalim to Zabulom,		Fro neptalim to zabulon
went he prechand of þe lai.		he went prechyng of þe lay
In auerill, on þat oper dai,		In auerille þe toþer day
was it he bigan to preche,	13250	He bigon þo faste to preche
And opinlik þe folk to teche.		And openly þe folk to teche
þe synagoges alle soght he,		þe synagoges alle souȝt he
Ouer all þe land of galile ;		Ouer al þe lond of galile
Of his sarmon spac mani man,	13254	Of his sarmoun spek many man
And of þe loueword þat wan.		And of þe louerede þat he wan
Quen he herd tell saint ion was slaine,		whenne he herde seynt Ion was slayne
To nazareth he went a-gaine,		To nazareth he went azayne
In till his auen kindli contre,	13258	Into his owne kyndely cuntre
Tua dais in aueril entre.		Two dayes in auerille entre
He sarmoned wid his lou[li] spek,		He preched holily and speke
And helid mani þat war seke,	13261	And heled mony þat were seke
þe vnfer fast tille him þai soght,		þe vnhole faste to him souȝt
þair heling groched he þaim noght,		her helyng gruced he hem nouȝt

Leche to þam was he ful hold, 13264  
He asked noþer siluer ne gold.

þan thought *iesus* it was to lang  
Wit-vten felauscip to gan,  
Nu ches felaus wil he bigin, 13268  
Bot noght o riche kinges kin,  
Ne of erel þan gret baron,  
Ne oþer gret lauerding o toun.  
Bot mene men o pour lijf, 13272  
þat *princes* held man siþen rif.  
Tua breþer first, petre and andreu,  
Bath þai war o mild theu, 13275  
Hade þai þam first nonoþer godd,  
Bot wit þair scipp þai fand þam fode,  
Wit þair fissing war þai fedd, 13278  
And pouer liuelade þar-wit þai ledd.  
Wit a word þai left þair scipps tuin,  
For þat was al þair werld win, 13281  
Neuer siþen went þai þair mode,  
For þam thought þair change gode.  
At see sant Iohn and Iam he fand,  
Quils þai þair lines war waitand, 13285  
Fader and moder and all þair kin  
And schipp þai left and felud him.  
þan com til him Iudas thadeu, 13288  
And broght wit him sant bartillmeu ;  
Siþen he com in til a bi  
Amor[n]ing fand he dan leui, 13291  
O puplicane lede was he, [1f 73, bk, col. 1]  
And als a man o gret pouste.  
Iesus crist first wit him ete,  
And he for iesu al for-lete, 13295  
To folu him thought him na scham,  
And siþen Matheu was cald his nam.

leche til ham he was ful holde.  
nauþer he asked siluer ne golde.

// þe geddering<sup>g</sup> of þe apostolis.

<sup>cong<sup>3</sup> apostolorum</sup>

N<sup>ow</sup> þing *ihesus* hit was to lange  
wip-outen felawshepe to gange  
to chose felawes he wille be-gyn.  
bot nozt of riche kingis kin.  
ne of erel ne of grete baroun.  
ne oþer grete lordingis of toun.  
bot oþer men of pouer fode.  
þat siþen was halden princis gode.  
¶ ij. breþer petre & Andrew.  
baþ ware meke & of gode thew.  
had þai first nane oþer gode. [<sup>1</sup> MS. shepe  
original/y]  
bot wip þaire batis<sup>1</sup> þai fand ham fode  
wip þaire fisshing<sup>g</sup> alsqua fedde.  
& pouer liue-laide þer-wip þai ledde  
sone þai laft þaire batis twin.  
& folowed *ihesu* heyuen to win.  
& neuer siþen turned þaire mode.  
for þai sagh þat chaunge gode.  
¶ atte þe see saint Iohn he fand  
quilest his lines he was baytande  
ffader & moder & alle þaire kyn.  
& bate þai left & folowed him.  
¶ þen come til him Iudas thadeu  
& brozt wip him saint berthelmew.  
¶ Siþen he come vn-til aby.  
a morning<sup>g</sup> fand he an leuy.  
of puplican lede was he  
& siþen a man of grete pauste.  
Ihesu criste first wip him ete,  
& for him pis werlde al for-lete.  
to folow him. þuht him na shame.  
& siþen mathew was his name.

Leche to pain he was ful hoild, 13264      Leche was he to hem holde  
Nouper askid he siluer ne gold.      He asked nouper siluer nor golde

[*Christ chooses the Apostles.*]

Pan thocht <i>iesus</i> it was to lang widuten felachip to gang, Chese him felaus will he bigin, 13268 Bot noght of riche kinges kin, Ne of erli, ne of grete barune, <sup>[leaf 90, col. 1]</sup> Ne oper gret lauering of tune, Bot mene men of simpil lijf, 13272 þat princes held men syden rijf. ¶ Tua breþir, peter and andreu, Bath þai war of mekil theu, Ne had þai first nanoper gode, 13276 Bot wid þair schip fand þaim fode, wid þair fissing war þai fedd, And pouer liuelade þarwid ledd. wid a word left þai þar schippis tuin, For þat was all þair worldis win, 13281 And neuer sipen went þair mode, For þai sau þair chaunge was gode. At see saint iohn and iame he fand, Quiles þai þair lines war baitand, Fadir & moder and alle þair kin, And schip þai left, and foluid him. Pan come till him iudas thadu, 13288 And broght wid him sait bartilmeu. Sipen he come vntill a bij, A morning fand he dan leui, Of publicane lede was he, 13292 And als a man of gret pouste. <i>Iesus</i> crist first wid him ete, And he for <i>iesu</i> all forlete, To folu him toght him no schame, And sipen mathe was his name. 13297	<i>Ihesu</i> þouȝt hit was ful longe Wipouten felowshipe to gonge To chese him felowes he dud bigynne But not of richiche kyngis kynne Nouper of erles ny of baroun Ny opere grete lordynges of toun But mene men of sympul lif þat sipen were holden princes rif ¶ Two breþer petur and andrew Boþe þei were of muche þew Had þei furst noon opere gode But wip her shipp fond hem fode Wip her fisshyng were þei fed & pore liflode þei led Wip o word haue þei ship for gone þat was al her worldes wone Neuer aftir turned þei her mode For þei say her change was gode At þe see Iame & Ion he fonde As þei were lynes leyond Fadir & modir & alle her kyn And shipp þei lafte & folwed him þenne coom to him Iudas thadeu And wip him brouȝte bartelmeu Sipen he coom to abii A morenyng fonde he dan leui Of publicanes leder was he And a mon of greet pouste <i>Ihesu</i> furste wip him he ete And he for <i>ihesu</i> al for lete To folwe him þouȝte him no shame Sipen inathew was his name
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¶ Sipeu simon and als iudas, 13298  
þe less jam and sant Thomas,  
þan iudas scarioth þe bald,  
þat at þe last þis lauerd sald.  
Tuelue þai war to tell in tale, 13302  
Quen þat þai war to-gedir hale.  
¶ Fra þai þam to sli werld chess,  
Al þai for-sok þis werlds hess, 13305  
To man þai wroght neuer vn-pes,  
þof man þam soght wit gret males;  
For þai samen luued ilkan als breþer,  
þair herdes sundrid neuer fra oper,  
Wit-vten threp or strijf, 13310  
Ai til þe ending of þair lijf.  
To petre þat he pouerest fand,  
Of all he mad him mast weldand,  
For-bi all his oper feris, 13314  
Mast priuelege he gaf to peris.  
¶ To petre god said, "luues þou me?"  
"þou wat wel, lauerd, i luue wel þe."  
"þou sal do þan mi comandment;"  
"Yaa, sir, gladli wit all mi tent,  
To dei for þe if it be nede." 13320  
"Mi schep," said iesus, "sal þou fede.  
Petre," he said, "þou has ben god  
Fissar hiddir-til on flod,  
Fra þis dai forth i sal þe ken 13324  
For to be fissar god o men.  
Fra þis time sal þou forþerward,  
Of heuen and erth be yate-ward.  
O þaim þou sal þe caiss ber, 13328  
For to oppen bath and sper.  
Quam sa þou bindes, be þou bald,  
He sal for me be bunden tald,  
And quat man þat þou lesess o band,  
For lous he sal in heuen stand. 13333

COTTON

¶ Sipeu Simond and Iudas.  
þe lesse Iames & saint thomas  
þen iudas scariot þe balde  
& sipeu þat traitour his lord salde  
xij. þai ware to telle in tale.  
quen þai ware to-gedder hale.  
fra þai ham til þis lorde chese  
þai for-soke þis werldis ese  
to man þai wrozt neuer vn-pes  
zet ware þai sozt wiþ grete males  
ilkan loued as þai ware broþer  
& nane walde depart fra oper.  
ay til þe ending of þaire life.  
wiþ-uten ani enuy or strife.  
to Petre at he pouerest fand  
of alle he made him mast weldand  
for bi alle his oper feris.  
mast preuilage he gaf to peris.  
¶ To petre saide he: louis þou me.  
þou wate lorde hit mote squa be.  
þou sal do þen myne entent.  
gladli lorde þi comaundement.<sup>1</sup>  
to dey for þe I. mote nede. <sup>[<sup>1</sup> At bottom  
of the column.]</sup>  
my shepe saide ihesus saltow fede.  
¶ Petre he saide þou has bene gode  
fisshis to gete a-pon þe flode  
fra þis dai forþ I. salle þe ken.  
for to be fissher of godemen.  
fra þis time forþ saltowe be.  
porter of heyuen & erþ sicurele.  
of ham þou salle þe keyes bere.  
þap to opin & to spere.  
quam sa þou bindis be þou balde.  
he salle be for me bondin talde.  
& quat man þat þou lausis of band  
for lause he sal in heyuen stande

FAIRFAX

JESUS MADE PETER THE CHIEF OF ALL ; " THOU HAST BEEN FISHER IN FLOOD, 765  
HENCEFORTH THOU ART FISHER OF MEN, AND SHALT BEAR THE KEYS OF HEAVEN."

Sipen simond, and iudas, 13298  
þe less saint iohn, a[n]d saint thomas,  
þan iudas skarioth þe bald,  
þat at þe last his lauerd sald.  
Tuelue war þai to tell in tale, 13302  
Quen þai war to-gedir hale.  
Fra þai þaim to þis lauerd ches,  
Alle þai forsoke þis worldes ese, 13305  
To man þai wroght neuer vnþes,  
If man þaim soght wid gret malese ;  
For þai þaim loued ilkanals breþer, [col. 2]  
þai herdes sundrid neuer fra oþir,  
widvten ani threpe or strif 13310  
Ai tille þe ending of þair lijf.  
To petre þat he pouerest fand,  
Of alle he made him mast weildand,  
Bifor all his oþer feris<sup>1</sup> [1 MS. peris]  
Most priuilag he gaf to peris. 13315  
To petre said he, "loues þu me ?"  
"þu wat wele, lauerd, þat i loue þe."  
"þu sal do þan mi comandement."  
"ȝa, sir, wid mine alle entent, 13319  
To dei for þe, if it be nede."  
"Mi schipe," said *iesus*, "sal þu fede.  
Petir," he said, "þu has bene gode  
Fisser hidertille on flode, 13323  
Fra dis dai forth i sal þe ken  
For to be fisser of gode men.  
þu sal nu fra þis time forward  
Of heuen and erd be ȝateward ;  
Of þaim þu sal þe kays bere, 13328  
Bath for to open and to spere.  
Quam sua þu bindes, be he balde,  
He sal befor me bunden tald ;  
And quat man þu lesis of band,  
For lous he sal in heuen stand. 13333

GÖTTINGEN

Sipen had he symond & Iudas  
þe lesse seint Iame & seynt thomas  
þenne Iudas scarioth þe bolde  
þat aftirwarde his lorde solde  
Twelue were þei to telle in dols  
Whenne þei were to gider hole  
For þat þei to þis lord chese  
þei forsoke þis worldes ese  
To mon wrouȝte þei neuer vnþees [1f 83]  
þei men hem souȝte wiþ greet males  
To gider þei loued as sister & broþer  
Noon wille sondre þo fro oþer  
Wiþouten alle chiding or strif  
Til þe endyng of her lif  
Petur þat he porest fond  
Ouer alle he made him moost weldond  
Biforen alle his oþere feires  
Moost priuilage he ȝaf to peres  
To peter he seide louestou me  
þou wost wel lord þat I loue þe  
þou shal do þenne my commaundement  
ȝis sir wiþ al myn ent  
To deȝe for þe if hit be nede  
Mi sheep he seide þou shalt fede  
Petur he seide þou hast ben gode  
Fisshere hidurto on þe flode  
Fro þis day forþ I shal þe ken  
To be fisshere of gode men  
Fro þis tyme now shaltou be  
ȝatewarde of heuen & erþe to se  
Of hem þou shalt þe keyes bere  
Boþe to open & to spere  
Whom so þou byndest be he bolde  
Bifore me beþ he for bounden tolde  
And whom þou lesest out of bonde  
For louse he shal in heuen stonde

TRINITY



766 "THOU ART PETER. THOU AND THY COMPANY ARE MY FRIENDS." THEY SERVED HIM EVER SIMPLY, IN PEACE. THE PEOPLE FOLLOWED HIM BY THOUSANDS,

Petre es þou, and mi kirk sal 13334  
 O þat stan sett hir grundwall ;  
 Na wrenches o þe maledight  
 Aganis hir sal haue na might. 13337  
 Yee serue me, þou and þi fere, [col. 2]  
 Yee ar mi freindes leue and dere."  
 And sua þai did, bath dai and night  
 þai serued him als wel was right,  
 Wit-vten pride in simple lijf, 13342  
 Wit-vten strut, wit-vten strijf.  
 þe folk him folud o þe land  
 Bi hundret bath and bi thusand ;  
 Men folud him for sere resun, 13346  
 Sum to here his suete sarmun,  
 To se him-self and here his speke,  
 And sum for hele com þat ar seke,  
 And sum to se meracles rijf, 13350  
 Hu þat he raised dedmen to lijf ;  
 And sum al for til haue þe fode,  
 For ilkman had part of his gode.  
 And þar þat ani default bitidd 13354  
 Was noght his curtasi vn-kidd,  
 þat he ne it sceud wit mani dedes,  
 In mani stede wit mani medes,  
 Als was befor þe archidicline,  
 He turnd þe watur in to win. 13359

¶ Lauerdinges, in þat ilk contre  
 þat man elepes galilee,  
 In a tun yee call þe chane 13362  
 Bridall was þar broiden an ;  
 þe bridgom did alle pider call  
 His specialiest freindes all, 13365

COTTON

Petre artow & my kirk salle.  
 on þat stane sette I. my gronde-walle  
 [1 No wrenches of the maladicte  
 A-yen hir shalle haue no myzt]  
 seruis ne now alle infere. [1 From Laud MS. 416]  
 3e ar my frendis leue & dere.  
 & squa þai dide þaþ day & niȝt.  
 þai seruid him & þat was riȝt.  
 wiþ-uten pride wiþ simple life  
 wiþ-uten strote wiþ-uten strife  
 ¶ þe folk him folowed of þe lande  
 be many hundre & thousande  
 men folowed be diuerse resoun.  
 sum to here his squete sarmoun.  
 to se him-self & here him speke.  
 & sum for hele atte ware seke.  
 & sum to se miraclis rife  
 how he raised þe dede to life.  
 & sum al for to haue his fode  
 for þe nedi had of his gode.  
 & þare quare ani defeaute be-tid  
 was noȝt his miraclis þer vn-kid.  
 þat he ne hit shewed wiþ many dedis  
 in many stede wiþ worþi medis  
 als be-for þe architriclyne [leaf 62]  
 he turned þe water in-to wine

how ihesus turnid water in-to wine  
 atte þe bridale.

Lordingis in þat ilk cuntree  
 þat men callis galilee  
 In a toun was þat at can.  
 a bridale was þer bodin an.  
 þe bridegome dide piddere calle  
 his maste tristi frendis alle.

FAIRFAX

Petre es þu, and mi kirc sall	13334	Petur art þou & my chirche shalle
On þat stane sett hir grundwal.		On þat stoon set hir ground walle
Na wrenkes of þe maledight		No wrenches of þe malediȝt
Againes hir sal haue no might.		Aȝein hir shal haue no myȝt
Seruis me þu and þi fere,	13338	Serueþ me þou & þi fere
ȝe er mi frendes leue and dere."		ȝe are my frendes leefe & dere
And sua þai did, bath dai and night		So þei dud boþe day & nyȝt
þai seruid him, als wele was right,		Him þei serued as hit was riȝt
widuten pride, wit simple lijf,	13342	Wipouten pride in sympel lyf
widvten strut, widvten strijf.		Wipouten boost wipouten strif
þe folk him folud of þe land		þe folke him folwed of þe lond
Bi hundrith and bi thousand;	13345	Bi hundride & bi þousond
Men folud him for sere resune,	[cf 90, bk, col. 1]	Men folwed him for dyuerse resouns
Sum to here his suete sarmune,		Somme to here his sarmouns
To se him-self and here his speke,		To se him self coom somme eke
And sum for hele come þat war seke,		Somme for hele þat were seke
And sum to se miraclis rijf,	13350	Somme to þe miracles rif
Hu þat he raisid dede men to lijf;		How he reised dede to lif
And sum all forto haue þe fode,		And somme for to haue þe fode
For ilk man had of his gode.		For vche mon hadde of his gode
And þar þat ani faute bitidd	13354	And þere as any defaute bi tidde
was noght his curtasi vnkidd,		Was neuer his curtesy vn kidde
þat he ne it scheud wid mani dedis,		But he hit shewed with mony dedes
In mani stede, wid wordi medis,		In mony studes wip worþi medes
Als bifor þe arthitricline,	13358	As at þe feest of architricline
þar he turned þe water to wine.		þere he turned watir to wyne

[*The Miracles and Sayings of Christ.*]

L Auerdinges, in þat ilk contre		¶ Lordyngis in þat ilke cuntre
þat men clepis galilee,		þat men clepen galile
In a tune men clepis chane,	13362	In a toun þat cane is calde
Bridel was þar ordained ane;		A bridale was þere on I halde
þe bride-gome did þaim pider calle		þe brydgome did hem pider calle
His special freindes alle,	13365	His speciale frendes alle

And was þar-for to be	13366	& was þer praied for to be
Vr lauedi and hir fre meigne.		our lauedi & hir leue meyne
And <i>iesus</i> self he com þar-till,		& <i>ihesus</i> self come þer-tille
Wit sum disciplis at his will.		wip sum disciplis atte hir wille.
þat gadring þar was ful gret,	13370	¶ þat gedring þen hit was ful grete
And mani semli sett in sete.		& many semeli sette in sete.
þe folk þat dai ful fair was fedd,		þat folk þat day fulle faire was fed
O bred and flexs bath sopen and bredd,		wip soipen & roste & wilde bred.
Left þai noght-for cost ne suine,	13374	lest þai noȝt for coste ne squink
And god wine had þai for to drine.		& gode wine þai had atte drink.
þe win þam was noght spard amang,		hit was noȝt spared hit went a-wai.
And þar-for lasted it nog[ht] lang.		lastis na-þing bot god ay.
Quen maria wist þair win was gan,		¶ quen mary wiste þaire wine gane
Sco tald it til hir sun o-nan,	13379	ho talde hit tille hir sone a-nane.
And mildeli sco made hir man,		& mildeli ho made hir mane
"Leifsun," scosaid, "wine haf þai nan."		leue sone ho saide wine haue þai nane
And til his moder þan said he,		¶ & tille his moder þen saide he.
"Quat es þat to me and þe?"	13383	quat is þat for þe & me.
If it be sua þair win be gnede,		if hit be squa þaire wine be gnede
On us ne leses noght þe nede.		on vs ne lis noȝt þe gnede.
[ . . . . .		bot anly atte we come here to-day.
. . . no gap in Cotton & Laud MSS.]		& for our costage sal I. pay.
Bot we sal do þo queþer als heind,	[if 74, col. 1]	for we sal do til ham has hende.
In nede þan sal þai find vs freind."		in nede now saltow þai finde vs frend
Sco cald þe boteler hir to,	13390	¶ mari calde þe botiler hir to.
Said, "do þat mi sun þe bides do,		do atte my sone biddis þe do.
þat he þe biddes be puruaid."		wip-oute lette hit be puruaide
"It sal be don, leuedi," he said.		hit salle be done lauedi he saide
<i>Iesus</i> badd þam þan o-nan	13394	ihesus bad ham sone on-nane
Fil þair gret wessels o stan		fille þaire grete vessels of stane
O water clere, and þai did sua,		of water clere & þai dide squa.
þan bad <i>iesus</i> þam to ga		þen bad <i>ihesus</i> ham to hit ga.
For to tast o þat neu win,	13398	for til taste of þat new wine.
And ber it to sir architricline,		& bere hit to sir architricline
þat o þat hus was þan husband,		þat of þat hous was housbande
And costes to þe bridal fand.	13401	& costage til þat bridalle fand.

HE SAID, "IT IS NOT OUR BUSINESS, BUT WE WILL BE NEIGHBOURLY." JESUS 769  
 BADE FILL THE STONE VESSELS WITH WATER, AND TAKE THE WINE TO THE MASTER.

And was þar praid forto be 13366  
 vr leuedi, and hir fre meigne :  
 And *iesus* self, he come þar tille,  
 wid sum disciplis at his wille.  
 þat gedring þan it was ful gret, 13370  
 And mani semli satt in sett.  
 þe folk þat dai ful faire was fed,  
 Of bred and flesse both soþin and bredd,  
 Left þai nouþer for cost no suink,  
 And gode wine þai had to drink.  
 þe wine was noght sparid amang,  
 And þarfor lastid it noght lang. 13377  
 Quen mari wist þar wine was gane,  
 Scho tald it till hir sune a-nane,  
 And þus mildli scho made hir mane,  
 "Mi leue sun, wine haue þai nane."  
 And tille his moder þan said he,  
 "Quat es þat to me and þe ? 13383  
 If it be sua þair wine be gnede, [col. 2]  
 On vs ligges noght þe nede ;  
 [ . . . . .  
 . . . . . no gap in the MS.]  
 Bot ȝeit þan sal we do als hend,  
 In nede þan sal þai find vs frend."  
 Scho cald þe botler hir to, 13390  
 And said, "do þat mi sun biddis þe do,  
 þat he þe biddis be puruaid ;"  
 "It sal be done, leuedi," he said.  
*Iesus* bad þaim þan on-ane 13394  
 Fille þair grete vesselis of stane  
 Of watir clere, and þai did sua,  
 þan badd *iesus* þaim to ga  
 For to tast of þat neu wine, 13398  
 And bere it to sir architricline,  
 þat of þat hous was þan husband,  
 And costes te þe bridale fand. 13401

So þat þere was beden to be  
 Oure lady and hir meyne  
*Ihesus* him self he coom þertille  
 Wiþ somme disciplis at his wille  
 þe congregacioun was ful grete  
 And mony semely sat in sete  
 þe folke þat day feire was fed  
 Of breed & flesshe soden & bred  
 Left þei neuer for cost ny swynke  
 Good wyn þei hadden to drynke  
 þe wyn was not spared among  
 þerfore lasted hit not long  
 Whenne mary wist her wyne was gon  
 She tolde hit to hir son anoon  
 She made hir moon in priuete  
 Mi leue son wyn wante we  
 To his modir seide he þou  
 What is þat to me & þe wommon  
 If hit be so oure wyn be gnede  
 On vs liþ not þe nede  
 [ . . . . .  
 . . . . . no gap in the MS.]  
 But ȝitt wol we do as hende [leaf 83, back]  
 In nede shul þei fynde vs frend  
 She calde þe botillere hir to  
 And seide do þat my son biddeþ do  
 þat he biddeþ mot be purueide  
 Hit shal be done lady he seide  
*Ihesus* bad hem soone anone  
 Fulle her grete vessel of stone  
 Of watir clere & þei dud so  
 þenne bad *ihesus* hem to go  
 For to taste of þat new wyne  
 And bere hit to sir arthitricline  
 þat of þat hous þo was husbonde  
 And costage to þat bridale fonde

þai fild a cupp þan son in hast, 13402  
And gaf it þe architricline to tast;  
He dranc and feild gode sauur,  
Dranc he neuer ar sli licur,  
And cald til him þe boteler, 13406  
And said him þus, þat all moght her,  
“Quarfor,” said he, “þus has þou  
Halden þe god wine to now? 13409  
þe god drinc suld þou first despend,  
And sipen drinc þe wers at end,  
At end quen man es drunken made;  
And yee þe best has don in bade  
Ai hider-to, for-þi me thinc 13414  
þe mar es wasted o yur drinc.”  
þair fest þai heild wit gret gladscip,  
For suete it was, þair felauscipe,  
þar he-self was, vr drightin, 13418  
And made þam o þair water win.  
þis was þe formast sign he did,  
þat was til his disciples kyd,  
Quar thoru þai can traistili tru, 13422  
Fra þat dai in vr lauerd iesu.  
þan left þe bridgom his bride,  
And folud iesum fra þat tide,  
Ne lai he neuer bi hir side, 13426  
Bot left hir and all werldes pride,  
O wijf for-sok he hand-band  
And turnd him to þe better hand.  
Men sais þat þis was sant Iohan, 13430  
Wit iesu luued was better nan,  
He was cosin to ihesu crist,  
And sipen [h]e was ewangelist. 13433  
þis ilk was ion þe gospeller, [col. 1]  
O iesu brest lai at supe[r],  
O wijt he dranc þar o þe well, 13436  
þat he wit spede can efter spell.

COTTON

þai filled a cuppe sone in haste  
& gaf þe architriclin to taste.  
he drank & felde gode sauour  
drank he neuer are syche liquoure  
& calde til him þe botiler.  
& saide atte alle men myzt here.  
¶ Quarfore he saide þus has þou.  
haldin þe gode wine to nowe  
þe gode wine fulde þou first dispende  
& sipen drink þe worre at hende.  
atte ende quen men is drunken made  
& 3e þe best has done in bade.  
ay hider-to for-þi me þink  
þe mare is wasted of our drink.  
þaire feste was halden vn-to þe ende  
wip better felawshepe þen sum wende  
for þer was ihesus þat blessed hyne.  
& made ham of þaire water wine.  
þis was þe formast signe he did.  
þat was til his disciplis kid.  
quarfore traisteli con þai trou.  
in our lorde blessed ihesu.  
¶ þer laft þe bridegome his bride  
& folowed ihesu fra þat tide.  
& lay he neuer bi hir side  
bot laft hir & werldis pride  
of wife he for-soke þe hand-bande  
& turned him to þe better hande.  
men sais atte þis was saint Iohn  
wip ihesus loued was bettex none.  
he was cosin to ihesu crist  
& sipen he was þe euangelist.  
þis ilk was Iohn þe godspeller.  
on ihesu brest lay atte soper.  
of wesdome drank he þer þe welle.  
þat he wip speche coude sipen spelle

FAIRFAX



þai fild a cope sone in hast, 13402  
And gaf sir architricline to tast ;  
He drank, and felg gode sauur,  
Ne drank he neuer sli licur,  
And cald to him þe boteler, 13406  
And said him þus, þat all might here,  
“ Quarfor,” he said, “ þus did þu  
Has halden þe god wine to nu? 13409  
þe gode drink suld þu first dispend,  
And sipen drink þe wers at end,  
At ende quen men es drunken made.  
And 3e þe best has done in bade  
Ai hiperto, forþi me think, 13414  
þe mare es wastid of vr drink.”  
þair fest þai held wid gret gladschip,  
For suete it was, þair felauschipp,  
þar himself was vr drightine, 13418  
And made þaim of þaire water wine.  
þis was þe formast singne he did,  
þat was till his disciplis kidd,  
Quarfor þai gun trastli trou, 13422  
Fra þat dai in vr lauerd iesu.  
þan left þe bridgome þe bride, <sup>[leaf 91,</sup>  
And folud iesu fra þat tide, <sup>col. 1]</sup>  
Ne lai he neuer bi hir side, 13426  
Bot left hir and all worldes prid,  
Of wijf he forsoke þe handband,  
And turned him to þe better hand.  
Men sais þis was saint iohne, 13430  
wid iesus loued was better none,  
He was cosin to iesus crist,  
And sipen he was ewangelist.  
þis ilk was iohn þe godspeller,  
þat lai on iesu brest at super, 13435  
Of witt he drank þar-of þe well,  
þat he wid speche gan sipen spell.

þei filde a cuppe soone in haast  
And 3af architricline to taast  
He dronke & felt good sauour  
Dranke he neuer eer suche licour  
He calde to him þe botillere  
And seide to him þat alle miȝt here  
Whi he seide þus didestow  
To holde þe good wyn til now  
þe good drynke shulde furst spende  
And þe weiker at þe ende  
Whenne men beȝ dronken in þat tide  
And 3e þe best haue made to abide  
Ay hidurto as me þinke  
þe more is wasted of oure drink  
Her feest þei helde wiȝ melodie  
Swete hit was þat companye  
þat he þere was þat suffred pyne  
And made hem of her watir wyne  
þis was þe formast signe he did  
þat was bifore his disciplis kid  
þerfore trowed þei þo new  
Fro þat day in god ihesu  
þenne lafte þat bridgome þe bride  
And folewed ihesu fro þat tide  
lay he neuer bi hir syde  
But lafte hir in alle worldes pride  
Of wijf forsoke he hondbonde  
And toke him to þe better honde  
Men seyn þis was seint Ion  
Wiȝ ihesu bettur loued was noon  
He was cosyn to ihesu crist  
And sipen he was euangelist  
þis was Ion þe gospeller  
And lay to ihesu brest at þe soper  
Of witt he dronke þere of þe welle  
þat he wiȝ speche gon sipen spelle

Sli signe did crist at þis bridall, 13438  
þat ilk Iohn telles in his talle,  
O þat iesu walkand in erthe,  
O gossPELLERE he was þe ferth.  
Marc, luca, Matheu, his felaus, 13442  
Bot iohn was sothlist in saus.  
For-þi to þe arn lickest es he,  
þat es na foxl sua ferr mai se, 13445  
[ . . . . .  
no gap in Cotton & Laud MSS.]  
And es na foxl sa gleg of ei,  
Ne nan þat mai flei sua hei ; 13449  
Bot for propheci i dar noght sai  
Quere þis was þat ilk or nai.  
¶ Ihesus, he sais, a passage made  
Vte ouer a see o tibariade, 13453  
Grett was þat folk him foluand yode,  
To here his preching thought þam god,  
þair hele to get þai þan war seke,  
Fra ful ferr can þai till him seke.  
þis folk was mikel, all for to tell ;  
Iesus clamb vp vn-til a fell, 13459  
His a-postels wit him he ledd,  
Bi-held þat folk a-bute þam spredd  
þat folud him til mikel thrang,  
Him reud þat þai fasted lang.<sup>1</sup> [MS. land]  
þe dales was wit folk ouer-laid ; 13464  
Phillip he cald til him and said,  
“ Philip, þis folk ar wonder fele,  
Hu redes þou we wit þam dele ?  
þai haf gret mister nu o mete, 13468  
Quar sal we nu þair fode gete ? ”  
þis he said, þe gospel telles,  
To fand him and nathing elles,  
For he þat wroght bath sun and mone  
Wist well wat he had to don. 13473

COTTON

suche signe dide cristē at þis bridale  
þat ilk Iohn tellis in his tale.  
of þat ihesu walcande in erþ.  
of gossPELLERS he was þe firþ  
marke luke matheu his felawes  
bot Iohn was soþlist in his sawes.  
þat was neuer fowel sagles<sup>2</sup> of eye  
ne nane þat may flye sa hey  
mare sotel in his werkis [leaf 62,  
back] & squa sais alle haly clerkis.  
¶ alle þat he segþ he dide hit write.  
of goddes werkis þat was parfite  
marke matheu & luke also  
alle accordet Iohn vn-to.  
Ihesus he saide a passage made [leaf 62,  
back] out ouer þe see of tiberiade.  
grete was þat folk him folowand ȝode  
to here his preyching þuȝt ham gode  
þaire hele to gete atte þen was seke  
þai folowed him þat was sa meke.  
¶ þis folk was mykil for to telle.  
ihesus clambe vp vn-to a felle  
his apostoles wiþ him he led.  
be-helde þat folk a-boute him spred  
þat folowed him in mykil prange.  
him rewed þai had fasted lange.  
¶ þe dalis wiþ folk was ouer-laide.  
Phelip he calde til him & saide.  
philip þer folk ar wonder fele.  
how redis þou wiþ ham atte we dele  
þai haue grete myster now of mete.  
quare salle we þaire fode gete.  
þis he saide þe gossPEL tellis  
he dide to fandē him & naþing ellis  
for he þat wroȝt baþ sunne & mone.  
wiste wele quat he had to done.

FAIRFAX

THERE WERE SO MANY THAT HE WENT ON TO A HILL, THE VALLEYS WERE FILLED 773  
WITH FOLK, AND HE PITIED THEIR HUNGER. HE ASKED PHILIP WHAT THEY SHOULD DO.

Sli signe did crist at his bridale, 13438  
þat ilk iohn tellis in his tale,  
Of þat iesu walkand in erth,  
Of godspellers he was þe ferth.  
Marc, luca, mathe, his felaus, 13442  
Bot iohn was sotilest in saus.  
Forþi to þe arn likest es he,  
þat es na foul sua fair mai fle,  
[ . . . . .  
. . . . . *no gap in the MS.*]

And es na foul sua gleg of ei, 13448  
Ne nane þat mai fli sua hei.  
[ . . . . .  
. . . . . *no gap in the MS.*]

**I**esus, he said, a passage made  
vte-ouer þe se of tibereade, 13453  
Gret was þe folk him foluand 3ode,  
To here his preching þoght þaim gode,  
þair hele to gete þat was seke,  
Fra fer till him gan þai sek. 13457  
þis folk was mekil, all for to tell;  
Iesus clamb vp intill a fell,  
His apostlis wid him he ledd, 13460  
Biheld þat folk abute þaim spredd  
þat folud him in mekil thrang,  
Him reud þai had fastid lang.  
þe dalis war wid folk ouerlaid; 13464  
Philip he cald til him, and said,  
“Philip, þis folk es wonder fele, [col. 2]  
Hu redis þu we wid þaim dele?  
Nu haue þai gret mister of mete,  
Quar sal we þair fode nu gete?” 13469  
þis he said, þe godspel tellis,  
To faand him, and for na þing ellis,  
For he þat made bath sunne & mone  
wist well quat he had to done. 13473

þis signe dud crist at his bridale  
þat same Ion telleþ in tale  
Of þo þat ihesu had in erþe  
Of gospelleres he was þe ferþe  
Marke. lucas. & matheu his felawes  
But Ion was þe sotilest in his sawes  
þerfore to þe ern likened is he  
þat is no foule so heȝe may fle  
[ . . . . .  
. . . . . *no gap in the MS.*]

Is noon so sizty foule of eȝe  
Ny so fer to fle may dreȝe  
[ . . . . .  
. . . . . *no gap in the MS.*]

¶ Ihesus a passage made he  
Ouer þe see of tiberiade  
Greet was þe folke him folwynge ȝede  
To here his sarmoun hem þouȝte gode  
Her hele to gete þat were seke  
For fer þei souȝte him ful meke  
þis folk was muche & of greet wille  
Ihesus clomb vp into an hille  
His disciplis wiþ him he ledde  
Bihelde þe folke aboute hem sprede  
þat folewed him in muchel þrong  
Him rewed þat þei had fasted long  
þe dales were wiþ folk ouer leide  
Philip he calde to him & seide  
Philip þis folk is wondir fele  
How redestou we wiþ hem dele  
Now haue þei greet nede of mete  
where shul we her fode gete  
þus he seide þe gospel telles  
Him to assaye & no þing elles  
For he þat made sonne & mone [leaf 84]  
Wist wel what he had done

774 THE PEOPLE HAD FASTED 3 DAYS, IF THEY EAT NOTHING THEY WOULD DIE.  
 PHILIP SAID 300 PENCE WOULD NOT SUFFICE ; THEY HAD ONLY 5 LOAVES AND 2 FISH.

þai folud him fastand dais thre, 13474  
 þar-of had *iesus* gret pite,  
 “And if þai,” he said, “turm ham þair  
 Bi þe wai soñ faile sal þai. [wai,  
 Quen þai sal find nathing to bij,  
 Ded bi þe stret þan mon þai lij.” 13479  
 Philipp said þan, “lauerd, quat consail  
 Mai i youu giue þam mai auail?  
<sup>1</sup>Me-thine to do þat war noght eth,  
 Qua had o penis thre hundreth [<sup>1</sup> leaf 74,  
 Bred for to bi, þai ar sua fele, bk, col. 1]  
 War til ilkan bot a morsel.” 13485  
 þan spac andreu, was na sa mild,  
 “We haf wit vs,” he said, “a child  
 þat has fiue laues and fisches tua,  
 But quat don þai wit-vten maa?”  
 þan said vr lauerd, “i-nogh es þat,  
 Dun i wald þe folk all saitt. 13491  
 We sal,” he said, “do nu ful wele ;”  
 For hai þar was a mikel dele.  
 Quat sal i sai yow lang sermun?  
 All right þar war þai sett dun, 13495  
*Iesus* blissed þis bred for-melt,  
 And sipen badd it suld be delt.  
 He blisced als þe fisches tuin,  
 And sett his fusun þam wit-in, 13499  
 þat quen all forwit þam was sett,  
 All þai had i-nogh at ette.  
 þis bred and fische was delt a-bute,  
 Had nan defaut in al þat rute.  
 Godmen it was a gret gadring, 13504  
*Iesus* fedd wit sua litel a thing,  
 Tua fisches and fiue laues o bere,  
 þat *iesus* wit fedd suilk a here ;  
 Abute fiue thusand als it es redd,  
 Was þat folk þat he þar fedd. 13509

COTTON

þai fowloed him fastande daies þre.  
 þar-of had *ihesus* grete pite.  
 & if þai he saide turne ham þaire way  
 bi þe way sone falle wille þai.  
 quen þai sal finde na-þing to by.  
 for defaute dede mone þai ly.  
 ¶ Phelip saide lorde quat consail  
 may I. 3ou geue þat may a-vaile.  
 me þink to do þat ware noȝt eþ  
 if I. had of penis an hundreþ.  
 to bye brede þai ar sa fele.  
 hit ware til ilkane bot a morsel.  
 ¶ þen spac andrew was nane sa milde  
 we haue wiþ vs he saide a childe.  
 þat has v. lauis & fisshis twa.  
 þai wil noȝt serue wiþ-uten ma.  
 ¶ þen saide our lorde I.-nogħ is þat.  
 doun I. walde þe folk ware satte.  
 he comaunded to sette ham wele.  
 of hay þer was a mikil dele.  
 quat sulde I. make 3ou lange sarmoun  
 alle riȝt þare ware sette doun.  
*Ihesus* blessed þis brede standande  
 & sipen delt hit wiþ his hande.  
 & þen he blessed þe fisshis twin.  
 & sette his foisoun ham wiþ-in.  
 quen hit be-for ham was sete.  
 alle þai had I.-nogħ atte ete.  
 ¶ þis brede & fisshe was delt a-boute  
 had nane defaute in al þat route.  
 certis hit was a grete geddering  
*Ihesus* fed wiþ sa litel þing  
 ij. fisshis & v. barly lauis  
 alle was fed godemen & knauis.  
 a-boute v. þousande as hit is red.  
 was þe folk atte þer was fed.

FAIRFAX



þai folud him fastand dais thre, 13474  
 Of þaim had *iesus* gret pete,  
 And said, "if þai turn ham þair wai,  
 For þe faint sone faile sal þai.

Quen pai mai find na ping to bij,  
Dede bi strete pan mon pai lij." 13479

Philip said, "lauerd, quat cunsaile  
Mai i giue þat mai þaim waile?  
Me thinck to do war noght eth,  
Qua had penis thre hundreth 13483  
Brede wid to bi, þai er sua fele,  
It war to ilkan bot a morsele."

han spak andreu, was nan so mild,  
He said, "we haue wid vs a chi[l]d  
pat has fiue lauis and fisses tua, 13488  
Bot quat es pat widvten ma?"

þan said vr lauerd, "enoght es þat,  
I wald þe folk dune all satt."

He said, "we sal nu do ful wele;"  
Of hay pan was par mekil dele. 13493

Quat sal i sai zu lange sarmune?  
Alle right par pai sett paim dune.

*Iesus* bliscid þis bred for-melt,  
And siþen bad it suld be delt ; 13497

He bliscid siþen þe fisses tuine,  
And sett his fuisum þaim widine.

bat quen it forwid þaim was sett,  
All þai had enoght at ett. 13501

His bred and fisse was delt abute,  
Had nan defaut in þat route.

Gode men, it was a gret gedring <sup>[leaf 91,</sup>  
<sup>bk, col. 2]</sup>  
 Iesus fedd wid sua lital þing! 13505

Fisses tua and fine laues of bred,  
pat *iesus* wid fedd suilk a here.

Abute five thousand, als it es red,  
was þe folk þat he þar fed. 13509

þei folwed him fasting dayes þre  
Of hem had ihesus greet pite  
He seide if þei turne hoom her wey  
For defaute faile wol þai  
whenne þei may fynde no þing to by  
Dede bi strete mot þei'ly

Philipp seide lord what counsaile  
May I 3yue hem to availe  
Me pinke to do hit were not eþe  
who so had penies þre hundreþe  
To bie wiþ breed þei are so fele  
Hit were to vchone but a mossele

þo spak andreu was noon so milde  
He seide we haue wiþ vs a childe  
þat hæp fyue loofes & fisshes two  
But what is þat wiþouten mo

Oure lord seide Inowȝe is þat  
I wolde þe folke alle doun sat

He seide we shal do ful wele  
Of hey þere was muchel dele

What shulde we seie of þis sermoun  
Alle anoon seten hem doun

Thesus blessed þis breed wip grace  
And dud hit to be dalt in place

He blessed als þo fisshes two  
And made his foisoun þerynne to go

Whenne hit biforn hem was leide  
Alle had Inow3e þei seide

his breed & fisshe was dalt aboute  
Had noon defaute in pat route

Wite we hit was a greet gederinge  
 þat ihesus fed wiþ so litil þinge

with fisshes two & fyue loues of breed  
Fyue þousande fed he wip his reed

[ . . . . .  
. . *no gap in Trinity & Laud MSS.*]



776 TWELVE BASKETS OF REMAINS WERE COLLECTED ; THE PEOPLE THANKED GOD.  
NOT LONG AFTER JESUS DID ANOTHER SIGN ; HE MET A MAN WHO WAS BORN BLIND.

Quen þai had eten, þat drightin  
Bad þam late na crummes tin, 13511  
þe releif gadir þai in hepes,  
And fild þar-wit tuelue mikel lepes.  
þus can he sett all his fusun  
Quar he will giue his benisun, 13515  
þe folk all þat he gaf his fode,  
þai thanked godd of all gode,  
And said for soth, "þis ilk es he,  
þat sal his folk do saued be." 13519  
¶ Efter þat þis signe was don,  
Noght lang bi-tuix bot alson,  
A-noþer he did þat yee sall here,  
Als telles vs þis ilk gospellere, 13523  
Of a man þat born was blind,  
And soght at iesu grace to find.  
Iesus was þar he welk þe stret,  
Wit þis blind þar can he mete ; 13527  
Him asked his disciplis þan, [col. 2]  
"Lauerd," þai said, "wat es þi nam,  
Or his eldres don bi-forn 13530  
þat he þus-gat suld blind be born?"  
þan said iesus, "has noþer he þis,  
Ne als his oxspr[i]ng don þe mis,  
Bot for þat godds werkes mai 13534  
In him be sceued fra þis dai.  
Mi fader werkes most i do  
To-quils þat i haf dai þar-to,  
Fra now behoues þe sun him spede  
For to do his fader dede. 13539  
Wirk i most al for-wit night,  
Ai quils þe dai it lestes light,  
To-quils i in þis werld be,  
It has na lightnes bot o me."  
Wit þis vn-to þe erth he spitt, 13544  
And wit þat erth he menged it,

COTTON

quen þai had eten I.-nogh at wille.  
ihesus ham bad na relefe spille.  
þai geddered hit faire on hepis.  
& filled þer-wip xij. grete lepis.  
þus con he sette his foisoun  
þer he wille gif his benisoun  
þe folk alle he gaf þe fode.  
þai þonked god of al þat gode.  
& saide for-soþ þis ilk is he.  
þorou quam þe folk sal saued be  
**E**fter atte þis þing was done.  
nozt lange be-twene bot als sone  
a-noþer he dide at 3e salle here.  
squa sais saint Iohn þe gospelere.  
of a man þat borne was blinde.  
and sozt atte Ihesu grace to finde.  
¶ Ihesus come walcande in þe strete  
wip þis blinde man þer con he mete  
his disciplis askid him þan.  
lorde þai saide quat is þis man.  
or quat did his eldres be-forne.  
þat he þus-gate blinde is borne.  
¶ þen saide ihesus nauþer he þis.  
ne his ospring has done amys.  
bot for atte goddis werkis may.  
in him be shewed fra þis day.  
my fader werkis he saide I. do.  
to-quilest þat I. haue day þer-to.  
fra now be-houis þe sone him sprede  
for to fulfille þe fader dede.  
wirk he mošte be-for þe niȝt  
ay quen þe day lastis brit.  
þe quilest I. in þis wer[l]de be.  
hit has na lethenes bot of me.  
wip þis vn-to þe erþ he spitte  
& wip þat erþ he menged hit.

FAIRFAX

THE DISCIPLES ASKED WHAT CRIME HE HAD COMMITTED. JESUS SAID NONE; 777  
 BUT GOD'S WORK SHOULD BE SHOWED IN HIM, "I MUST WORK WHILE IT IS DAY."

Quen þai had etin, badd drightin  
 þat þai suld na crummes tine, 13511  
 þe relef gedrid þai in hepis,  
 And fild þar-wid tuelue gret lepes.

þus can he sett ai his fusun  
 Quar he will giue his benisun. 13515  
 þe folk all þat he gaf fode,  
 þai thankid god of all his gode,  
 And said, "forsoth þis ilk es he  
 þat sal his folk do sauued be." 13519

**E**fter þat þis signe was done,  
 Noght lang bituix bot alsone,  
 Anoþer he did þat 3e sal here,  
 Als tellis þis ilk godspellere, 13523  
 Of a man þat born was blind,  
 And soght at *iesus* grace to find.

*Iesus* was þar, he welk þe strete,  
 wid þis blind þar gan he mete, 13527  
 His disciplis him askid þan,

"Lauerd," þai said, "quat has þis man  
 Or his eldris done biforn 13530

þat he þugat suld blind be born?"  
 þan said *iesus*, "has nouþer he þis,  
 Ne 3eit his ospring done þe mis.

Bot for þat goddis werkis mai 13534  
 In him be scheud, fra þis dai,  
 Mi fadir werkis most i do

þo-quilis quat i haue dai þar-to.  
 Fra nu bihouis þe sunne him spede  
 Forto do his fadir dede, 13539

wirke he most fast forwid night,  
 Ai quilis þe dai it lastes light.

To-quiles I in þis worlde be, [col. 2]  
 It has na lightnes bot of me."

wid þis vnto þe erd he spitt, 13544  
 And wid þe erd he menged itt,

þe lorde of blisse & of pyne  
 wolde þei shulde no crommes tyne  
 He bad geder þe relef of hepes  
 þerwiþ þe fulde twelue lepes  
 þus con he set his foisoun  
 where he wol 3yue his benesoun  
 Alle þe folke þat þere 3ode  
 þonked god of her fode  
 And seiden sopeli þis is he  
 þat shal his folke do sauued be

¶ Aftr þat þis signe was done  
 Not longe bitwene but soone  
 Anoþer he dud 3e shul here  
 As telleþ vs þe gospellere  
 Of a mon born was blynde  
 And souȝte at *ihesus* grace to fynde  
*Ihesus* was þere he welke þe strete  
 And wiþ þis blynde gon he mete  
 His disciples asked þan  
 Lord þei seide what haþ þis man  
 Of his eldres don biforn

þat he shulde blynde be born  
*Ihesus* seide haþ not he þis  
 Ny 3itt his kyn don þat mys  
 But for goddes werkes may  
 In him be shewed fro þis day  
 Mi fadir werkes mot I do  
 Whil þat I haue day þerto  
 For now hihoueþ þe son to spede  
 For to do his fadir dede  
 Worche he most bifore þe niȝt  
 Whiles þe day lestep liȝt  
 whil I in þis world shal be  
 Hit haþ no liȝt but vpon me  
 Anoon to þe erþe he spit  
 And wiþ erþe he menged hit

And tok he o þat smerl a-wai, 13546  
And smerd þar-wit his oþer ei.  
And siþen he said til him, "leif freind,  
To natatorie nu sal þou wende,  
At natatori sylee 13550  
þar sal þin eien wassed be."

He went and wess his eien þare,  
And tok his sight in þat siquare;  
Fra nu thar him namar be ledd, 13554  
He com again<sup>1</sup> þan to þat stedd.

Quen men him sagh þat kneu him are,  
Fast þai can on him to stare, [<sup>1</sup> MS. *repeats*  
again]

Sum þan said, "es þou noght he  
þis endir day þat moght noght se?"  
Sum said, "he? nai," sum said, "þis ilk,"  
And sum, "bot an þat semes suilk,"

þe soth tuix þam cuth þai noght find;  
þan ansuard he þam þat was blind,  
"þat ilk es i, for-soth i sai." 13564

"Hu gat þou þan þi sight?" cuth þai.

"Mi sight," he said, "þan gatt i þus,  
þat es a man þat hatt iesus,

He smerd wit lam min eien tua,  
And bad me siþen for to ga 13569  
To natatorie siloe,

'Ga wasse þin eien þar,' coth he.  
Quen i had don þat he badd me,  
Als suith þan moght þai wele se."

<sup>2</sup>"Quar es," coth þai, "he, þat iesu?"

"I ne wat," coth he, "quar es he nu."

þai hint him þan, þir felun Iues, [<sup>2</sup> leaf 75,  
col. 1]

And ledd him to þe phariseus, 13577

þat maisters o þat lau war þan,  
þai fraind at þis seli man

To tell þam hugat he gatt his sight,

And he said, "þus þat man has medight."

COTTON

he toke þat grauuel & þe sande  
on his eye he laide hit with his hand  
& siþen he saide til him leue frende  
to nathatori salle þou now wende  
vn-til nathatori saloe. [<sup>3</sup> leaf 63]

þar þi eyen wasshin be.

he went & wasshe his eyen þare  
& toke his siȝt for euermare.

him nedis namare now be led  
he come agayne vn-to þe sted.

¶ quen men sagh him atte knew him are  
fast þai con on him stare.

sum þai saide þou nart noȝt he.  
þis ender-day atte muȝt noȝt se  
sum saide nay & sum þis ilk.

& sum bot an atte semed squilk.

þe soþ to say coude þai noȝt finde  
þen ansquared he sum time blinde  
I am he for-soþ to say.

how gat þou þi siȝt quod þai.

¶ Mi sight he saide þen gatte I. þus  
þer is a man atte hatte ihesu.

he a-noynt wiþ clay myne eyen ij  
& bad me siþen for to ga.  
to nathatorie sylloe.

ga wisshe þine eyen þer quop he.  
quen I. had done atte he bad me.  
al sone efter miȝt I. se.

¶ quare is quod þai þat ihesu.

I. note quod he quare he is now.

þai hent him þer feloun Iewus.

& led him þen to phariseus.

atte maistres of þe lagh was þan.  
þai frayned atte þis sely man.

to telle ham how he gatte his siȝt

& saide þus þat man me diȝt.

FAIRFAX

And tok he of þat smerl a-wei, 13546  
And smerled þar-wid his aeiper ei.  
And said till him, "mi leue freind,  
To natatori sal þu nu wend,  
At natatori silole,

þar sal þin eien wassen be." 13551

He went and weisse his eien þare,  
And gat his sight in þat siquare.  
Fra nu thar him namare be ledd,  
He come again þan to þat stedd.

Quen men him sau, þat kneu him are,  
Fast þai gan on him stare, 13557

Sum þai said, "es þu noght he,  
þis ender dai might noght se?"

Sum said nai, and sum said þat ilk,  
And sum said anoþer þat semes suilk.

þe sotht tuix þaim cuth þai noght find,  
þan ansuerd þaim, he þat was blind,

"þis ilk am i, forsoth i sai." 13564

"Hu gat þu þan þi sight?" said þai,

"Mi sight," he said, "þan gat i þus,

þar es a man þat hatt iesus,

wid lame he smerd mi eien tua,

And badd me sipen forth to ga 13569

To natatori sylole,

'Ga wasse þin eien þar,' said he.

Quen i had done als he bad me,

Als sone eftir might i se." 13573

Said þai, "quar es he, þat iesu?"

"I ne wat quar he es nu."

þai hint him þan, þir felun juus,

And led him þan to þe phariseus,

þat maistris of þe lau war þan, 13578

And frained at þis helid man, [1f 92, col. 1]

To telle þaim hu he gatt his sight,

And he said, "þus þat man me dight."

He toke þe wafte of hem away also

And smered boþe his eþen two

He seide to him my leue frende

To natatori þou shalt wende

At natatori siloe

þere shul þine eþen wasshen be

He wesshe his eþen þere ful riȝt

And anoon he had his siȝt

For þenne was he no more led [1f 94, bk]

He coom aȝein in to þat sted

whenne þei him say þat knew him are

Fast gon þei on him stare

Sone þei seide art þou not he

þat ȝondir day miȝtes not se

Somme seide nay & somme so

Somme seide anoþer in his stud is go

þe soþe hem self coude not fynde

He vnswered þat had ben blynde

I am he forsoþe to say

How gat þou þi siȝt seide þai

My siȝt he seide gat I þus

þer is a mon þat het Ihesus

with lame he anynt myne eyen two

And bad me sipen forþ to go

To natatori siloe

And wasshe þine eyen þere seide he

whenne I hadde his biddying done

Anoon I say also soone

Where is he þei seide þon

I noot he seide where he is goon

þei him toke þese false iewes

And lad him to þe pharisewes

þat maistris of lawe were þon

And asked at þis heled mon

How þat he had geten his siȝt

He seide þus ihesus me diȝt

Sum Iuus said *pat stode þam bi*, 13582  
 "O godd him semes ha na perti  
*þat haldes of hali-dai na stat*,"—  
 For pis was don on þair sabbat.  
 And oþer said, "bot hugat moght  
 Sli werck o sinful man be wroght?"  
*þaa phariseus þat war ful fell*, 13588  
 Quen þai had striued þam emel  
 And groigned, cuth na resun find,  
 þai did þan bring again þat blind ;  
 "Quat haldes þou þat man?" said þai.  
 "A prophet," said he, "be mi lai."  
 þe maisters Iuus þan bigan 13594  
 To mistru o þis sinful seli man,  
 Quere-for wit blind he had ai bine,  
 þai said *þat* he had alwai sene.  
 þe neist men of his oxspring 13598  
 Did þai þan be-for þam bring,  
 "þis es yur sun," þai said, "and yee  
 Sai þat blind man born was he ;  
 Sais hus nu, be yur leute, 13602  
 Hu es it sua *þat* he mai se?"  
 His freindes said, "our sun he es,  
 And blind was born, wit-vten les."  
 "Hu es it sua *þat* he seis nu?" 13606  
 "We ne wat, bot ask him-seluen hu.  
 Yee ask him-seluen, for best he wat  
 Giue ansuar of his aun stat."  
 þus gaf þaa seli men answar 13610  
 For-qui þai dred þe Iuus sar,  
 For þai had made, *þat* wel men wist,  
 A statut agains Iesum crist,  
 If ani wald him leue or lute 13614  
 þair synagoges suld be put vte ;  
 For-þi þai badd þam him-self frain,  
 þai wald ha ben awai ful fain, 13617

COTTON

¶ Sum Iewes saide *þat stode þer-by*.  
 of god him semis haue na party.  
 þat haldes hali of na state.  
 for pis was done on our sabate  
 & oþer saide how-gate mozt  
 suche werk' of sinful man be wrozt.  
 ¶ þe pharaseus þat ware sa felle.  
 quen þai ware angred for-sop to tel.  
 & gronid & cowde na resoun finde  
 þen did þai bring agayne þe blinde  
 quat haldes þou þat man *quod* þai.  
 a prophete saide he be my lay.  
 ¶ þe maistre Iewes þen be-gan.  
 to mistrowne queþer þis sely man.  
 queþer be-fore blinde had he bene  
 þai saide atte he had al-ways sene  
 ne neyste men of his ospring  
 dide þai be-for ham to bring'  
 þis is þoure sone & quat say þe.  
 he sais borne blinde was he.  
 says vs now be þour lewte  
 how hit is squa þat he may se.  
 ¶ his frendes saide our sone he is.  
 & blinde was borne wiþ-uten les.  
 how is hit squa þat he sese now.  
 we ne wate *quod* þai bot aske him how.  
 aske him-self for best he wate.  
 gif ansquare of his awen state.  
 þus gaue þa cely men onsquare  
 for þai dred þe iewes sare.  
 for þai ware made wele men wiste.  
 wiþ statute agayne Ihesu criste,  
 if any walde him loue & loute.  
 out of þe synagoge sulde þai oute.  
 for-þi him-self þat bad him fraine.  
 þai walde haue bene a-way ful fayne

FAIRFAX



Sum Iuus said, þat stod him bi, 13582  
"Of gode him semes haue na parti  
þat haldis of halidai na state,"—  
For þis was done on þar sabate.  
And oþer said, "bot hugat moght  
Sli werk of sinful man be wroght?"  
þa pharaseus þat ai war felle, 13588  
Quen þai had striued þaim emell,  
þai groined and cuth no resun find,  
þan did þai bring again þat blind.  
"Quat haldes þu þat man?" said þai.  
"A prophete," said he, "bi mi fay."  
þe maistre Iuus þan bigan 13594  
To mistrouu of þis seli man,  
Quaþer forwid blind al had he bene,  
þai said þat he had alwais sene.  
þe neist men of his ospring 13598  
Did þai forwid þaim to bring,  
"þis es 3ur sun," þai said, "and 3e  
Sai þat blind-born man was he ;  
Sais vs nu, bi 3ur laute, 13602  
Hu es it sua þat he mai se?"  
His freindes said, "vr sune he es,  
And blind was born, widvten les."  
"Hu þat it es sua þat he seis nu?"  
"we ne wate, bot aske himself hu.  
Aske him-self, for best he wat 13608  
Gif ansuer of his auen state."  
þus gaue þaa seli men ansuer,  
For-þi þai dred þe Iuus sarē,  
þai had mad, þat men wele wist,  
A statute again iesus crist,  
If ani wold him leue or loute, 13614  
þair synagoge suld be put vte ;  
For-þi him-self badd þai farine.  
[ . . . no gap in the MS.]

Somme iewes seide þat stode him by  
Of god him semeþ haue no party  
þat holdeþ of haliday no state  
For þis was done on oure sabate  
Anoþer seide how euer mou3t  
Suche werke of synful mon be wrou3t  
þese phariseus þat euer were felle  
Whenne þei had stryuen as I telle  
þei groped & coude no cause fynde  
þennedude þei to bringe a3eyn þe blynde  
what haldestou þat mon seide þei  
A prophete seide he bi my fei  
þe maistir of iewes bigon þan  
To mistrowe of þat sely man  
wheþer he biforn blynde had bene  
þei seide alwey he had sene  
þe nexte men of his ospringe  
þei dud anoon bifore hem bringe  
Saye 3e þe blinde born mon was he  
Say vs now bi 3oure lewte  
How hit is þat se he may  
He is oure son þei seide in fay  
Wipouten doute oure son he es  
And was blynde born wipouten les  
How þat he sizte haþ now  
we ne woot aske him how  
Aske him for best he wate  
3yue vnsware of his owne astate  
þus 3af þese men vnsware þore  
þat dred þo iewes wondir sore  
þei had made þat men wel wist  
A statute a3ein ihesu crist  
If any wolde him leue or loute  
Of her synagoge shulde be put oute  
[ . . . . .  
. . . no gap in Trinity & Laud MSS.]

Yeit þai cald þe thrid time [<sup>1</sup> col. 2]  
 þis blind and badd him luue drightin.  
 1 "Blisce him," þai said, "þat wons on  
 For þis man es a sinful wight." [hight,  
 He said, "i wat noght of his plight,  
 Bot to me, blind, he gaf þe sight."  
 "Hu," coth þai, "gert he þe se, 13624  
 Tell vs hu he did wit þe ?"  
 "Wi, quar-to suld i tell yow mare ?  
 Ne haf i noght tell yow ar.  
 Quar-for spir yee o þat gom ? 13628  
 Wil yee discipls his bicum ?"  
 "We," coth þai, and þai began  
 Ful felunli þis man to ban. 13631  
 "Hald þe til him," coth þai, "caitif,  
 Sal we be neuer his vr lijf,  
 þou mot his disciple be,  
 Disciple moyses ar we,  
 þar was a man wit-vten sak, 13636  
 We wat godd self wit him spak ;  
 O þis man knaulage nan ha we."  
 To þaa Iues þan ansuard he,  
 "Her-of thinc me al selcuth, 13640  
 Qui yee hald him sua vncuth,  
 And sais yee wat noght queþen he be  
 þat þus has giuen mi sight to me.  
 I wat, and it o soth be soght, 13644  
 þat sinful man godd heres noght,  
 Bot he allan þat dos his will,  
 And halds him fra dedis ill.  
 þis es aman þat drightin heres, 13648  
 And helpes oþer for his praieres ;  
 Ne it i-wiss was neuer herd  
 Sin þe biginning o þe werld, [<sup>2</sup> MS. gett]  
 Blind born man to get his sight<sup>2</sup>  
 Wit-vten grace o godds might." 13653

COTTON

¶ þe prid time zet þai calde.  
 þis blindeman to be-halde. [hight  
 [<sup>3</sup> Blesse hym they seid that wonnyþ on  
 ffor this man is a synfuþ wyght  
 Of his synne seid he wote I noght  
 But to me blynd. sight he broght]  
 how quop þai gert he þe se [<sup>3</sup> from Laud  
MS. 416]  
 telle vs how he dide wiþ þe.  
 quy quarto sulde I. tel þou mare.  
 twy or thry I. talde þou are.  
 quar-fore spire 3e of þat gome  
 wil 3e his discipls be-come.  
 ¶ 3e. 3e quop þai & þus be-gan.  
 to mys-say þis cely man.  
 halde þe til him quop þai caytiue  
 for þink we neuer on him to liue.  
 þou may his disciple be.  
 disciples moises for-soþ ar we  
 we wate god wiþ him spak  
 he was a man wiþ-uten lak.  
 of þis man knawing nane haue we.  
 to þa iewes þen ansquared he.  
 here-of þink me al selcouþ.  
 quy 3e halde him squa vncouþ.  
 & sais 3e wate nozt queyþen he be  
 atte þus has giuen siȝt to me.  
 3e wate al & þe soþ be sozt  
 þat sinful man god heris nozt.  
 bot he allane dos his wille  
 & haldis him fra didis ille.  
 þis is þe man atte god heris. [leaf 63, back]  
 & helpis oþer for his prayeris.  
 ne hit was neuer zet herde  
 syn þe be-gynnyng of þis werde.  
 blinde-borne man to gete his siȝt.  
 wiþ-uten grace of goddis miȝt

FAIRFAX

"WE ARE MOSES' DISCIPLES, WE DO NOT KNOW THIS MAN." THE BLIND-BORN 783  
MAN WONDERS, AND SAYS THIS MAN CANNOT BE SINFUL, FOR GOD HEARS HIS PRAYERS.

zeit þai cald þe thrid time [col. 2] 13618  
þis blind and bad him loue drightin.  
þaisaid, "blisce him þat wones on hight,  
For þis man es a sinful wight." 13621  
He said, "i wate noght of his plight,  
Bot to me, blind, gaf he þe sight."  
"Hu," said þai, "gart he þe se?  
Tell vs hu he did wit þe." 13625  
"Qui quar-to suld i tell 3u mare,  
Ne haue i noght all tald 3u are?  
Quarfor spir 3e sua of þat gome?  
wil 3e his disciplis bicum?"  
"we!" said þai, and þai bigan 13630  
Ful felunli þis man to ban.  
"Hald 3e to him," said þai, "þu caitiue,  
His sal we be neuer our liue,  
þu mot his disciple be,  
For disciplis moyses er we, 13635  
þat was a man widvten sake,  
we wat þat godd self wid him spake,  
Of þis man knauyng nan haue we."  
To þaa Iuus þan ansuerd he,  
"Of 3u think me selcuth, 13640  
Qui 3e hald him sua uncuth?  
And sais 3e wat noght queþen he be  
þat þus has giuen mi sight to me.  
I wate, and it of soth es soght, 13644  
þat sinful man god heris noght,  
Bot he allane þat dos his will,  
And haldes him fra dedis ille.  
þis es þe man þat drightin heris,  
And helpis oþir for his praiseris. 13649  
Ne it, i-wis, was neuer herd  
Sipen þe bigining of þis werld,  
Blind-born man to gett his sight  
widvten gras of godes might." 13653

GÖTTINGEN

3itt þei called þe þridde tyme  
þis blynde & bad him þonke appoline  
Blesse him þei seide þat woneþ on hizt  
For þis mon is a synful wizt  
Of his synne seide he woot I nou3t  
But to me blynde sizt he brou3t  
How made he þe. þei seide to se  
Telle vs how he dud wiþ þe  
Wherto shulde I telle more  
I haue al tolde 3ou ore  
Wherfore aske 3e of him bi-dene  
wol 3e his disciples bene  
we þe[i] seide & þo bigan  
Felounly þis mon to ban  
Holde þe to him þei seide caitiue  
His wol we be neuer oure lyue  
þou mot his disciple be  
For moyses disciples are we  
þat was a mon wiþouten sake [leaf 85]  
We woot þat god with him spake  
Of þis mon no knowyng haue we  
To þo iewes þenne vnswered he  
wondir me þinke of 3oure mouþ  
whi he holde him so vncouþ  
And seyn 3e woot not wheþen is he  
þat hap 3yuen my sizt to me  
I woot & hit of soþ be sou3t  
A synful mon god hereþ nou3t  
But he allone þat doþ his wille  
he holdeþ him fro dedes ille  
þis is þe mon þat god heres  
And clepeþ oþere bi his prayeres  
Ne hit I-wis was neuer herd  
Sip þe bigynnyng of þe werd  
Blynde born mon gete sizt  
Wiþouten greet grace of goddes mi3t

TRINITY

þan said þai, " þou caitif for-lorn  
 In sin was all to-gedir born, 13655  
 Queþer þou wenis vs nu here  
 O pine vn-wittes for to lere."  
 Wit þis þai scott him als a dog  
 Right vte o þair synagog, 13659  
 " Herd yee þis lurdan," coth þai,  
 " Hu he wald lere vs nu vr lai,  
 þat beggar þat in sin was gotten!" 13662  
 Quen *iesus* wist him þus for-scotten,  
 þair strijf he wist bath less and mare,  
 And þat þai had him wrethed sare.  
 For-þi he thoght him do solace, <sup>[leaf 75,</sup>  
 And mare to seeu him of his <sup>bk. col. 1]</sup> *grace*.  
 Quen þat *iesus* and he war mette 13668  
 Ful derworthli his lauerd he grett,  
 Til him spak *iesus*, " sai me nu, sai,  
 Traus þou in godd sun or nai?" 13671  
 " Quar es he," said he, " wist i *quar*,  
 To trou in him ful leif me war."  
 Ihesus said þan, " þou has him sene,  
 And spoken wit þe wit-vten wene."  
 þan said *iesus*, " mi to-cumming 13676  
 In erth es jugement to bring,  
 þat þai þat noght seis suld se,  
 And þat þe seant blind suld be."  
 þan said sum o þat semble, 13680  
 " Sais þou vs þan þat blind er we?"  
 " War yee," he said, " wit-vten sight,  
 þan war yee soth wit-vten plight,  
 Bot nu yee sai þat yee mai se, 13684  
 In sin þar-for be-left er yee."  
 ¶ Yeit forþermar sal i tel yow  
 Sum gestes<sup>1</sup> o þat suet *iesu*, <sup>[1 MS. gestes]</sup>  
 Als telles þis ilk ewangelist  
 þat he sagh foluand *iesu crist*. 13689

COTTON

þen saide þai þou caytiue lorne  
 in syn was al to-geder borne.  
 queþer þou wenis þus now here.  
 of pine vn-wittes vs to lere.  
 wiþ þis þai shotte him as a dogge  
 riȝt out of þaire synagog.  
 ¶ herde ȝe þis lurdan quop þai.  
 how he walde lere vs a new lay.  
 þat begger þat in syn was gotyn.  
 ihesus wiste how he was shotin.  
 þaire strife he wiste lesse & mare.  
 & how þai him had wrapped sare.  
 for-þi he þoȝt him to solace.  
 & mare to shew him of his grace.  
 ¶ for-þi to ihesus þe way he sette.  
 ful derþ-worþli his lorde he grette.  
 Til him spac ihesus say me now say.  
 trawes þou in goddissonne or nay.  
 quare is he saide he wiste I. quare  
 to traw in him ful lefe me ware  
 ihesus saide þen þou has him sene.  
 & spokin wiþ him wiþ-uten wene.  
 þen saide ihesus my to-commynȝ  
 in erþ is iuggement to bring.  
 þat þai þat noȝt sese sulde se.  
 & atte þe seande blinde sulde be.  
 þen saide sum of þat semble.  
 says þou vs atte blinde ar we.  
 ware ȝe he saide wiþ-uten siȝt  
 þen ware ȝe soþ wiþ-uten plȝt.  
 for ȝe con loke ȝe wene ȝe se  
 In syn þar-fore be-left ar ȝe  
 Now forþermare I. wille tel ȝou.  
 sum gestis of þat squete ihesu.  
 als tellis þis ilk euangelist.  
 þat he sagh folowande ihesu criste.

FAIRFAX

þan said þai, "þu caitif lorn 13654  
In sine was alle to-gedir lorn,  
Queþer þu wenis vs nu here <sup>[leaf 92, bk.  
col. 1]</sup>  
Of þine vnwittes for to lere."

wid þis þai scott him als a dog 13658  
Right vte of þair synagog,

"Herd 3e nu þis lurdane," said þai,  
"Hu he wald lere vs her vr lai,  
þat ebber þat in sine was gotin!" 13662

Quen *iesus* wist him þus forschotin,  
þair strijf he wist, bath les and mare,  
And þat þai had him wrethed sare.  
Forþi he thocht him do solace, 13666  
And mor to scheu him of his grace.

Quen þat *iesus* and he was mett,  
Ful derworthili his lauerd he gret,  
Till him spac *iesus*, "sai me nu sai,  
Trous þu in goddes sun or nai?" 13671  
"Quar es he?" he said, "wist i quare,  
To trou in him ful lef me ware."

*Iesus* said þan, "þu has him sene,  
And spoken wid, widuten wene,"  
þen said *iesus*, "mi to-coming<sup>1</sup> 13676  
In erd es iugement to bring, [<sup>1</sup> MS. coining]  
þat þai þat noght seis suld se,  
And þat þe seand blind suld be."

þan said sum of þat semble, 13680  
"Sais þu vs þan þat blinde ee<sup>2</sup> we?"  
"war 3e," he said, "widvten sight,  
þan war 3e blind widvten plight.

Bot nu 3e sai þat 3e mai se, <sup>[<sup>2</sup> read-er]</sup>  
In sine þarfor bileft er 3e." 13685

**F**orþermar 3eit sal i tell 3u  
Sum gestes of þat suete *iesu*.

Als tellis þis ilk ewangelist  
þat he sau foluand *iesu* crist. 13689

þenne seide þei þou caitif lorn  
In synne was alle togider born  
Wheþer þou wenest vs now here  
Of þine vnwittes for to lere

With þis þei huntid him as a dogge  
Rizt out of her synagogge

Herde 3e þis lurdan now seide þai  
How he wolde lere vs of oure lay  
þat ebber shrewe in synne gete

Whenne *ihesus* wist him haue þis hete  
her strif he wist lasse & more  
And þat þei had him wrapþed sore  
þerfore he pouzte him do solace  
And more to shewe him of his grace

Whenne *ihesu* & he were met  
Ful derworþely his lord he gret  
To him spac *ihesus* & bad him say  
Leuestou in goddes son or nay  
What is he : he seide & where  
To trowe in him leof me were

*Ihesu* seide þou hast him sene  
And wiþ him spoken wiþouten wene  
þenne seide *ihesus* my to comyng  
In erþe is iuggement to bring  
þat þei þat not sene shulden se  
And þat þe seyng blynde shulde be

þenne seide somme of þat semble  
Seistou þenne þat blynde be we  
were 3e he seide wiþouten sizt  
þenne were 3e blynde wiþouten plizt

But now 3e say þat 3e may se  
In synne þerfore laste are 3e

¶ Forþermore shal I telle 3ow  
Somme dedes of *ihesu* now

As telleþ þe euangelist  
þat was folwyng *ihesu* crist



Mont oliuet it es an hill 13690  
 þat iesus hanted mikel till,  
 For yede he ai vmstunt,  
 For þar to prai oft was he wont.  
 Apon a dai quen him thocht god,  
 Fra þeþen he to þe temple yode,  
 For to teche and for to lere 13696  
 þe men þat gladli wald him here.  
 þe phariseus, þat lued ai strijf,  
 Vnto þat kirk þai broght a wijf  
 þat þai in hordam had ouertan, 13700  
 þair lagh wald man suld hir stan,  
 In to midward þis temple wide,  
 þar mani man war stad þat tide.  
 Abute hir hefd hir har hingand; 13704  
 All wonder on hir in þat thrang.  
 þan spak an o þaim for alle,  
 Be-for ihesus þus made his call,  
 All þai gaf him list ilkan, 13708  
 "Maister," said he, "þis womman  
 þe band has broken of hir sposail,  
 And þar-wit tan, wit-vten fail.  
 Moyses wil we stan all slike, [col. 2]  
 Queþer þai pouer be or rike; 13713  
 þou gif us nu þe Iugement."  
 Bot þis was nocht þof þair entent,  
 For þai had suorn ilkan þar-till,  
 þis wreche womman for to spill, 13717  
 In wrangwis dede or word þai soght  
 To tak him þat þai neuer moght.  
 þai thocht if he wald bid hir stan,  
 Man o merci was he nan; 13721  
 And if he badd at latt hir gang,  
 þan moght þai sai he did þam wrang;  
 To brek þair lagh þai soght him sua  
 Him for to tak bituix þem tua. 13725

COTTON

¶ Mount oliuete is a hille.  
 þat ihesu haunted mykil til.  
 for pidder þode he ay vmbstont  
 & þer-to pray oft was he wont.  
 a-pon a day quen him þoȝt gode  
 fra þeiþen to þe temple he þode.  
 for to teyche & for to lere  
 þe men atte glad walde him here  
 þe pharaseus þat loued ay strife  
 vn-to þe temple þai broȝt a wife.  
 þat þai in horedome had ouer-tane  
 for-þi þe lagh walde ho ware slayne  
 þai broȝt hir in þat temple wide.  
 þer many a man stode be-side.  
 aboute hir heued hir hare hingand  
 alle wondred on hir in þat lande.  
 ¶ þen spac an of ham for alle  
 be-for ihesus made his calle.  
 alle þai gaf him liste ilkan  
 maister saide he! þis womman.  
 þe bande has brokin of hir spousail.  
 þar-fore we say wiþ-uten faile.  
 [¹ Moyses wille we aȝ suche stone  
 whethir they be pouere or riche of wone]  
 þou sal hir gif iuggement. [¹ from Laud  
 MS. 416]  
 bot þis is noȝt þaire entent.  
 for þai had squorne ilkan þer-tille  
 þis wrecche womman for to spille.  
 in wrangewys dede or worde or þoȝt  
 to take ihesus as þai neuer moȝt.  
 þai þoȝt if he walde bid hir stane  
 mon of mercy was he nane.  
 & if he bad to lete hir gange  
 þen muȝt þai say he did ham wrange  
 to breke þaire lagh þen soȝt þai squa  
 him for to take be-twix þa twa.

FAIRFAX

Mont oliuete þan es an hill 13690  
þat *iesus* haunted mekil till ;  
For piper ȝode he ai vmstunt,  
þar to prai ofte was his wont.  
Apon a dai quen him thocht gode, [col. 2]  
Fra þeþin to þe temple ȝode, 13695  
For to teche and for to lere  
þe men þat gladli wald him here.  
þe pharaseus, þat luued ai strif,  
vnto þat kirc þai broght a wijf 13699  
þat þai in hordam had ouertane,  
þair iau wold men suld hir stane,  
In midward of þis temple wide,  
þar mani man was stad þat tide. 13703  
Abute hir heued hir har hingand ;  
All wondrid on hir in þat thrang.  
þan spac an of þaim for alle,  
Bifor *iesus* þus made his call,  
And þai gan him list ilk-ane, 13708  
“Maister,” he said, “þis wommane  
Has brokin þe band of hir sposaile,  
And þarwid tan, widuten faile.  
Moises will we stane alle slike, 13712  
Queþer þai pouer be or rike ;  
þu giue vs nu þi iugement.”  
Bot þis was noght þair entent,  
For þai had suorn ilkan þar-till, 13716  
þis wreche womman for to spill,  
In wrangwisdede or word þai soght  
To take him þat þai neuer moght.  
þai thocht if he bid hir stane, 13720  
Man of merci was he nane ;  
And if he bad to let hir gang,  
þan might þai sai he did wrang ;  
To breke þair laue þai soght sua  
Him forto take bituix þa tua. 13725

GÖTTINGEN

þe mount oliuete is an hille  
þat *ihesus* hauntide muchel tille  
þidur ȝede he ofte we sey  
For þere was he wont to prey  
On a day whenne him þouȝte gode  
Fro þenne to þe temple he ȝode  
For to teche & hem to lere [1 MS. lere]  
þen men þat gladly wolden here<sup>1</sup>  
þese phariseus þat loued ay strif  
To þe chirche brouȝten a wif  
þat wiþ heredome was ouergon  
Her lawe wolde hir to ston  
Amidwarde þat temple wyde  
þere mony mon was þat tide  
Aboute hir heed hir heer honge  
Alle wondride on hir in þat þronge  
þenne spak oon of hem for alle  
Bifore *ihesus* he made his calle  
þei ȝaf hering to him vchone  
Maistir he seide þis wommone  
hap broken þe bond of hir spousaile  
And þerwiþ taken wiþouten faile  
Moises wol we alle suche stone  
Wheþer þei be pore or riche of wone  
þou ȝyue vs now þi iuggement  
But þis was not her entent [2 leaf 85, back]  
<sup>2</sup>For þei had sworn vchone þer tille  
þat wrecche wommon for to spille  
In wrong wisdomme her dede þei souȝt  
To take him þat þei miȝt nouȝt  
þei þouȝte if he bidde hir stone  
Mon of mercy is he none  
And if he bidde lete hir go quite  
Wronge he doþ here & dispite  
To breke her lawe þei souȝt him þus  
Him to take good *Ihesus*

TRINITY

*Quen þai þis wais on iesu soght,*  
*Well he wist all quat þai thought,*  
*He stuped dun, and wit his hand*  
*He wrat a quil in to þe sand. 13729*  
*Alle þai cried þan þat þar was,*  
*"Giue vs þi dome, and lat vs pas,*  
*Vs thinc to lang we duell," said þai.*  
*"Qua warns yow to wend a-wai?*  
*Bot qua þar es wit-vten last 13734*  
*At hir þe first stan he cast,*  
*Hir stanig mai he wel begin*  
*þe man þat es wit-vten sin."*  
*Wit þis he luted dun eft-sith, 13738*  
*þai wex dumb all þan als suith,*  
*Ne wist þai neuer quat to sai ;*  
*Bot ilkan sculked þaim awai.*  
*þai left þis temple þan all allan, 13742*  
*Bot iesu crist and þis womman.*  
*Quen iesus lifted vp his heued,*  
*And sagh nan in þat temple leued,*  
*Biheld þis womman standand þar,*  
*þat caitiue carked in hir care, [men*  
*"Womman," he said, "quar ar þai cum-*  
*pin wiperwins þat þe had nummen?"*  
*Quackand sco loked hir a-bute, 13750*  
*Iesus badd hir þan haue na dute ;*  
*"Lauerd," sco said, "all þai er-a-wai."*  
*"For-þi, womman, to þe i sai,*  
*Ga þe nu forth, mi lef freind, 13754*  
*For þou has leue nu for to wend ;*  
*I damp þe not quar-so þou far, [leaf 76,*  
*Bot ga nu forth and sin na mar." col. 1]*  
*<sup>1</sup> He said noght allan, "namar þou sin,"*  
*Bot "lok þi will bi noght þar-in."*  
*¶ A water þar es wit-in þair thede,*  
*þat es cald piscene in þair lede, 13761*

COTTON

*¶ Quen þai on ihesus þus had sozt*  
*wele he wiste alle þat þai þozt*  
*he stouped doun & wiþ his hande*  
*he wrate a quile in-to þe sande*  
*alle þai cried þen at þer was*  
*gif hir þi dome & lete us pas.*  
*¶ vs þink to lange we dwelle saide þai*  
*qua warnis þou to wende a-way.*  
*bot qua-sim is wiþ-uten last*  
*atte hir þe first stane he caste*  
*certis I. wil nane oþer be-gynne.*  
*bot anli he wiþ-uten synne.*  
*wiþ þis he louted doun eft siþe.*  
*þai wex doumbe as stane al squiþe*  
*ne wiste þai neuer quat to say.*  
*ilkan shuldered oþer a-way.*  
*þai left þis temple euerilkane*  
*bot ihesu & þis womman ane*  
*¶ Quen ihesus lifted vp his heued*  
*& sagh nane in þat temple leued*  
*<sup>2</sup> he be-helded þis womman standand*  
*þat caytef carked in hir care. [þare*  
*womman he saide quere ar þer men.*  
*atte þe to me con be ken. [Fairfax MS.,*  
*leaf 52]*  
*quakande ho loked hir a-boute*  
*& ihesus bad ho sulde nozt doute*  
*lorde ho saide þai ar a-way.*  
*for-þi womman to þe I. say.*  
*ga now forþ & be my frende.*  
*for þou has leue for to wende.*  
*I dampne þe nozt ga quere þou fare*  
*bot ga now forþ & syn na mare.*  
*he saide nozt allane na mare þou syn.*  
*bot loke þi wille be nozt þer-in.*

**A** water þer is wiþ-in þat thede  
 þat þai calde piscine in þaire lede

FAIRFAX

Quen þai þis wise on *iesus* soght,  
wele he wist quat þai thoght, 13727  
He stoupid dune, and wid his hand  
He wrat a quile in þe sand.

Alle þai crid þan þat þar was, 13730  
"Giue vs þi dome, and lat vs pas,  
Ful lange we duell nu," said þai. <sup>[1f 93,  
col. 1]</sup>  
"Qua warnis þu to wend þur wai?

Bot qua þat es widuten last 13734  
At hir þe first stane he cast,  
Hir staning mai he wele bigine,  
þe man þat es widvten sine."

wid þis he loutid dune eft sith, 13738  
All wex þai dumb þan all suith,  
Ne wist þai neuer quat forto sai;  
Ilkan skulked þaim a-wai.

þai left þis temple þan allane, 13742  
Bot *iesus* crist and þis wommane.

Quen *iesus* lifted vp his heued,  
And sau nane in þat temple leued,  
Biheld þis womman standand þare,  
þat caitef carked in hir kare, 13747

"womman," he said, "quar es bicomen  
þi witherwines þat he<sup>1</sup> had nomen?"  
Quakand scho loked hir abute, 13750  
And *iesus* bad hir haue na doute;

"Lauerd," scho said, "þai er a-wai."  
"For-þi, womman, to þe i sai, <sup>[1 read þe]</sup>  
Ga nu forth, mi leue freind, 13754  
For þu has leue nu forto wend;

I dampne þe noght far quar þu far,  
Bot ga nu forth and sin no mare."  
He said noght alane, "na mar þu sin,"  
Bot "loke þi will be noght þar-in."

**A** water þar es widin þat thede,  
þat þai cald piscine in þar lede,

GÖTTINGEN

¶ whenne þei þus on *Iesus* souzt  
Wel wiste he what þei þouzt  
He stouped doun & wip his honde  
He wroot a while in þe sonde  
Alle þei cryed þat þere was  
3yue vs þi doom & lete vs pas  
Ful longe we dwelle now seide þai  
Who warneþ þou to wende þoure wai

But who so is wipouten last  
At hir þe furst stoon he cast  
hir stonyng may he wel bigynne  
þe mon þat is wipouten synne  
þo louted he doun anoþer siþe

Alle wex þei dounibe also swipe  
Wiste þei neuer what to sey  
Vchone for shame stale away  
In þe temple lafte none

But *ihesu* crist & þat wommone  
*Ihesu* liftud vp his heued  
And say noon in þe tempul leued  
Bihelde þat wommon stondynge þare

þat caitif carked al wip care  
Wommon he seide where beþ bicomen  
þine enemyes þat þe had nomen  
Quakyng she loked hir aboute

And *ihesus* bad hir haue no doute  
Lord she seide þei are away  
þerfore wommon to þe I sey  
Go now forþ my leue frende

For þou hast leue now to wende  
I dampne þe not þi synne fore  
But go & synne þou no more  
He seide not only no more þou synne

But loke þi wille be not þerynne  
¶ A watir is þere in þat þede  
þat þei calle piscine in her lede

TRINITY



þis ilk water als þe stori sais,  
Was mikel renuned in þaa dais,  
Als it war a gode vinere ; 13764  
þar-bi lai mani vn-fere,  
þar-in was won for to descend,  
Angels þe water for to blend,  
And tid it sua in þat siquar, 13768  
Quen þis water all droue war,  
þe first seke man þat moght win  
In to þat wel to wassche him in,  
þat quat sekenes þar was on him,  
He suld be heled, fra þat tim. 13773  
Iesus wit his was þan walcand,  
Com be þe well, gret folk he faand  
þat þar [war] liggand for to bide,  
Quen þair hele þam suld bi-tide.  
þar fand iesus a man vnfere, 13778  
þat had ben aght and thritte yeire,  
Sua herd him was his limes þan  
þat he o þaim had weldnes nan.  
Iesus be-heild þis caitif þar, 13782  
And reud him selcuth sare,  
“Godman,” he said, “wit me þou mele,  
ʒerns þou nu to haf þi hele?” 13785  
“Ya, sir,” he said, “na thing sa gladd,  
Bot sua wit sekenes am i stadd  
þat i ne mai to water win,  
For oþer me gas bi-for þar-in, 13789  
Ne þar es naman, soth to sai,  
þat wil me bere vnto þe welle.  
Lang haf i lede in langur lijf,  
Es nan wil reu on me, caitef.” 13793  
“And godman, i þe truli sai,  
þou sal be hale nu fra þis dai.  
Rise, þar þe lij na langer,  
Do þe to ga, wit all þi ger.” 13797

COTTON

þis water als þe story says.  
was mykil rynnande in þa dayes  
als hit ware a gode vinere.  
þer-bi lay many man vn-fere.  
þer-in was angels wont to lizt.  
and þat ilk water diȝt.  
ofter þe angel commyn was þare  
and þe water blende ware  
þe first sekeman atte muȝt wyn.  
in-to þat water to wesshe him in.  
þat quat sekenes þat was on him.  
he sulde be heled fra þat time.  
¶ ihesus wiþ his was þen walcande  
come bi þe water grete folk he fande  
at þer ware lyande for to bide.  
quen þaire hele sulde ham be-tide  
þer fande ihesus a man vnfere  
þat squa was xxviij. ʒere.  
squa harde was his lymys þan.  
þat of ham had he weldenes nane  
Ihesus be-held þis caytiue þare.  
and rewed of him selcouþ sare.  
godeman he saide wiþ me þou mele.  
ʒernis þou oȝt to haue þi hele.  
¶ ʒa sir he saide na-þing sa glad.  
bot squa wiþ sekenes am .I. stad.  
at I. ne may me to water wyn.  
for oþer me gas be-fore þer-in.  
þer nys naman soþ to telle  
þat wil me bere vn-to þat welle.  
lange haue I. led in sekenes life.  
is nane wille rew of me caytiue.  
¶ Our<sup>1</sup> lorde saide godeman I. þe say.  
þou sal be hale fra þis day. [1 MS. ȝu]  
Rise thar þe lye na langer  
and ga þi way wiþ-out anger.

FAIRFAX



þis ilk water, als þe stori sais, 13762  
 was mekil renouned in þa dais,  
 Als it wár a gode vinere ;  
 þarbi lai mani man vnfere,  
 þar-in was won forto descend, 13766  
 Angelis forto þe water to blend,  
 And tid it sua in þat sequear,  
 Quen þis water droued war,  
 þe first seke man þat might win [col. 2]  
 To þat welle to wasse him in, 13771  
 þat quat sekenes was als on him,  
 He suld be helid, ilk a lim.  
 Iesus þan was þare walkand, 13774  
 Come bi þe welle, gret folk he fand  
 þat þar war liggand forto bide,  
 Quen pair hele þaim suld betide.  
 þar fand iesus a man vnfere, 13778  
 þat had bene aght and thretti 3ere,  
 Sua was his limmes him wit-tane,  
 þat of þaim weildnes had he nane ;  
 Iesus biheld þis caitiue þare, 13782  
 And of him reud selcuthli sare,  
 And said, “god man, me wid þu mele,  
 Gernis þu to haue þi hele ?” 13785  
 “3a, sir,” he said, “na thing sua gladd,  
 Bot sua wid seknes am i stadd,  
 þat i ne mai to þe water win, 13788  
 For oþer me gas bifor þar-in,<sup>1</sup> [<sup>1</sup> MS. þai  
 in]  
 Ne þar es na man, soth to tell,  
 þat will me bere into þe well.  
 Lang haue i ledd in langur lijf,  
 Es nane will reu on me, caitif.” 13793  
 “And godman, i þe treuli sai,  
 þu sal be hal nou fra þis dai.  
 Rise, thar þe lij no langir,  
 Do þe to ga wid all þi ger.” 13797

GÖTTINGEN

þis ilke watir stori sayes  
 was muche honoured in þo dayes  
 As hit were a good ryuere  
 þerby lay mony vnfere  
 þerynne were wont to descende  
 Aungels þat from heuen wende  
 þat tyme bifel hit so þer  
 Whenne þe watir droued wer  
 þe furst seke mon þat mizt wyn  
 To þat welle to wasshe him In  
 Of what sekenes so was on him  
 He shulde be heled vche a lym  
 Ihesus þo was þere walkonde  
 And coom þer by mychel folk he fonde  
 þat were þere liggyng for to abide  
 Whenne her hele shulde bi-tyde  
 þere fond ihesus a mon vnfere  
 And had ben eizte & þritty 3ere  
 His lymmes had he so forgone  
 þat of hem weldyng had he none  
 Ihesu bihelde þis caitif þore  
 And of him rewed selcoupe sore  
 He seide gode mon with me þou mele  
 Desires þou to haue þin hele  
 3e sir he seide no þing so glad  
 For so in sekenes am I-lad  
 þat I ne may to þat watir wyne  
 For oþere goon bifore me Inne  
 Nor no mon wol sop to telle  
 Bere me in to þe welle  
 Longe haue I led in langur lif  
 Is noon wol rewe on me caitif  
 Now good mon I þe trewly say  
 þou shal be hool fro þis day  
 Rise & lye no lenger þere  
 Do þe to go wiþ al þi gere

[leaf 86]

TRINITY

Vp he ras wit-vten mar, 13798  
And on his bak his bedd he bar.  
þe dai þat þis man was made fere,  
þe<sup>1</sup> Iues heild it for hali dere, [ms. 1e]  
Quen þai sagh him þe birthin vnder,  
Fast þai can on him to wonder. [2 col. 2]  
2 "Quat cursed man es yon," coth þai,  
"Wirckand gains godd and his lai?  
It semes o godd has he nan au."  
þai said als mani felun sau, 13807  
"þou carl, qui brekes þou vr lau,  
þi bedd noiþer aght þou ber ne drau,  
þou ber again suith þat birthin, 13810  
þar weried wortht þou wit drightin."  
"Godmen," he said, "for godds might,  
Qui wite yee me wit-vten plight,  
A blisced man me gaf heliand; 13814  
At þe well o syloe me fand,  
Quen he had made me hale and fere,  
'Rise vp,' he said, 'wit þi litere  
And do þe forth,' he said, 'to ga.'  
And als he badd, right did i sua.  
Aght and thritte yeir in band, 13820  
þat i moght stir ne fot ne hand,  
þe angel lightand ai i bade,  
Ai til þis man me hale has made.  
He þat me nu mi hele has broght,  
Wit-stand his biding agh i noght."  
þai lete him pass fra þam emell, 13826  
And tuix þam spak þaa Iues fell,  
"þis man es noght wit godd," coth þai,  
"þat wirekes þus on hali dai, 13829  
þe lijf he ledes mai nan lede,  
And þar-on he es again vr lede;  
He hates to cum to vr bewist, 13832  
Ne till vr laghes will he noght list,

COTTON

¶ vp he ras wiþ-uten mare  
and on his bak his bed he bare  
þat day þat þis man was made fere  
þe iewes helde hit for haly dere  
quen þai sagh him þat birþin vnder  
fast þai con on him to wonder  
¶ quat cursed man is yon *quod* þai.  
þat þus wirkis agayne our lay.  
we wende for-soþ quen he here lay.  
he had bene seke for many a day.  
quen þou art hale wiþ-out agh,  
þi bed is oures bi þe lagh.  
bere agayne squiþe þat birþine  
wa worþ þe *and* al þine.  
godemen he saide for goddus miȝt  
quy wyte ȝe me wiþ-uten pliȝt  
atte syloe welle a man me fand  
& has me laused out of bande.  
quen he had hale me made & fere  
he bad me ga wiþ al my gere.  
& do þe forþ he saide to ga  
& als he bad riȝt dide I. squa.  
xxviij. ȝere in bande  
I. lay *nomme* baþ fote & hande  
þe angel liȝting' ay I. bade.  
ay til þis man he hale me made.  
he þat me in my hele me broȝt.  
wiþ-stande hys bidding' agh me noȝt  
¶ þai lete him pas as I. ȝou telle  
be-twene ham spac þa iewes fel.  
þis man is noȝt wiþ god *quod* þai.  
þat wirkis þus on haly-day.  
þe life he ledis may nane lede  
þer-of he dos agayne our lede.  
he hatis to come til our be-wiste  
ne til our lagh wil he noȝt liste.

FAIRFAX

Up he ras widvten mare, 13798  
And on his bac his bed he bar.  
þe dai þat þis man was made fere,  
þe Iuus it held for hali dere, 13801  
Quen þai sau him þat birþen vnder,  
Fast þai gun on him to wonder.  
"Quat cursed man es yone," said þai,  
"wirkand again godd and his lai ?  
It semes he has of god nan awe ;"  
And said allsua mani fele sawe, 13807  
"þu carl, qui brekes þu our lau, <sup>[1f 93, bk, col. 1]</sup>  
þi bedd suld þu nouþer bere ne drau,  
Suith þu bere again þi birthin, 13810  
þar waried worth þu wid drithin."  
"God men," he said, "for godes might,  
Qui wite 3e me widvten plight,  
A blisced man me gaue hailand ; 13814  
At þe well of sylole he me fand,  
Quen he had made me hal a[n]d fere,  
'Ris vp,' he said, 'wid þi litere  
And do þe suith heþen to ga,' 13818  
And als he badd, right did i sua.  
Aght and thretti 3ere in band,  
I lai widvten might of fot or hand ;  
þe angel lighting ai i bade, 13822  
Ai till þis man has hale me made.  
He þat me hal has wroght,  
widstand his bidding aght [I] noght."  
þai lete him passe fra þaim emell,  
And tuix þaim spac þe iuus fell,  
"þis man es noght wid godd," said þai,  
"þat brekes þus þe hali-dai, 13829  
þe liuf he ledes nane mai lede,  
And all es he again vr lede ;  
He hates till cum to vr bewist,  
Ne till vr lau wil he noght list, 13833

Vp he roos hool wiþouten care  
And on his bak his bed he bare  
þat day þat he was made so fere  
þe iewes helde holy & dere  
whenne þei him sey þat burþen vndir  
Fast gon þei on him wondir  
What cursed mon is þis seide þay  
Worchyng a3eyn god & his lay  
hit semeþ he haþ of god no drede  
And seiden him to mony fel dede  
þou churle whi brekestou oure lawe  
þi bed shuldestou nouþer bere ny drawe  
Bere þi burþen a3eyn in hi3e  
Waried be þou of almi3tie  
Gode men he seide for goddes mi3t  
Whi wite 3e me wiþouten plizt  
A blessed mon 3af hele to me  
At þe welle of siloe  
Whenne he had made me hool & fere  
Ris vp he seide wiþ þi litere  
Do þe soone hennes to go  
And as he bad þenne dud I so  
Ei3te & þritty 3eer in bonde  
Haue I not welden foot ny honde  
þe aungels liztyng þere bood I  
Til he me heled sikurly  
He þat me þis hele haþ wrou3t  
wiþstonde his bidding ow I nou3t  
þei let him passe fro hem to telle  
And spac to gider þo iewes felle  
þis mon is not with god seide þay  
þat brekeþ þus þe hali day  
þe lif þat he ledeþ in dede  
Hit is a3eyn oure lede  
He hateþ oure counseles so dere  
And of oure lawe wol he not lere

Vr halidai noght he for-beres, 13834  
Bot mani dedes o þaim he geres  
Be don vs alle for to pair ;  
And þou can naman speke sa fair.  
[ . . . . .  
. . . *no gap in Cotton & Laud MSS.*]  
Oft he dos vs sammen sank,<sup>1</sup> [1 MS. snak]  
And þar-for haf he neuer thank.  
He dos vs mani geddering mak, 13842  
And mani sancking for his sak,  
þat we mai drei it nu namar,  
For-þi we most consail ta þar  
þat he be tan, and don in band, 13846  
Qua first on him mai lai his handes ;  
And qua þis couenand haldes noght  
þat it be dere apon him boght.”  
Wit þis þai scaild þair semble, 13850  
Bot iesus went fra þat cite,  
And in apon an-oþer side, [1f 76, bk, col. 1]  
Vte o þair sight him for to hide,  
For yeit was noght his time cummen  
To be wit-in þair handes nummen.  
Ne moght þai neuer lai hand him on,  
Til þat he self it wald war don ; 13857  
Quen time com he him-seluen bedd,  
And noght a fote fra þaim he fledd  
Til þai his suete bodi had schedd,  
And gin him self for vs in wedd.  
Iesus went to þe temple þan, 13862  
þar spak he wit þis heeld man,  
[ . . . . .  
. . . *no gap in Cotton & Laud MSS.*]  
He sagh him al for soru biten, 13866  
For Iues sua wit him had fliten ;  
He suaged him wit wordes heind,  
“Fra nu,” he said, “þe behoues freind

COTTON

our haly dayes he noȝt for-beris.  
bot þen to make his dides he gers  
& euer our lagh he dos to paire.  
& siþen can na man speke sa faire  
we haue grete meruayl soþ to tel.  
þat nane has hap him to quel.  
oft he dos vs samyn sank  
& þar-of haue he neuer þank. [1f 52, bk]  
²he dos us many geddering<sup>1</sup> make.  
and many sanking<sup>1</sup> for his sake.  
þat we may drey hit now na mare.  
gode consail to take nede hit ware.  
þat he be tane & done in bandis.  
qua first on him may lay þaire handi<sup>2</sup>  
& qua þis comande haldi<sup>3</sup> noȝt.  
in same plite atte he be broȝt.  
¶ of þis þai made a grete semble  
bot ihesus went out of þat cite  
& in a-pon a-noþer side.  
for sumkin þing him to hide.  
for ȝet was noȝt his time comme.  
wiþ-in þaire handis to be nomme.  
ne muȝt þai neuer him hand lay on.  
til atte him-self hit walde haue done  
quen time come he him bedde  
& noȝt a fote fra ham he fled  
til þai his squete blode had shed  
& giuen him-self for us in wed.  
¶ Ihesus went to þe temple þan  
þer spac he wiþ þis alde man.  
þat heled of his sare  
I. talde ȝou how lange are  
he sagh him alle for sorow bityn.  
squa had þe iewes wiþ him flityn.  
& he him hailsed wiþ wordes hende  
fra now be-houis þe lefe frende.

FAIRFAX

BUT JESUS WENT AWAY AND HID HIMSELF, FOR HIS TIME WAS NOT COME YET. 795  
HE WENT INTO THE TEMPLE AND MET THE MAN WHOM HE HAD HEALED OF SICKNESS.

vr halidais noght he for-beris, 13834  
Bot mani dedis on þaim he geris  
To be done, vs forto paire ;  
And syden can na man spec so faire.

[ . . . . .  
. . . . . *no gap in the MS.*]

Ofte he dos vs samen sanck, 13840  
And þarfor haue he neuer thank ;  
He dos vs mani gadring make,  
And mani sanking for vs sake,

þat we mai drei it nu na mare, 13844  
For-þi we most vs consale þare  
þat he be tane, and done in bandis,  
Qua first on him mai lai þair handis,  
¹And qua þis comandment haldis noght  
þat it be dere apon him boght." [col. 1]  
wid þis þai partid þair semble, 13850  
Bot iesus went of þat cite,

And in apon anoþer side,  
vte of þair sight him forto hide, 13853  
For ȝeit was noght his time commin  
To be widin þair handes nomin.  
Might þai neuer lai hand him on,  
Til þat he-self wald it war don ; 13857  
Quen time come he him-seluen bedd,  
And noght a fote fra þaim fledd  
Till þai his suete blodde had schedd,  
And giuen him-self for vs in wedd.

Iesus went vnto þe temple þan, 13862  
þar spac he wid þis helid man,

[ . . . . .  
. . . . . *no gap in the MS.*]

He sau him all for soru bittin, 13866  
For iuus sua wid him had fletin ;  
He suaged him wid wordes heind,  
"Fra nu," he said, "bi-houes þe freind

Oure hali dayes halt he not soþ  
But mony dedes on hem doþ  
þo dedes to vs be not faire  
Oure lawes alle þei appaire

[ . . . . .  
. . . . .  
. . . . .  
. . . . . *no gap in the MS.*]

He doþ vs mony gederynge make  
And muchel to þenke for his sake  
þat we may suffer hit no more  
we mot counsel now þefore  
þat he be taken & done in bondes  
who so furst on him may laye hondes  
And who þis counsel holdeþ nouȝt  
þat hit be dere vp on him bouȝt  
Wiþ þis þei parted her semble  
But ihesus went of þat cite

And toke him to anoþer syde  
Out of her siȝt him to hide  
For ȝitt was not his tyme comen  
To be of her hondes nomen  
Miȝte þei neuer take him so  
Til him self wolde hit were do  
Whenne tyme coom forþ he him bed  
And not a fote fro him fled  
Til he had shed his swete blode  
And ȝyuen him self for oure gode  
Ihesus went to temple þon  
þere spake he wiþ þis heled mon

[ . . . . .  
. . . . . *no gap in the MS.*]

He say him al mournyng bi-tid  
For iewes so had him chid  
he esed him wiþ wordes hende  
Fro now he seide þou most frende



Tent to mi teching and mi tale, 13870  
 For o þi seknes er þou al hale."  
 ¶ Iesus went him forth here and þar,  
 And did meracles euer-ai-quar,  
 Til it come a solempnite, 13874  
 He com a-gain in þat cite ;  
 Wit him com his disciples lele,  
 And oper folk als foluand fele. 13877  
 In-to þe temple þai wit him yede,  
 And he began þaim for to rede,  
 For to redde and to sermon,  
 And tald þam mani god reson.  
 All þai said þam þaim emell, 13882  
 "Qua herd euer man sua spell,  
 Man vnlerd o boken lare !"   
 All wondred on him, less and mare.  
 Iesus þat þair talking herd, 13886  
 Suetli he þaim sun ansuand,  
 "Mi lare es noght mine," said he,  
 "Bot his þat it haues giuen to me,  
 þat neuer leigh, ne neuer sale, 13890  
 For wijt and treuth he has ai hale ;  
 He and his lare will lasten ai,  
 þis will he self wittnes and sai.  
 þe man þat spekes he-self o roos 13894  
 Wat yee, godmen quat he dos ?  
 Quen he his aun roos has soght,  
 In his muth sothfast es noght ;  
 Bot sothfastnes es in his word 13898  
 þat sais of oper man loueword.  
 Moyses þur lagh þaim broght, [col. 2]  
 Yee wat it bot yee hald it noght,  
 Selcut me thinc yee hatte me sua,  
 And, saccles, me sekas to sla." 13903  
 þan said þaa Iues, "selcut her we,  
 þou missais, deucl es in þe ;

COTTON

tent to my teyching<sup>i</sup> & my tale.  
 for now of sekenes artow al hale.  
 Ihesus went forþ here and þare.  
 I and miraclis dide ay quare  
 til hit come a solempnite.  
 he come agayne to þat cite.  
 wiþ him come his disciplis hale  
 and oper folk wiþ-uten tale.  
 In-to þe temple þai wiþ him ȝede.  
 and he be-gan ham to rede.  
 for to rede a gode sarmoun  
 and talde ham alle wiþ gode resoun.  
 alle þai saide for-soþ to telle  
 qua herde euer man squa spelle.  
 man vnlered of boke or lare.  
 alle wondered on him lesse & mare  
 ¶ Ihesus atte þaire talking herde.  
 squetely þen he ham onsquerde  
 my lare is noȝt myne saide he  
 bot his þat hit has giuen to me.  
 þat neuer legȝ. ne neuer sale.  
 for witte & treuþ he has ay hale.  
 he & his lare wille laste for ay.  
 þis wille him-self witnes say.  
 ¶ þe man þat spekis him-self of ros  
 wate ȝe godemen quat he dos  
 quen he his aghen ros has soȝt  
 in his mouþ soþfast is noȝt.  
 bot soþfastnes is in his worde  
 þat to godenes wille accorde  
 of me moises ȝou worde broȝt.  
 ȝe wate hit wele bot haldes hit noȝt  
 selcouþ me þink ȝe hate me squa  
 and sacles sekis me to sla.  
 ¶ þen saide þe iewes selcouþ þink we  
 þou missais vs quat deuil is þe

FAIRFAX

"MY LEARNING IS NOT MINE, BUT HIS THAT SENT ME, HE CANNOT LIE; HE THAT 797  
SPEAKS IN HIS OWN PRAISE CANNOT BE TRUE. I WONDER YE SEEK TO SLAY ME."

Tent to mi teching and mi tale, 13870  
For of þi sekenes es þu all hale."

**I**esus went fort here and þare,  
And did miraclis euerai quare,  
Till it come a solempnite, 13874

He come againe in þat cite;  
wid him come his descipilis lele,  
And oþer folk foluand fele. 13877

Into þe temple þai wid him zede,<sup>1</sup>  
And he bigan þaim forto rede, [MS. 30de]  
Forto rede and forto sarmone,  
And tald þaim mani god resune.

All said þai þaim þan emelle, 13882  
"Qua herd euer man sua spelle,  
Man vnlerd on boken lare!"

All wondrid on him, lesse and mare.  
Iesus þat þair talking herd, [<sup>2</sup> leaf 94,  
col. 1]  
Sueteli he þaim sone ansuerd, 13887

"Mi lare es noght mine," said he,  
"Bot his þat it has giuen me,  
þat neuer ligh, ne neuer salle, 13890

Forwit and treuth he has ai hale;  
He and his lare will last for ai,  
þis will him-self wittenes and sai.

þe man þat spekes of him-self ros  
wat 3e, god men, quat he dos? 13895  
Quen he his auen ros has soght,

In his muth sothfast es noght;  
Bi<sup>3</sup> sothfastnes es in his worthd 13898  
þat sais of oþer man loueword.

Moyses 3ur lau 3u broght, [<sup>3</sup> read But]  
3e wat it, bot 3e hald it noght, 13901  
Selcuth me thinc 3e hate me sua,

And, sackeles, sekas me to sla."  
þan said þa iuues, "selcuth here we,  
þu missais, þe deuil es in þe; 13905

GÖTTINGEN

Tente to my tale & my techynge  
For of sekenes hastou helynge

¶ Ihesus went forþ here & þere  
And dud myracles eueri where  
Til hit coom to a solempnite

He coom aȝeyn in to þat cite  
wiþ him coom his discipiles lele  
And oþere folke folewynge fele

Into þe temple wiþ him þei zede  
And he bigan hem for to rede  
To preche to hem & sarmoun

And tolde hem mony good resoun  
Alle bigan þei þus to telle [leaf 86, back]  
who herde euer þus mon spelle

Mon vnlered of boke lore  
Alle wondride on him lasse & more  
Ihesus þat her talkynge herde

Swetely he hem vnswerde  
My lore is not myn seide he  
But his þat hit haþ ȝyuen to me

þat neuer endeþ ne neuer shal  
For witt & trouþe he is al  
He & his lore wol laste for ay

þis wol him self witenes & say  
þe mon þat spekeþ of him self ros  
wite 3e gode men what he dos

whenne he his owne preysing haþ souȝt  
þenne is his mouþ soþfaste nouȝt  
But soþfastenes is in him þon

þat seiþ loue worde of oþere mon  
¶ Moises ȝoure lawe ȝou brouȝt  
3e knowe hit but 3e holde hit nouȝt

Selcouþe I haue 3e hate me so  
And gultles seke 3e me to slo  
þenne seide þe iewes wondir here we

þou mis seist þe deuil is in þe  
TRINITY

Qua will þe sla? qui sais þou wrang?"

"I haf you don," he said, "o-mang

Werkes suilk als yee ha sene, 13908

þat yee wonder on oft for tene.

Moyses yow gaf in þe ald

Lagh circumcision to hald,

Yee circumcise on hali dai, 13912

Noght yee waand will for þe lai.

And quar-for sua hate yee me þan,

For i mad hale a sek man

Apon þe dai o yur sabaot? 13916

Bot demes me right in mi state,

[ . . . . .

. . . *no gap in Cotton & Laud MSS.*]

Sua suld yee do, wald yee me tru,

And well i wat it war for yow." 13921

Mani man war þar-bi and stode

Bi þis folk, wrath and wode,

þat war cummen to þat tun, 13924

And herd o þair disputisun;

Ful mani wordes spak þaa fell,

þat it war tor all her to tell.

Sum said, "quer crist him-seluen sal

scau, 13928

Queþen he sal cum sal naman knau,

Ne o quat kin, ne quat contre;

Bot þis man kinred wel knau we,

O þis thede bath es he and his, 13932

þe contre was, and sotht it es."

¶ þan said iesus a word to min,

"Yee wat quat i am, and mi kin,

O yur vn-witt quine wald yee blin,

And seke noght sakles sua wit sin,

And herken seil and hald resun?

Yee kneu me and mi nacion. 13939

COTTON

qua wil þe sla quy says þou wrange

I haue done he saide þou a-mange

werkis suche as 3e haue sene.

þat 3e wonder of for tene.

moises gaf þou in þe alde.

lagh of circumcision to halde.

and 3e circumcise on haliday.

and noȝt 3e wande in þoure lay.

and quar-for hate 3e me þan.

for I. made hale a seke man.

a-pon þe day of þoure sabat

demys me offer þoure awen state

gode is to wirke euerilk day.

þinge þat prophetis to þe lay.

squa sulde 3e do walde 3e me tray

and wele I. wate hit were þour way

¶ Many man was by & stode.

and herde þes folk wrap & wode.

þat ware commyn to þat toun

for tille þat disputesoun here.

sa many wordes spac þa felle

hit ware ouer lange in boke to tel

¶ Sum saide quen criste him-self sal

shaw

queyþen he comis sal na mon knaw

ne of quat kyn ne quat cuntree

bot þis man kiþ ful wel knaw we

of þis lande is he & al . . . s

þe cuntree wate at soþ hit is

¶ þen saide ihesus a worde to Myn

3e wate quat I am & al my kyn

of þoure vn-witte quy ne wil 3e blin

& seke noȝt sacles squa wiþ sin

& herkin skille & halde resoun. [leaf 64]

3e knaw me & myne nacioun.

FAIRFAX

Qua will þe sla? qui sais þu wrang?"  
 He said, "i haue done 3u emang  
 Werkis suilk als 3e haue sene, 13908  
 þat 3e on wondrid ofte for tene.  
 Moises þu gaue in þe ald  
 Lau of circumcision to hald,  
 And 3e circumsise on hali dai, 13912  
 And noght ne lett 3e for þe lai.  
 And quarfor hate 3e me so þan,  
 For i made hale a seke man  
 Apon þe dai of 3ur sabate? 13916  
 Bot demis me noght in mi state,  
 [ . . . . .  
 . . . . . no gap in the MS.]  
 Sua suld 3e do, wolde 3e me tru,  
 And wele i wat it war for 3u." 13921  
 Mani man war bi and stod,  
 And herd þis folk, sua wrath and wod,  
 þat war comen into þat tune, 13924  
 And herd all þair dispotisiun ;  
 Ful mani wordis spae þai fell, [col. 2]  
 þat it war tore all here to telle.  
<sup>1</sup>Sum said, "quen christ him-self sal  
 schau, 13928  
 Quepen he sal cum, sal no man knau,  
 Ne of quat kin, na quat contre ;  
 Bot þis man kin<sup>2</sup> wele knau we,  
 Of þis thede es bath he and his,  
 þe contre quate þat soth es þis."  
 þan said iesus a word to min, 13934  
 "3e wate quat i am, and mi kin,  
 Of 3ur vnwitt qui ne wald 3e blin,  
 And seke noght sacles sua wid sin?  
 And herken skil and hald resune?  
 3e knau me and mi naciune. 13939

GÖTTINGEN [2 MS. kin]

who wol þe sle why seistou wrong  
 He seide I haue don 3ou among  
 Werkes suche as 3e haue sene  
 þat 3e on wondride ofte for tene  
 3af 3ou not to moyses þe olde  
 Lawe of circumcisioun to holde  
 And 3e circumsise on haliday  
 And not 3e letten for þe lay  
 wherfore hate 3e me þon  
 For I made hool a seke mon  
 Vpon þe day of 3oure sabate  
 But demeþ me not in my state  
 [ . . . . .  
 . . . . . no gap in the MS.]  
 So shulde 3e do wolde 3e me trow  
 And wel I woot hit were for 3ow  
 Mony folke were by & stooðe  
 And herde þis folke so wrope & wode  
 þat were comen in to þat toun  
 And herde al her disputesoun  
 Mony wordes þei spake & felle  
 þat longe were here to telle  
 Summe seide whenne crist shal him  
 showe  
 Whenne he shal com shal noon knowe  
 Ny of what kyn ny of whiche cuntre  
 But þis monnes kyn wel knowe we  
 Of þis lond boþe is he & his  
 þe cuntre woot þat soþ hit is  
 þenne seide ihesu a word or two  
 3e woot what I am my kyn also  
 Of 3oure foly why ne wole 3e blynne  
 And seke not sakles so wiþ synne  
 Bereþ skil & holdeþ resoun  
 Siþ 3e knowe me & my nacioun

TRINITY

<p>Quat-sum yee knau wite yee for soth, Sal yee na leis here o mi toth, 13941 For he þat me mang yow send, Es sothfastnes wit-vten end. He þat me sent, i wat quat es, 13944 Bot yee knau him noght i-wiss; If i said þat i him ne kneu, þan war i leier and vn-treu, 13947 Bath i war fals and als lier, [leaf 77, col. 1] And right suilk als þat yee nu er. I knau him, and has knaun him euer, Fra him sal i sundre neuer." 13951 þan soght þai iesu for to slan, Bot þai moght hand lai on him nan. Fain þai wald him þan had numen, Bot yeit his time was noght cummen. Mani man bigan to tru 13956 Forth fra þat time in iesu; Ai fra þis dai forther ward, þe Iues, wit þair fals forward, And wit þair mani tressunful red, þai soght iesu at do to ded. 13961 ¶ Sipen sal yee here quat wise Ihesu did lazar to rise, Bot ar þat i sua ferr sal ga, 13964 I sal spek of his sisters tua, þat was martha, wit-vten lain, And als sua mari magdalain. þis lazar, als sais vs vr stori, 13968 Was of a stede hight bethani; He had þis forsaid sisters tuin, þe tan a womman ful o sin. A seli sin-ful seo was an, 13972 And first als a comun womman; O þis womman gret fairhede Did mani man a wai to wide. 13975</p>	<p>wate sa 3e knaw wete 3e for-sop salle na lesing<sup>r</sup> come of my top. for he þat me hidder 3ou sende. is sop-fastenes wiþ-outen ende. he þat me sende I. wate qua is. 3e knaw him noȝt ne is blisse. if I say þat I. him noȝt knew. þen ware I. lither &amp; vn-trew. [<sup>1</sup>Bothe were I fals &amp; here how Right suche as ye are now] [<sup>1</sup> from Laud MS. 416] I. haue him knawen &amp; sal do euer. fra him salle I. sundre neuer ¶ þen soȝt þai ihesu for to be slane bot þai muȝt hande lay on him nane fayne þai walde him haue nommyn bot 3et his time was noȝt commyn. many man be-gan to trow. fra þat time forþ in ihesu. al fra þat day forþerward þe Iewes wiþ þaire fals forþward. þen wiþ þaire fals tresoun &amp; rede. þai soȝt ihesu to þe dede. ¶ sipen sal 3e here quat wise. ihesus dide laȝer for to rise. bot or I. any ferþer ga. I. wille speke of his sistres twa. þat was martha wiþ-outen layne &amp; al-squa mary Magdalayne. þis lazar als sais our story was of stede hiȝt bethany. he had þer forsaide sisters twyn. þat an a womman ful of syn. a celly sinful was ho an. first als a commyn womman. of þis maddalane þe grete fairehede dide many man of way to wede.</p>
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MANY FROM THAT DAY BELIEVED ON JESUS. THERE WAS ONE LAZARUS, 801  
WHO HAD TWO SISTERS, MARTHA AND MARY MAGDALENE, A SINFUL WOMAN.

quat-sum 3e knau witt 3e forsoth,  
3e sal na lese here of mi toth, 13941

For he þat me mang 3u has send,  
Es sothfastnes widvten end.

He þat me send, i wat quat es,  
Bot 3e ne knau him noght i-wis ;  
If i sai þat i him ne kneu, 13946

þan war i leier and vntru,  
Bath war i fals & als leier,  
And right suilk als þat 3e nu er.  
I knau him, and has knauen euer,  
Fra him sal i sunder neuer." 13951

**S**ipen soghut þai iesus for to slane,  
Bot þai might hand lai on him  
Fain þai wolde him haue nomin, <sup>[nane.</sup>  
Bot 3eit his time was noght comin.  
Mani man bi-gan to trou 13956

Fra þat time forth in iesu ;  
Ai fra þat dai for-warde,  
þe Iuus, wid þair fals forward,  
And wid þair mani tresun ful rede,  
þai soght iesu to do to dede. 13961

**N**ou sal 3e here on quat-kin wise  
Iesu did lazar rise,

Bot ar þat i sua fer will ga, 13964  
I sal speke of his sistres tua,

þat was martha, widvten lain, <sup>[lf 94, bk, col. 1]</sup>  
And alsua mari magdalain.

þis lazar, als sais vr stori, 13968  
was of a sted hight bethani,

He had þir forsaid sistris tuin,  
þe tane a womman ful of sine.

A seli sinful was scho ane, 13972  
And first als a commen wommane ;

Of þis womman þe grete fairede,  
Did mani man of witt to wede. 13975

[ . . . . .  
. . . no gap in Trinity & Laud MSS.]

For he þat me among 3ou sende  
Is soþfastenes wiþouten ende

He þat me sende I woot what he is  
But 3e knowe him not I-wis

If I seide þat I not him knew  
þennone were I. liere & vntrew

Boþe were I fals & lyere how  
Riȝt suche as 3e are now

I knowe him & haue done euer  
Fro him shal I sundre neuer

þo souȝte þei ihesus to slone  
But honde myȝte þei laye on him none

For þei wolde him haue nomen  
But his tyme was not comen

Mony fro þat trowed trew  
In þe werkes of good Ihesu

And fro þat day wiþouten faile  
þe iewes wiþ her fals counsaile

Bi her tresoun & her reede  
Souȝte ihesu to do to dede

Now shul 3e here on what wise  
Ihesu dud lazar to rise

But ar þat we furþer go  
Speke we of his sistres two

**P**e toon was martha to seyn <sup>[leaf 87]</sup>  
And þat oþere Maudeleyn

þis lazar as seiþ oure story  
was of a stude het bethany

þese þen were his sistres twynne  
þe ton a wommon ful of synne

A wondir synful was she one  
And furste was she comyn wommone

Of þis wommon þe muchel feirhede  
Made mony mon of witt to wede

Seuen feindes vte of hir cast crist,  
Als telles lucas euangelist. 13977  
A seli sinful was sco þis,  
For alle hir sin turnd to blis.  
For sco was liuand þat squar  
þat iesus preched hir and þar,  
And mani a-pert meracle did, 13982  
Quar wit to man kind he him kid,  
And mani seke he gaf þair hele.  
And als he com be a castel,  
A man þat hight symon leprus, 13986  
At ete he praid him til his hus ;  
Iesus grant him his praiser,  
For he him praid wit ful god cher,  
Ful fair seruiss symon him dight, 13990  
Als was to suilk a lauerding right.  
¶ Quen iesus in his sete was sett,  
Wit his disciplis at þe met, 13993  
þis sinful womman and for-lain, [col. 2]  
þis forsaid mari magdalain,  
Wit-in þis castel i of tald, 13996  
Moght sco do all quat sco wald.  
þe man þat godd will þat be bett,  
Yee wat, lauerdings, mai nathing lett.  
þe word o ihesu was risen brade,  
And o meracles þat he made. 14001  
Quen mari wist iesus þar cummen,  
A bost sco has o smerles nummen ;  
A smerl þat was o pris ful dere,  
þis vñtemment wit hir sco bere. 14005  
Bot for mi tale scortli to tell,  
Be-for iesu on knes sco fell,  
þar-wit sco fell on suilk a grete,  
þat al sco was vr lauerd fete ; 14009  
On þaim sco wepe hir sinnes sare,  
And þan þam dries wit hir hare ;

COTTON

vij. feyndis out of hir kest crist  
as tellis luca þe euangelist.  
a cely sinful was ho þis.  
for alle hir syn hir turned to blis.  
for ho was liuande nere hand quare  
ihesus preyched here & þare.  
& many apert miraclis did.  
quar-wiþ to mankinde he him kid.  
¶ & many a seke he gaf þe hele.  
& als he come be a castele.  
a man þat hiȝt simond leprus  
praied ihesus til his hous. [chere  
he made him sembelaund with gode  
& Ihesus granted him his prayer  
ful faire seruise simonde ham diȝt  
as felle to a lording riȝt  
Q uen ihesus in his sete was sette  
wiþ his disciplis atte þe mette.  
þis sinful womman in syn for-layne  
þis forsaid mari magdalayn.  
wiþ-in þis castel I. of talde  
muȝt ho do alle atte ho walde  
þe man þat god wil grante his griþ  
may na man stande aȝayne þer-wiþ  
þe worde of ihesu hit ras ful brade  
& of þe miraclis þat he made.  
¶ quen mary wiste ihesus was commyn.  
a boiste ho has of oynementus nommyn.  
of diuerse þingis þat was dere.  
þis oynement wiþ hir ho bere.  
& for my tale shortly to telle  
be-for ihesu fete ho sone felle  
þer-wiþ ho felle on squilk a grete  
þat wiþ þe teris ho wissheð his fete  
on ham ho wepped hir synnes sare  
& siþen dried wiþ hir hare.

FAIRFAX

MARY MAGDALENE CAME IN WHILE THEY WERE AT MEAT WITH A BOX OF 803  
OINTMENT; SHE FELL AT JESUS' FEET AND WASHED THEM WITH TEARS FOR HER SINS.

Seuen fendes vte of hir cast he, 13976  
Als tellis luca þe wangeliste.

A seli sinful was scho þis,  
For all hir sine turned hir al to blis.

Scho was liuand þat siquar 13980  
þat *iesus* prechid here and þar,

And mani apert miracle did,  
Quarwid to mankin he him kid;

And mani seke he gaue þair hele.

And als he come bi a castele, 13985

A man þat hight symon leprous,

At ete he praid him till hous;

*Iesus* him granted his praier, 13988

For he him praid wid god cher,

Fulfair seruiss symond him dight,

Als was to slik a lauerd right.

Quen *iesus* in his sete was sett, 13992

wid his disciplis at þe mett,

þis sinful womman and forlaine,

þis forsaid mari magdalaine,

widin þis castel þat i of talde, 13996

Might scho do all quat scho walde.

þe man þat godd will be bett,

3e wat, laueringes, mai no þing lett.

þe word of *iesus* rase ful brade, 14000

And of þe miraclis þat he made.

Quen mari wist *iesus* þar comen,

A boist of smerles has scho nomin;

A smerl þat was of pris ful dere, [col. 2]

þis oynement wid hir scho bere.

For mi tale schortli to tell, 14006

Bi-for *iesus* fete sone scho felle,

þar-wid scho fel in suilk a grete,

þat wid þe teris scho wesse his fete;

On þaim scho wepe hir sinnes sare,

And sipen scho drei þaim wid hir hare;

GÖTTINGEN

Seuen fendes oute of hir caste he

As telleþ luke þe euangele

A sely synful was she þis

For al hir synne turned in to blis

She was lyuyng in cuntre þere

Whenne *ihesus* preched vche where

And mony a pert myracle did

Wher wiþ to men he him kid

And mony seke he 3af her hele

And as he coom bi o castele

A mon þat hett symond leprous

To ete preyed him to his hous

*Ihesus* grauntide his preyere

For he him preyed wiþ good chere

Feire seruyse symend him diȝt

As was to suche a lord riȝt

¶ whenne *ihesus* was sett in his sete

wiþ his disciples at þe mete

þis synful wommon þat we of seyn

þat we calle Mary maudeleyn

wiþynne þe castel þat I of tolde

She myȝte do what she wolde

þe mon þat god wol be bett

We wite wel may no þing lett

þe worde of *ihesus* sprong ful wyde

Of myracles þat he dud þat tyde

Whenne Mary wiste *ihesus* was comen

A boiste of oynement haþ she nomen

A þing þat was of pris ful dere

þis oynement wiþ hir she bere

And my tale shortly to telle

Bifore *ihesus* feet she felle

þere she fel in suche a grete

þat wiþ þe teres she wesse his fete

On him she weped hir synnes sare

And dryed hem wiþ hir here þare

TRINITY

þar seo fand ani breck or sare, 14012  
 Wit hir smerl sco smerd þare,  
 Wit all wirschip þat seo him did,  
 Euer sco kist his fete e-mid.  
 All þai wondrid on þis mari, 14016  
 þai sagh hir neuer sa sari,  
 Sco left hir dede for na scam.  
 Simond þat sir was o þat ham,  
 Wondre[d], and said in his thoght  
 (Bot þou wit muth he said it noght),  
 "If þis man war right prophet, 14022  
 þis womman wepand on his fete  
 He aght to wijt al quat sco were,  
 To lat hir negh him not sa nere,  
 For sco es womman o sinful stat,  
 Als men ouer al þis contre wat." 14027  
 ¶ þan ansuard him sun *iesus crist*,  
 Quat simon thoght, ful wel he wist,  
 "Here to me," he said, "a stund."  
 "Gladli, maister," said symond.  
 "It was a man quilum was wont  
 Penis for to lene vm-stunt, 14033  
 þis man he was an okerer,  
 And tua men com þat had mister,  
 And asked him penis to lan; 14036  
 þis riche man lent to þat tan  
 An hundreth penis, suilk als ran,  
 And fifti to þe toþer man. 14039  
 Quen it com to þe term dai, [lf 77, bk, col. 1]  
 þai had noght quar-of for to pai;  
 For he þam sagh no catell haf,  
 All þair dett he þam for-gaf, 14043  
 For-gaf it þam and badd þam fare.  
 Queþer o þir tua aght luue him mare?"  
 "Sir, me thinc, wit-vten lett, 14046  
 þe man þat he for-gaf mast dett,

COTTON

þer ho fande any touche of sare  
 wiþ hir þingus anoynt hit þare  
 & euer on knes ho con fall  
 & kissed his faire fete wiþ-alle.  
 ¶ al þai wondred on þis mary  
 þai sagh hir neuer squa sary.  
 ho left hir dede for na shame.  
 Simonde þat sir was of þat hame.  
 wondred & saide in his þoȝt.  
 bot wiþ his mouþ he mynt hit noȝt  
 if þis man ware a riȝt prophete  
 þis womman wepande on his fete  
 him aȝt to wete quat ho were  
 to lete hir negh him noȝt sa nere  
 for ho is womman of sinful state.  
 als men ouer alle þis cuntre wate.  
 þen ansquerd him *iheſu criste*  
 quat Simond þoȝtful wele hewist  
 herkyn to me he saide a stounde  
 gladly maister saide Simond.  
 hit was a man þat we of rime  
 penis to lene was wont sum time  
 þis man was an okrure  
 & .ij. men come atte had mistere.  
 & askid him penis for to lane [leaf 64, back]  
 þis riche man lent to þe tane.  
 an hundreþ penis squilk as ran.  
 & fifti to þe toþer man.  
 ¶ quen hit come to þe terme-day.  
 þai had noȝt quar-of for to pay.  
 for he ham sagh na catel haue  
 alle þaire dette he ham for-gaue  
 for-gaue hit ham & bad ham fare  
 queþer of þer .ij. aȝt loue him mare.  
 ¶ Sir he saide wiþ-uten lette  
 þe man þat he for-gaue þe mare det.

FAIRFAX

Quar scho fand ani brek or sare, 14012  
 wid hir smerl scho smerld it pare,  
 wid all worschip þat scho him did,  
 Quer scho kist his fete emid.  
 Alle þai wondrid on þis mari, 14016  
 þai sau hir neuer sua sari,  
 Ne left scho noght hir dede for schame.  
 Simon þat sir was of þat hame,  
 wondrid, and said in his þoght 14020  
 (Bot wid mouth he said it noght),  
 "war þis man a right prophete,  
 þis womman wepand on his fete  
 He aght to witt quat scho ware, 14024  
 And lat hir negh him noght sua nere,  
 For scho es womman of sinful state,  
 Als men ouer all þis contre wate."  
 Pan ansuerd him iesu crist, 14028  
 Quat symon thoght, wele he wist,  
 And said, "herk to me a stund."  
 "Gladli, maistir," said simond.  
 "I[t] was a man quilum was wont  
 Penis forto lene vmstount, 14033  
 þis man him was an okerer,  
 And tua men come þat had mister,  
 And askid him penis to lane; 14036  
 þis riche man lente to þe tane  
 A hundred penis, suilk als ran,  
 And fifti to þat oper man.  
 Quen it come to þe terme dai, 14040  
 þai had noght quarof to pai;  
 For he þaim sau no catel haue, <sup>[leaf 95, col. 1]</sup>  
 All þair dett he þaim forgaue, 14043  
 For-gaf it þaim and bad þaim fare.  
 Queþer of þaim bird luue him mare?"  
 "Sir, me tinck, widytten lett, 14046  
 þe man þat he for-gaf mast dett,

GÖTTINGEN

where she fonde chyn or soore  
 Wiþ oynement she anoynt þore  
 Al þis worshiþe she him did  
 And also cussed his feet amyð  
 Alle wondride on hir & had ferly  
 þei say hir neuer so sory  
 þat dede lafte she not for shome  
 Symond maistir of þat home  
 Wondride & seide in his þouȝt  
 But wiþ mouþ he spake hit nouȝt  
 Were þis mon prophete so good  
 þis wepyngge wommon on him wood  
 He auȝte to witen what she were  
 And lete hir touche him not so nere  
 For synful wommon is she þis  
 þat al þis cuntre woot I wis  
 Ihesu crist þo vnswerde  
 What symond þouȝte wel he herde  
 He seide herken to me a stounde  
 Gladly Meistir seide symounde  
 In cuntre som tyme was a man  
 þat lante penyes of þat he wan  
 þis man he was an okerere  
 Two men coom þat hadden mistere  
 And asked him penyes to lone  
 þis riche man lent to þat one  
 An hundride pens suche as ran  
 And fifty to þat opere man  
 Whenne hit coom to her day  
 þei hadde not wher of to pay  
 And he hem say no catel haue  
 Al þat dette he hem forȝaue  
 Hem he forȝaf & bad hem go  
 Wheþer owed to loue him bettur þo  
 Sir me þinke wiþouten let <sup>[leaf 87, back]</sup>  
 þe mon þat he forȝaf moost det

TRINITY



He þat was mast for-giuen till 14048  
Mast aght to luee him wit skill."  
"Wel ansuared," he said, "symon,  
þou has giuen dom wit resun."  
Alwais sco wepe a-pon his fete, 14052  
And *iesus* hir bi-held and lete;  
And to symon he said onan,  
"Sais þou," he said, "now þis womman?  
To mi fete [þu] gaf water nan, 14056  
To was þaim siþen sco ne fan,  
þou wat þat it was soth i-wiss,  
þat þou me bedd for to kiss,  
Nu siþen i com al to þin in 14060  
To kiss mi fete wald sco not blin.  
Vñgnement þou gaf me noght,  
And sco hir vnttement me broght  
And smerd has me fote and schank,  
Quar-for i can hir mikel thank. 14065  
And for sco has me luued mikel,  
O mi luee mai sco be seker,  
Sco es made of hir sinnes clene,  
þai er forgiuen hir al bi-dene." 14069  
"Mikel þou luued," he said, "mari,  
Mikel es þe forgiuen for-þi,  
Ga quar þou ga, þi mikel treuth  
Has þe saued, alsua þi reuth;  
Nu er þou sauf al thoru þi fai, 14074  
I sal þe kepe forth fra þis dai."  
¶ *Iesus* efterward in hij  
Com precheand into bethani,  
Giueand mani seke þair hele, 14078  
þe folk him foluand was ful fell.  
Martha and mari broþer he fand,  
Lazaruin þar was wonnand,  
He gestind wit þir sisters tua 14082  
I neuend ar, mari and martha.

COTTON

he þat mast was giuen tille.  
aȝt to loue him maste wiþ skille:  
¶ wele ansquered he saide simoun.  
þou has giuen dome with riȝt resoun.  
al-wayes ho wepped on his fete.  
& *ihesus* hir be-helde & lete.  
& to simond he saide anane  
sese þou he saide þis womman.  
to my fete gaue þou me water nane.  
& ho to wasshe ham neuer blan.  
þou wate atte hit is soþ I.-wis.  
atte þou bed me noȝt to kis.  
now syn I. come to þine in.  
to kis my fete walde ho noȝt blyn.  
oynement þou me gaue noȝt.  
& ho hir oynement me boȝt.  
& diȝt þar-wiþ my fote & shank!  
quar-fore I. con hir mikil þank!  
& for ho me has loued mykil.  
of my loue ho may be sekir.  
ho is made of hir synnys clene  
for þai ar hir for-giuen be-dene.  
mykil þou loued he said mary  
mykil is for-giuen þe for-þi.  
ga quere þou ga þi mikil treuþ  
has þe saued for þi reuþe  
now artow saued alle þorou þi fay.  
I. salle þe kepe forþ fra þis day.  
¶ *Ihesus* efterwarde in hy.  
I come preychande in-to bethany.  
giuand many seke þaire hele  
þe folk him folowed was ful fele.  
martha & mary broþer he fand.  
lazarou þer was wonande.  
he gestened wiþ þer sistres twa.  
In hous wiþ mary & martha.

FAIRFAX

He þat mast was forgiuen till 14048  
Ma[s]t au to loue him wid skill."  
He said, "we be ansuerd symon,  
þu giues dome wid right resun."  
Alwais scho wepe apon his fete, 14052  
And *iesus* crist biheld and lete,  
And to symond he said on-ane,  
"Ses þu nu þis ilk wommane?  
To mi fete gaue þu water nane, 14056  
To wasse þam siþen scho ne fane,  
þu wat þat it es soth i-wis,  
þat þu me bedd noght forto kiss,  
Nu siþen i come in-to þin in 14060  
To kisse mi fete wald scho noght blin.  
Oygnement þu gaf me noght,  
And scho hir oygment me broght  
And smerld has mi fete and schank,  
Quarfor i cun hir mekil thank. 14065  
And for þat scho loues me mekil,  
Of mi loue scho mai be secir.  
Of hir sinnes es scho mad clene,  
þai er for-giuen hir all bidene." 14069  
He said, "mekil þu loued, mari,  
Mekil es forgiuen þe for-þi,  
Ga quar þu ga, þi mekil treuth 14072  
Has þe sauid, and þi reuth;  
Nu es þu sauf thoru þi fai;  
I sal þe kepe forth fra þis dai."  
*Iesus* efterward in hij 14076  
Come prechand into betani,  
Giuanð mani seke þair hele;  
þe folk him foluand was ful fele. 14079  
Martha and mari broþer he fand, [col. 2]  
Lazarus þar was wonand,  
He gestind wid þir sistris tua,  
I neuend 3u, mari and martha. 14083

To whom he for3af moost tille  
Owe moost to loue him bi skille  
He seide we ben vnswered symeoun  
þenne demestou bi ri3t resoun  
Alwey she wepte on his fete  
And *ihesu* þo bihelde hir lete  
And to symond he seide anone  
Sestou þis ilke wommone  
To my feet watir 3af þou none me  
To wasshe haþ she greet plente  
þou woost þat is soop I-wis  
3itt bed þou me not for to kis  
Siþ I coom in to þin In  
To kus my feet con she not blyn  
Oynement 3af þou me nou3t  
She haþ hiren to me brou3t  
She haþ anynt me foot & shauke  
Wherfore I con hir mychel þanke  
And for she loueþ me out of biker  
Of my loue she may be siker  
Of hir synnes is she clene  
þei are for3yuen alle bi-dene  
He seide muchel hastou loued marye  
Muche is for3yuen þe þi folye  
Go in pees þi muchel treuþe  
Haþ þe saued & þi reuþe  
Now art þou saued þour3e þi fay  
I shal be þi kepere fro þis day  
*Ihesus* aftir warde in hy  
Coom prechyng in to betany  
3yuyng e mony seke her hele  
þe folke him folewed was ful fele  
Martha & maryes broþer he fond  
Lazar þere he was wonond  
He gestened wiþ þo sistres two  
Marie and martha also

Quen þai wist he suld wit þam duell,  
O þair gladnes war tor to tell, 14085  
And na selcut, for suilk a gest [col. 2]  
Com neuer vn-to þair hus to rest.  
Martha was huswif o þat hus, 14088  
Abute þe seruis was sco fus,  
Bot mari serue allan hir lete,  
And sett hir forwit iesu fete,  
For-wit his fete sco sett hir dun, 14092  
For to here his suete sermon ;  
Naper sco tent to mete ne bord,  
Bot for to herken godds word. 14095  
Martha thocht sco helpe ne wald,  
A spitus plaint to crist sco tald ;  
“Sir,” sco said, “se yee noght hu  
I am left an to serue yow? 14099  
Mi sister sittes, als yee see,  
And leuis allan þe suinc on me.  
Sir, yee bidd hir for to rise, 14102  
And helpe us now in vr seruise.”  
“Martha, martha,” þan said iesu,  
“In mikel bisenes ert þou,  
Bise ert þou bot mani dede, 14106  
Bot mast of an þou-queþer es nede ;  
þe better lott has mari chosen,  
þat hir mai nagat be wit losin.”  
Blisced was þat affliccion 14110  
þat mari broght to sli pardon,  
Alle thinges hali sco for-soke,  
Bot an of al thing sco hir tok,  
O mani thing sco tok til an, 14114  
Wit-vten quam es beute nan.  
[ . . . . .  
. . . no gap in Cotton & Laud MSS.]  
Es naman can tell þe teind 14118  
Part þis lauerd dos til his friend,

¶ quen þai wiste atte he walde dwel.  
of þaire gladnes con. I. nozt telle.  
& na selcouþ for suche a geste  
come neuer vn-to þaire hous to rest  
martha was houswif of þat in.  
a-boute seruise dide ho neuer blyn.  
& mary serue allane hir lete.  
& sette hir doun atte ihesus fete.  
be-for his fete ho sette hir doun.  
for til here his squete sarmoun.  
nauper ho tent to mete ne borde.  
bot al hally to cristis worde.  
martha þuȝt il ho ne help hir walde  
a pitous plaint to criste ho talde.  
¶ Sir ho saide se ȝe nozt how.  
I. am lefe to serue ȝou.  
my sister as ȝe may se.  
lays allane þe squink on me.  
I. pray ȝou sir ȝe bid hir rise  
& help us now in our seruise  
Martha martha saide ihesu  
in myche besynes artow.  
besy þou art in many dede.  
þe best do first is maste nede.  
þe better seruise mary chese.  
hit saued hir wiþ-uten lese.  
blessed was þe affliccioun  
þat broȝt mary to suche pardoun.  
alkin þing ho for-soke.  
bot an of alle oper ho toke.  
of al þing ho toke bot an.  
wiþ-uten wane til god allane  
& he hir broȝt til ioȝ of heyuen  
þer angels singyn wiþ muri steȝuen.  
þer is na man may telle þe tende  
þe ioȝ he ordenes for his frende

Quen þai wist he suld wid þaim duel,  
Of þair ioi was tore to tell, 14085  
And na selcuth, for suilk a gest  
Come neuer to þair hus to rest.  
Martha was e husewif of þat huse,  
Abut þe seruis was scho fuse, 14089  
Bot mari serue al ane hir lete,  
And set hir forwid *iesus* fete,  
Bifor his fete scho set hir dune,  
Forto here his suete sarmune ; 14093  
Nouþer scho tent to mete ne bord,  
Bot forto herkin goddes word.  
Martha thoght all scho helpe ne wold,  
A pituse plaint to crist scho talde ;  
“ Sir,” scho said, “ se 3e noght hu  
I am left ane to serue 3u ? 14099  
Mi sister sittes, als 3e se,  
And leues all-ane þe suink on me.  
Biddis hir, sir, forto rise 14102  
And help me nu in 3ur seruis.”  
“ Martha, martha,” þan said *iesu*,  
“ In mekil besines es þu,  
Bis es þu a-bute mani dede, 14106  
Bot mast of ane a queþer es nede ;  
þe better part has mari chosin,  
þat hir mai neuer be widlosin.”  
Blisced was þat afflicciun 14110  
þat mari broght to sli pardun,  
Alkin thing scho for-soke,  
Bot ane of alle scho hir toke,  
Of all thing scho tok till ane, 14114  
widvten quam es buute nane.  
[ . . . . .  
. . . . . *no gap in the MS.*]  
Es na man þat can telle þe teind  
Part þis lauere dos tille his freind,

GÖTTINGEN

Whenne þei wiste he wolde dwelle  
Of her ioie myzte no mon telle  
No wondir was for suche a gest  
Coom neuer eer wiþ hem to rest  
Martha was husewif sikerly  
Aboute her seruyse ful bisy  
Marye alone Martha lete  
And sett hir tofore *ihesu* fete  
Bifore his feete she set hir doun  
For to here his sermoun  
Nouþer she tent to mete ny bord  
But for to here goddes word  
Martha say she not helpe wolde  
A pitous pleynt to crist she tolde  
Sir she seide recche 3e not how  
I am lafte one to serue 3ow  
My sister sitteþ as 3e may se  
And leueþ al þe swynke on me  
Bidde hir sir þat she rise  
And helpe me now in 3oure seruyse  
Martha martha seide *ihesu* þis  
In muchel bisynes þou is  
Bisy art þou aboute mony dede  
But of oon is moost nede  
þe bettur party haþ mary chosen  
þat neuer may be fro hir losen  
Blessed was þat affliction  
þat mary brouzte to suche pardoun  
Alle opere þinge she forsoke  
Saue to one she hir toke  
Of alle þinges she toke to one  
Wiþouten whom is godenes none  
[ . . . . .  
. . . . . *no gap in the MS.*]  
Of godenes no mon con telle þe tendes  
þat þis lorde doþ to his frendes

TRINITY

Bot es naman wit hert mai thinc,  
Ne na clerc þat mai writ wit inc,  
Ne ei mai se, ne ere mai here, 14122  
Ne mans wijt þar mai cum nere,  
Hu mikel mede þat vs es dight,  
If we wil serue þat lauerd right.  
Leue we nu o þis sisters þus, 14126  
Al for to tell o lazarus.  
¶ þis lazarus o betani  
Had sisters martha and mari,  
Mikel he luued his sisters bath, 14130  
Ne soght he neuer man wit lath,  
A castel was bath his and þairs,  
Thoru eldres þar-of war þai airs.  
To þis castel was iesus cald [leaf 78, col. 1]  
Til herberi, als i for-wit tald, 14135  
Soth it es, þis lazarus  
Was seke, als stori telles vs,  
In his sekenes he languist sua, 14138  
þat he na fote had might to ga ;  
Martha and mari þan was ful wa,  
For his vnhele and oþer maa,  
His sisters serued him to hand 14142  
þat bunden lai in godds band,  
Bot bute til him þat sua was bunden,  
Mikel ha þai soght, nan haf þai funden,  
þof þai him soght fand na bott, 14146  
þe sare him sekas fra hede to fote.  
Quen þai sagh þat þar was nanoþer  
Stat o couering o þair broþer,  
Consail þai tok iesum biseke, 14150  
For þair broþer þat was sa seke,  
O þair broþer þai suld him sai  
He luued sa wele, in langur lai,  
To prai him, if his will it were,  
Cum se lazar þat was vn-fere ; 14155

COTTON

ne na man wiþ hert may pink'  
ne na clerk may write wiþ Inkt.  
ne eye mai se ne ere may here.  
ne alle mannys witte infere.  
may tel þe mede þat vs is diȝt  
if we wil serue þat lorde riȝt  
leue we now þer sisteres þus  
& telle we forþ of lazarus.  
þis lazarus of bethani.  
þ had sisteres ij. martha & mary.  
þ mykil he loued his sisteres baþ.  
I traw wiþ him was neuer man wrap.  
a castel was baþ his & þairis [leaf 65]  
þorou auncestri ware þai ayris  
to þis castel was ihesus calde.  
as I be-fore ȝou has talde.  
soþ hit is þis lazarus.  
was seke þis stori telles vs.  
In þis sekenes he languist squa.  
he had na fote ne miȝt to ga.  
martha & mary was ful wa.  
for his vn-hele & oþer ma.  
his sisters seruיד him til hande  
þat prisoun lay in goddis bande.  
& bote til him þat squa was bunden  
mikel haue þai soȝt & nane is funden  
al if þai soȝt fande þai na bote  
þe sare him soȝt fra heued to fote  
quen þai sagh þer was na noþer  
state of coueryng of þaire broþer.  
consaile þai toke ihesus to seke.  
for þaire broþer þat was seke.  
al þe soþ him to say  
how þaire broþer in langour lay.  
to pray him if is wil hit were  
come se lazar þat lay vn-fere.

FAIRFAX



LAZARUS WAS SICK, HIS SISTERS NURSED HIM, BUT THEY COULD FIND NO EASE 811  
 FOR HIM : THEY TOOK COUNSEL TO SEND FOR JESUS TO COME AND SEE HIM.

For es na man wid herte mai thinck,  
 Ne clerk nane mai write wid ink,  
 Ne eie mai se, ne ere mai here, <sup>[lf 95, bk, col. 1]</sup>  
 Ne manes witt mai nan cum nere,  
 Hu mekil mede þat vs es dight, 14124  
 If we will se[r]ue þat lauerd right.  
 Leue we nu þir sistris þus,  
 Forto speke of lazarus.

þis lazarus of bethani 14128  
 Had sistris martha & mari,  
 Mekil he loued his sistris bath,  
 Ne soght he man neuer wid lath,  
 A castel was bath his and þairis,  
 Eftir þar eldris þarof was airis. 14133  
 To þis castel was iesus cald  
 To herberi, als i forwid tald,  
 Soth it es, þis lazarus 14136  
 was seke, als þe stori tellis vs,  
 In his sekenes he languist sua,  
 He had no might a fote to ga ; 14139  
 Martha and mari þan was ful wa,  
 For his vnhele and oper ma,  
 His sistris serued him to hand  
 þat bunden lai in godes band, 14143  
 Bot till him þat sua was bunden,  
 Fer haue þai soght and nan funden,  
 Al if þai soght fand þai na bote,  
 þe seke him saris fra heued to fote.  
 Quen þai sau þar was nanoper 14148  
 State of couering of þari broþer,  
 Consaile þai toke iesu biseke,  
 For þaire broþer þat was sua seke,  
 Of þair broþer þai suld him sai 14152  
 He loued sua wele, in langur lai,  
 To prai him, if his will it ware,  
 Cum se lazar þat was unfere ; 14155

GÖTTINGEN

For is noon þat in herte may pinke  
 Ny clerke write nouþer wiþ ynke  
 Nor ege may se ny herte lere  
 No monnes witt may hit com nere  
 How mychel mede to vs is dizt  
 If we wol serue þat lord rizt  
 Leue we now þese sistres þus  
 For to speke of lazarus

¶ þis lazarus of bethany [leaf 88]  
 had sistres martha & mary  
 Muche loued he his sistres boþe  
 Souzte he neuer noon wiþ loþe  
 A castel was his & þeires  
 Aftir her eldres þerof heires  
 To þis castel was ihesus calde  
 To herborwe as bifore I talde  
 Sop hit is þis lazarus  
 was seke þe story telleþ vs  
 In his sekenes he lenged so  
 þat he had no fote to go  
 Mary & martha were sory  
 For his sekenes & oper mony  
 His sistres serued him to honde  
 þat bounden lay in goddes bonde  
 But to him þat so was bounden  
 Fer þei souzte & noon founden  
 Longe þei souzte & fonde no bote  
 þat sekenes crepte to heed & fote  
 Whenne þei say hit was noon opere  
 State of couerynge of her broþere  
 Counsel þei toke to ihesu to go  
 For her broþere ful of woo  
 Of her broþere þei wolde him say  
 þat he wel loued in langure lay  
 And preye him if his wille were  
 Com se lazar þat was vnferre

TRINITY

For wel þai trud þat he moght 14156  
þair broþer sauue of al his soght.  
þe sandes soght ouer all Iude,<sup>1</sup>  
Faand þai him noght in þat contre,  
[*No gap in Cotton and Laud MSS.*]

[<sup>1</sup> *Laud MS. has ynde, which rimes with fynde.*]

And wat yee qui? for þis resun, 14162  
þai soght him sla wit fals tresun.  
þof þai him faand noght in þat land,  
þai fined noght til þai him faand,  
þir messagers þair errand said 14166  
Hendli,<sup>2</sup> þat was on þam laid; [<sup>2</sup> *MS. hundli*]  
þai praid him als lauerd dere,  
For his freind þat was vn-fere, 14169  
þat he til him a turn wald mak,  
For him, and his tua sisters sak.  
“He lijs to dei, þe lel and tru, 14172  
Lauerd!” þai said, “of him þou reu!”  
¶ To þaa men þat bodd-word bar  
Iesus þam gaf suilk ansuar, 14175  
“Gais a-gain,” he said, “your wai,  
To þam þat yow sent sal yee sai  
þat þai noght for þair broþer murn,  
To ded sal noght his langur turn,  
Bot sal mi blis þar-wit be sene, 14180  
Wel forþermar þan yeitt has bene.”  
Again þai went wit þair ansuar, [col. 2]  
Tua dais vr lauerd was lengand þar,  
þan did he his disciplis call, 14184  
“Buskus yow,” he said, “yee sal  
Vnto Iude weind wit me nu.”  
And þai said, “sir, quat thinckes þou?  
Ne was þou noght bot littel gan  
Almast þar-wit þe juus slan? 14189  
It es, sir, na consail o freind,  
þat þou þider-ward nu weind.”

COTTON

in sicure hope þai ware balde.  
he muzt him help if he walde  
¶ þe sandis sozt ouer alle Iude.  
fande þai him nozt in þat cuntre.  
þe fals Iewes atte him sozt.  
for lazar sake al was hit nozt  
& wate 3e quy for þis resoun  
þai sozt him to sla wiþ tresoun.  
alle if þai fande him nozt in þat lande  
þai fined nozt til þai him fande.  
þer messagers þaire erande saide.  
hendeli þat was on ham layde.  
þai prayed him as lorde dere  
for his freinde þat was vn-fere  
þat he til him a turne walde make  
for him & his ij. sisters sake.  
he lyes to dey þi lele & trew.  
lorde þai saide on him þou rew.  
¶ to þa men atte þe message bare  
ihesus gaf ham suche onsquare  
gas a-gayne he saide 3our way.  
to haue þus-gatis sal 3e say.  
þat lazar langour to hele sal torne  
& bid ham for þaire self mourne  
my blis to him salle be sene.  
wele mare þen hit has bene.  
agayne þai went wiþ þar onsquare  
ij. dayes our lorde was lengande þare  
¶ þen he did his disciplis calle.  
buskis 3ou he saide 3e salle.  
vn-to Iude wende wiþ me now.  
& þai saide sir quat þinkis þou.  
ne was þou nozt bot litel gane  
al-maste wiþ þe iewes slane  
hit is na conseil sir of freinde.  
atte 3e þidder a-gayne wende.

FAIRFAX

Ful wele þai troud þat he moght  
þair broþer hale of all his soght.  
þe saandes soght ouer all iude, [col. 2]  
And fand him noght in þat cuntre,  
[ . . . . .  
. . . . . no gap in the MS.]  
And quat 3e qui? for þis resun, 14162  
Men soght him sla wid fals tresun.  
Quen þai him fand noght in þat land,  
þai fined noght till þai him fand,  
þir messageris heindli said 14166  
þe erand þat was on þaim laid ;  
þai praid him als a lauerd dere,  
For his freind þat was vnfere, 14169  
A turn till him þat he wald make,  
For him, and for his frendes sake.  
" He lijs to die, þi lele and tru, 14172  
Lauerd," þai said, " on him þu reu !"  
To þa men þe bodwor[d] bare  
Iesu gaue þaim suilk ansuare,  
He said, " gas again 3ur wai, 14176  
To þaim þat sent 3u sal 3e sai  
þat þai noght for þair broþer murn,  
To dede sal noght his langur turn,  
Bot sal mi blis þar-wid bi sene, 14180  
wele forþermar þam 3eit has bene."  
Again þai went wid þair ansuer,  
Tua dais vr lauerd duelled þar, 14183  
þan did he his disciplis call,  
" Buskes 3u," he said, " 3e sall  
vnto iude weind wid me nu." 14186  
And þai said, " sir, quat thinkes þu?  
Ne was þu noght bot littel-gane  
Almast þar wid iuus slane ?  
Sir, it es na consail of freind, 14190  
þat 3e deþerward nu wend."

Ful wel leued þei þat he  
Migte make him hool to be  
þei sende sondes ouer al Iude  
And fonde him not in þat cuntre  
[ . . . . .  
. . . . . no gap in the MS.]  
And wite 3e wel for þis resoun  
Men souzte to sle him wiþ tresoun  
For þei him fonde not in þat londe  
þei fined not til þei him fonde  
þo messangeres hendely seide  
þe eronde þat was on hem leide  
þei preyed him as lord dere  
For his frende þat was vnfere  
Trauaile to him þat he wolde make  
For him & his frendes sake  
He liþ to de3e þat lele & trewe  
Lord þei.seide on him þou rewe  
To þo men þat bodeword bare  
Ihesu 3af him þis vnsware  
He seide go a3eyn 3oure wey  
To hem 3ou sende shal 3e sey  
þat þei not for her broþere mourne  
To deþ shal not his langure tourne  
But my blis shal bi him be sene  
Furþer þen hit 3itt hap bene  
A3eyn þei went wiþ her vnswere  
Two dayes oure lord dwelled þere  
þenne dud he his disciples calle  
Make 3ou redy he seide alle  
Vnto Iude goþ wiþ me now  
þei seide sir what þenkestou  
Wasþou not but litil gone  
Almost þere wiþ iewes slone  
Counsel is hit noon of frende  
þat 3e þiderwarde sir wende

¶ *Iesus* þan said, "qui sai yee sua?  
 Ten tides has þe dai and tua, 14193  
 Qua has to wenden ani wai,  
 God es to go bi light o dai,  
 For qua walkes on nightertale 14196  
 O drecching oft he findes duale.  
 Bot þat i sai, ta yee god kepe,  
 Lazar vr freind es laid on-slepe,  
 þat i til him weind it es time 14200  
 For to wacken him of his suime.  
 I haf him luued well oftsipe,  
 And þat es right nu i him kiþe."  
 ¶ "Sir," þai said, "if he slepe oght,  
 Dute o ded yeit has he noght, 14205  
 If he mai slepe hele es at hand."  
*Iesus* said, "miss yee vnderstand,  
 For yee sal here noght lang þer-till  
 Tipand þat yow sal like wel il. 14209  
 For he es ded, þat i of sai,  
 Nu es it gan þe firth dai,  
 Ded and doluen bath es he. 14212  
 Es he noght quik, þat sal yee se;  
 For þan es i nu gladd and blithe  
 þat i was noght wit þaim þat sithe.  
 Bot nu þan am i after send, 14216  
 þiderward nu will i wend."  
 ¶ *Quen* thomas, þat hight didimus,  
 Hard þat ded was lazarus,  
 Als his maister him tald, *iesus*, 14220  
 He sighed sar, and said þan þus,  
 Til his felaus soruful said he,  
 "Lauerdings," he said, "þis here yee,  
 Lazarus es noght o liue, 14224  
 Go we dei wit-him biliue;  
 Neuer list me langer liue nu,  
 Bot if we help haf o *iesu*. 14227

COTTON

¶ *ihesus* saide quy say 3e squa.  
 x. oures has þe day & twa.  
 qua has to ga any way.  
 gode is to ga on liȝt of day.  
 for qua-sim walkis on niȝtertale.  
 of drecching<sup>o</sup> oft he findis dwale.  
 iche man til oþer take gode kepe.  
 lazar our freinde is laide on-slepe.  
 to walke til him now is time  
 for to wakkin him of his squyme  
 I. haue him loued alle his siþe.  
 & in his nede is riȝt to kiþe.  
 sir þai saide if he slepe oȝt.  
 doute of dede is hit noȝt.  
 if he slepe his hele is atte hande.  
*ihesus* saide 3e mys-vnderstande.  
 for 3e sal here noȝt lange vn-tille.  
 tipande atte 3e sal like ful ille.  
 now is hit gane þe firȝ day  
 syn he was dede for-soþ to say.  
 dede & dollyn baþ is he  
 is he noȝt quik þat sal 3e se.  
 for-þi I. am baþ glad & bliþe.  
 I. was noȝt wiþ ham þat siþe.  
 bot now I. am efter sende.  
 þidder-warde dar I. noȝt wende.  
 ¶ *quen* thomas þat hiȝt didimus  
 herȝ þat dede was lazarus,  
 as ham talde squete *ihesus*  
 he sighed sare & þen saide þus.  
 til his felawes sorouful saide he  
 lordingus he saide now here 3e.  
 lazarus is noȝt on-liue.  
 go we deye wiþ him be-liue.  
 I. ne kepe liue na langer þen now.  
 bot if we help haue of *ihesu*.

FAIRFAX

HE TELLS THEM LAZARUS IS DEAD, BUT REJOICES THAT HE WAS NOT THERE 815  
 SOONER. THOMAS DIDYMUS WAS SORROWFUL AND DEJECTED AT LAZARUS' DEATH.

*Iesus* said, "qui sai 3e sua?  
 Ten tides has þe dai and tua,  
 Qua has to weind on ani wai, 14194  
 Gode es þai ga bi þe light of dai,  
 For quasum walkes on nighter-tale  
 Of drigthing ofte he feindes duale.  
 Bot þat i sai, tak 3e god kepe, [leaf 96,  
 Lazar vr freind es laid on-slepe, col. 1]  
 þat i tell him weind it es time 14200  
 Forto wakin him of his suime.  
 I haue him luued wele al his sith,  
 And þat es righ[t] i nu him kith."  
 "Sir," þai said, "if he slepe oght,  
 Doute of dede 3eit has he noght,  
 If he mai slepe hele es at hand."  
*Iesus* said, "3e mis-vnderstand, 14207  
 For 3e sal noght lang þar-tille  
 Tipand þat þu sal like ful ille.  
 For he es dede, þat i of sai,  
 Nu es it gane þe feird dai,  
 Ded and doluen bath es he. 14212  
 Es he noght quik, þat sal 3e se;  
 For nu þan es i glad and blith  
 þat i was noght wid þaim þat sith.  
 Bot nu þan am i efter send,  
 Dipir-ward nu will i wend." 14217  
 Quen thomas, þat hight didimus,  
 Herd þat dede was lazarus,  
 Als his maistir him tald, *iesus*,  
 He sight sare, and said þus,  
 Tille his felaus sor-ful said he, 14222  
 "Lauerdinges," he said, "nu here 3e,  
 Lazarus es noght in liue,  
 Go we deie wid him bliue;  
 List me liue na langer þan nu,  
 Bot if we help haue of *iesu*. 14227

GÖTTINGEN

*Ihesus* seide whi saye 3e so  
 Ten tides hap þe day & two  
 Who so hap to wende any way  
 Good is he go bi list of day  
 For who so walkeþ bi nyȝter tale  
 Of disese he fyndeþ bale  
 To þat I saye takeþ good kepe  
 Lazar oure frend is leide to slepe  
 To him to wende hit is tyme  
 For to wake him of his swyme  
 I haue him loued wel ofte siþe  
 Now is tyme I sum him kiþe  
 Sir þei seide if he slepe ouȝt  
 Doute of deef ȝit is hit nouȝt  
 If he may slepe hele is at honde  
*Ihesus* þo seide 3e mys vndirstonde  
 For 3e shal not longe tille  
 Tipinge here to like ille  
 He is deed þat I of say [leaf 88, back]  
 Now is goon þe ferþe day  
 Deed & doluen boþe is he  
 He is not quyke þat shul 3e se  
 Now am I boþe glad & bliþe  
 þat I was not wiþ hem þat siþe  
 Now am I aftir sende  
 þiderwarde wol I wende  
 ¶ whenne Thomas þat hette didimus  
 Herde þat dede was lazarus  
 As *ihesus* hadde tolde þore  
 He seide þus & siked sore  
 To his felowes seide he  
 Lordyngis he seide now here ȝee  
 Lazarus is not in lyue  
 Go we deȝe wiþ him blyue  
 Me lust no lenger lyue in place  
 But *ihesu* helpe of his grace

TRINITY



We sal find missing witerli <sup>[leaf 78, back, col. 1]</sup> Of vr god freind o bethani." 14229  
 Tuix ierusalem and pis castell  
 þat yee me herd of forwit mel,  
 þare mare wond magdalene, 14232  
 War noght o miles bot fiftene,  
 þar lazarus was doluen and ded.  
 Iesus þan þider-ward him yede.  
 Lazar was a heie-born man, 14236  
 His kin war yeit abute him þan,  
 At þat castel his frendes bade,  
 And for þair frend gret murning made;  
 Wit mari and martha, it sais, 14240  
 þai had ben wepand þar four dais.  
 þar was fele boden, als i tru,  
 And mani als-sua vnbonden Iuu  
 þider com, bath an an oþer, 14244  
 To comforth mari for hir broþer.  
 Bi þis was cummen grait tipand  
 þat iesus cummen was nerhand,  
 þat he was cummen into þat sted,  
 Wit his felauscip þat he ledd. 14249  
 Martha was neuer half sua fain,  
 Sco went þan wepand him again,  
 To fete sco fele him sarili,  
 Reuli on him þan can sco cri.  
 "Leif lauerd," sco said, "quat rede?  
 Mi broþer nu es fra me ded. 14255  
 Allas, had þou her wit vs bene,  
 Mi broþer had noght ben ded, i wen.  
 O quatkin thing þou mas praier,  
 I wat þat drightin wil þe here." 14259  
 ¶ "Bi still," he said, "þi broþer sal rise."  
 "Ya sal," sco said, "on sumkin wis,  
 On domes-dai, wel wat i quen,  
 Rise sal he þan wit oþer men." 14263

COTTON

we salle finde misliking<sup>1</sup> sicurely <sup>[leaf 65, back]</sup>  
 of our gode frende of bethany.  
 be-twix ierusalem & pis castel.  
 þat 3e herde me of telle.  
 þer mary woned Magdalene  
 is mylis nane bot bare xv.  
 ¶ þer lazarus was dollin & dede.  
 ihesus þen þid[er]warde 3ede.  
 lazar was of hey kyn a man.  
 his kin ware 3ette a-boute him þan.  
 atte þat castel his frendis bade.  
 & for his dede grete mourning<sup>1</sup> made  
 mary & martha þis boke says  
 þai wepped a-boute him þa iiij. dayes  
 þer was many a man I. traw.  
 & many a Iew stode þer on raw.  
 ¶ þidder come baþ an & oþer.  
 to conforte mary for hir broþer.  
 be þis was commyn grete tipande  
 þat ihesus was commyn ful nere hande  
 þat he was commyn in-to þat sted  
 þer he his felawshepe wiþ him led.  
 martha was neuer half sa fayne  
 ho went wepand him a-gayne  
 to fote ho felle him sarily  
 & reufulli be-gan to cry.  
 leue lorde ho saide quat to rede  
 my broþer is now fra me dede.  
 allas had 3e here wiþ vs bene.  
 my broþer had noȝt bene dede I. wene.  
 of quatkin þing<sup>1</sup> þou makis praier.  
 I. wate god wille þe here.  
 ¶ be stille he saide þi broþer sal rise.  
 & ho saide on sumkin wise.  
 atte domes-day wele wate I. quen.  
 þat he salle rise wiþ oþer men.

FAIRFAX

TIDINGS CAME OF JESUS' ARRIVAL, MARTHA FELL AT HIS FEET, BEWAILING HE 817  
HAD NOT COME SOONER, FOR GOD HEARS HIS PRAYERS. "BE STILL, HE SHALL RISE."

we sal find missing witterli 14228  
Of ur gode freind of bethani."  
Tuix ierusalem and þis castel  
þat 3e me herd of forwid mele,  
þar mari woned magdalane,  
war of milis ful fiftene, 14233  
þar lazarus was doluen and dede.  
Iesus sone diderward he 3ode.  
Lazar was a heiborn man,  
His kin was 3eite about him þan,  
At þat castel his freindes bade, 14238  
And for lazar gret murning made ;  
witt mari and martha, it sais,  
þai had bene wepand þar fur dais.  
þas was fele boden, als i tru, 14242  
And mani alsua vnboden iu  
diper come, both ane and oper,  
To cumforte mari for hir broþer.  
Bi þis come þaim tipand 14246  
þat iesus comand was nere hand,  
þat he was comen into þat stede,  
wid his felauschip þat he ledd.  
Martha was neuer so faine, 14250  
þan weint scho wepand him againe,  
To fote scho felle him soruful-li,  
And reuli on him gan scho cri.  
"Leue lauerd," scho said, "quat rede?  
Nu es mi broþer fra me dede. 14255  
Allas, said þu here wid vs bene,  
Had he noght bene dede, i wene.  
Of quatkin þing þu mas praie[re],  
I wat þat drightin wil þe here." 14259  
"Be still," he said, "þi broþir sal rise."  
"3a," scho said, "on sumkin wise,  
On domes-dai, wele wat i quen,  
þen sal he rise wid oper men." 14263

We shul haue mys sikerly  
Of oure good frend of bethany  
Bitwene Ierusalem & þis castel  
þat 3e herde me bifore of spel  
þere marye woned magdalene  
Were of myles ful fiftene  
þere lazarus was doluen & ded  
Ihesus coom soone to þat stede  
Lazar was an he3e boren mon  
His kyn was 3itt aboute him þon  
At þat castel his frendes bade  
And mychel mournyng for him made  
Mary & martha þe story sayes  
Had ben wepynge þo foure dayes  
þere were fele hem to rewe  
And also mony vnbeden iewe  
þider coom boþe oon and opere  
To coumforte mary for hir broþere  
¶ Bi þis coom hem tiponde  
þat ihesus comyng was ne3e honde  
þat he was comen as þei bad  
Wiþ felowshepe þat he lad  
was neuer eer martha so fayn  
þenne went she wepyng him azayn  
To fete she fel him sorwefully  
And rewly on him gon to cry  
lord she seide what to rede  
Now is my broþer fro me dede  
Allas haddestou here wiþ vs bene  
He had not ben dede I wene  
For what þing þou makest preyere  
I woot þat god wol þe here  
¶ Be stille he seide þi broþer shal rise  
I woot wel she seide in som wise  
On domes day wel woot I whenue  
He shal rise wiþ opere men

*Iesus* said, "i am vpris and lijf,  
Qua trous in me, or man or wijf,  
þof þai war ded yeit sal þai lijf,  
þat gift for-soth i sal þam gif. 14267  
And all þat liues and troues in me,  
Ded ne sal þai neuer be.  
Trous þou þis?" sco said, "sir ya,  
I trou þis, and i trou alsua 14271  
þat þou ert godds aun sun,  
Cummen amang vs for to won."  
Martha, ful sorouful and sari, [col. 2]  
Til hir sister sco tald mari, 14275  
And in hir ere sco can to run,  
"Crist," sco said, "es cummen to tun,  
Do þe to speke wit him in hi:"  
Wit-vten mare vp ras mari, 14279  
Til-ward hir maister ran sco fast,  
Men wen[d]all sco had bene a-gast!  
Quen men hir sagh, þat bi hir stod,  
Rennand forth als sco war wod,  
Wijt yee for-soth o mani man 14284  
þe teres o þair chekes ran.  
Til hir broþer graue sco gas,  
Oft sith for soru sco said "allas!"  
Bot mari was in a-noþer tent, 14288  
Wit hir lauerd to speke sco went,  
For crist þat had his grace hir lent,  
Wit hir sister hir efter sent. 14291  
Til him sco ran and fell on knes,  
"Lauerd," sco said, "als þou nu seis,  
Ded es þi freind, my broþer lazar,  
And þar-for es mi hert ful sare."  
"Had þou," sco said, "ben here wit vs  
Had noght mi broþer deied þus."  
¶ *Iesus* biheild þan hir a-stert, 14298  
And had gret reuthnes in his hert.

COTTON

*i*hesus saide I. am deþ & life.  
qua trowes in me man or wife.  
if þai be dede ȝet sal þi liue  
þat gift for-soþ I. salle ham giue.  
& alle þat liues & trawes in me.  
dede ne sal þai neuer be.  
trawes þou þis & ho saide ȝa  
I. traw þis & I. traw al-squa.  
atte þou art goddis awen sone.  
art commyn amang us for to wone.  
¶ martha sorouful and sary  
til hir sister ho talde mary.  
and in hir ere ho con to rime  
criste ho saide is commin in time.  
do þe to speke wiþ him in hye.  
wiþ-uten mare vp ras mary.  
tille hir maister ran ho fast  
men wende ho had bene a-gaste  
quen men hir sagh þat bi hir stode  
rynnande forþ as ho ware wode.  
witnes for-soþ of many man.  
þe teris on þaire chekis ran.  
til hir broþer graue þai saide ho gas  
for til squoen þer allas.  
¶ bot mary was in oþer entent.  
wiþ hir lorde to speke ho went.  
for criste þat had hir grace lent  
wiþ hir sister hir efter sent.  
til him ho ran & fel on knes  
lorde ho saide as þou me ses.  
dede is þi frende my broþer lazare  
& þar-for is myne hert ful sare.  
had þou bene here ho saide wiþ us.  
had noȝt my broþer deyed þus.  
*i*hesus be-helde hir þen a-stert  
& had grete reuþ in his hert.

FAIRFAX

THEY THOUGHT SHE WAS MAD WITH GRIEF, AND WEPT TO SEE HER. BUT SHE 819  
 WAS WITH JESUS ; " IF THOU HADST BEEN HERE MY BROTHER HAD NOT DIED."

*Iesus* said, " i am vpras and lijf,  
 Qua trous in me, man or wijf, 14265  
 þou þai war dede 3eit sal þai liue,  
 þat gift for soth i sal þaim giue.  
 And all þat liue and trous in me,  
 Dedede ne sal þai neuer be. 14269  
 Troues þu þis ? " " sir," scho said, " 3a,  
 I trou þis, and nu trou i alsua  
 þat þu ert godes auen sune,  
 Comen emang vs forto wone." 14273  
**M**Artha, wel sorful and sari, [leaf 96, bk,  
 col. 2]  
 Scho tald till hir sistir mari,  
 And in hir ere gan scho rounne, 14276  
 " And crist es comen to toune,  
 Do þe to spec wid him in hij : "  
 widvten mar vp ras mari, 14279  
 Tilward hir maistr ran scho fast,  
 Men wenid scho had bene a-gast !  
 Quen men hir sau, þat bi hir stod,  
 Renand forth als scho war wod,  
 witt 3e forsoth of mani man 14284  
 þe teres bi þair chekes þon ran.  
 " Till hir broþer graue scho gas,  
 þar forto suoun," þai said, " allas ! "  
 Bot mari was in anoþer tent, 14288  
 wid hir lauerd to spec scho went,  
 For crist þat has his grace hir sent,  
 wid hir sistir hir efter sent. 14291  
 Till him scho ran and fell on knes,  
 " Lauerd," scho said, " als þu nu seis,  
 Dedede es þi freind, mi broþer lazar,  
 And þarfor es mi hert ful sare." 14295  
 Scho said, " had þu bene here wid vs  
 Had noght mi broþer deideid þus."  
*Iesus* biheld hir a stert, 14298  
 And had gret reuthe at his hert.

GÖTTINGEN

*Ihesus* seide I am vpriste & lif  
 Who so leueþ in me mon or wif  
 þou3e þei were dede 3itt shul þei lyue  
 Suche 3iftis may I hem 3yue  
 And alle þat lyuen & trowen me  
 Deed shul þei neuer be  
 Trowestou þis she seide 3ee þo  
 I trowe þis & more also  
 þat þou art goddes owne sone  
 Comen among vs for to wone  
 Martha sorweful & sory  
 Tolde to hir sister mary  
 And in hir ere gon she rowne  
 And seide crist is comen to towne  
 Do þe to speke wiþ him anoon  
 Vp roos mary stille as stoon  
 Towarde hir maistir ran she fast  
 Men wende she hadde ben a gast  
 Whenne men say hir þat bi stood  
 Rennonde as she were wood  
 Witeþ hit of mony mon  
 þe teres bi hir chekes ron  
 To hir broþer graue she gas  
 þere for to swowne þei seide alas  
 But Mary was in opere entent  
 Wiþ hir lord to speke she went  
 [ . . . . .  
 . . no gap in Trinity & Laud MSS.]  
 To him she ran on knees she fel [leaf 99]  
 Lord she seide I wol þe tel  
 My broþer lazer þi frend is deed  
 And þat is to me a colde reed  
 hadestou lord ben þere wiþ vs  
 Had not my broþer de3ed þus  
*Ihesus* bihelde hir a sterte  
 And had greet reuþe at his hert

TRINITY

Lazar freindes þat þar were, 14300  
þai cried and mad a reuful chere.  
To mari *iesus* in hir care  
Mikel luue he hir sceud þar,  
Quen he him-self of hir misfare,  
A parti on him-seluen bare, 14305  
For he wepe sarer þan þas oþer  
Wit þar tua sisters for þar broþer.  
Tenderli he wep, and said, 14308  
“And *quar* haf yee his bode laid?”  
“Sir,” said mari, “*cum* forth and se,  
Ful mikel, lauerd, luued he þe.  
Lauerd, o selcut þat es slei, 14312  
þi lufand þus, qui let þou dei?”  
¶ *Iesus* þair waining<sup>1</sup> vnderstod,  
Wit þaim sun to þe graue he yod,  
Quen he come þar, wit-vten hon,  
He bad þe graf suld be vndon, 14317  
Of þe tumb tak of þe lidd,  
And son his *commament* þai did.  
þan said martha, “lauerd, i tru <sup>[leaf 79,  
col. 1]</sup>  
Wormes biginnes at ete him nu.  
He stinkes, for thre dais es gan 14322  
Sin he was loken vnder þis stan.”  
þan said *iesus*, “martha, do wai,  
It es na wijt i here þe sai,  
Forgeten has þou son þi lare 14326  
þat i þe said a littel are.  
If þou wald tru, ar said i þe  
þat son þou suld a selcut se, 14329  
Quar-of suld rise a gret luue-word.”  
þe folk all gedird wit þis word,  
þe lid o tumb awei þai lift,  
*Iesus* he loked vnto þe lift,  
Til fader his he made a bon. 14334  
þe fader of heuen it herd ful son;

lazar frendes atte þar were.  
cried & made sary chere.  
mary shewed *ihesus* in hir care.  
mykil loue he kid hir þare.  
wete 3e wele wiþ-uten mare.  
for þes ij. sister his hert was sare.  
for he wepped sarer þan any oþer  
wiþ þer ij. sister for þaire broþer.  
tenderly he weped & saide.  
quare haue 3e þis bodi laide  
sir saide mary come forþ & se  
ful mykil lorde þen loued he þe.  
lorde of selcouþ þou art slei.  
quy lete þou þus þi *seruande* dey.  
¶ *ihesus* þaire mening<sup>1</sup> vnderstode.  
wiþ ham vn-to þe graf he 3ode.  
quen he come þare wiþ-uten hone  
he bad þe graf sulde be vndone  
of þe tounge take of þe lid.  
& sone his comaundement þai did.  
þen saide martha as I. trow.  
wormys has eten of him now.  
he smellis for iiij. dayes ar gane  
syn he was lokin vnder a stane  
þen saide *ihesus* martha do way <sup>[leaf 66]</sup>  
hit is na witte I. here þe say.  
fo[r]-3eten has þou sone þe lare.  
þat I. saide þe riȝt lange are.  
if þou walde þus saide I. þe.  
þat sone þou sulde a selcouþ se.  
suche dedis as comis of a grete lorde  
þe folk alle geddered wiþ þis worde  
¶ þe lid of þat tounge a-way he lift  
*ihesus* him loked vn-to þe lift.  
vn-til his fader he made a bone.  
& he hit herde squiþe sone



Lazar freindes þat þar ware,	14300	Lazares frendes þat þere were
þai crid and made a reuful chere.		Cryed & made reuþeful chere
<i>Iesus</i> to mari in hir care		<i>Ihesus</i> to mary in hir wo
Mekil luue he scheued þare,	14303	Muchel loue shewed he þo
Quen he him-self of hir misfare		Whenne he wolde of his misfare
A parti on him-seluen bare,		A party on him self he bare
For he wepe sarer þan þas oþer		He wepte sorer þen any oþere
wid þir tua sistris for þair broþer.		Wip þo two sistres for her broþere
Tendirli he wepe, and said,	14308	Tenderly he wepte & seide
"Quare haue 3e nu his bodi laid?"		Where haue 3e his body leide
"Sir," said mari, "cum forth and se,		Sir seide Marye com and se
Ful mekil, lauerd, loued he þe.	14311	Ful muchel lord loued he þe
Lauerd, of selcuth þat es sley, [col. 2]		Lord of selcouþes so sle3e
þi luuand þus, qui lete þu him dey?"		þi louer þus why letestou de3e
<i>Iesus</i> þair waining vnþerstude,		<i>Ihesus</i> he weyment vndirstode
wid þam to þe graue he 3ode.	14315	Wip hem to þat graue he 3ode
Quen he come þar, widvten hone,		Whenne he þere coom also soone
He bad þe graue suld be vndone,		He bad þe graue to ben vndone
Of þe tumb take of þe lidd,	14318	Of þe toumbe take of þe lid
And sone his comandment þai did.		Soone his commaundement þei did
þan said martha, "lauerd, i trou,		Martha seide lord I trow
wormes bigines at ete him nou.	14321	wormes bigynne to ete him now
He stinkes, for thre dais er gane		He stynkeþ for þre dayes is gone
Sipen he was loke here vnder stane."		þat he was leide vndir stone
þan said <i>iesus</i> , "martha, do wai,		<i>Ihesus</i> seide Martha dowey
It es na witt i here þe sai,	14325	Hit is no witt I here þe sey
Forgetin has þu sone þi lare		Forȝeten hastou soone þi lore
þat i þe said a littel ere.		þat I þe tauȝte a litil to fore
If þu wold trou, are said i þe		If þou wolt leue I seide þe
þat sone þu suld a selcuth se,	14329	Soone shuldestou selcouþe se
Quarof suld rise a gret leue-word."		Wherof shal greet loue word bene
þe folk all gadrid wid þis word,		þe folke to gider gedered to sene
þe lidd of tumb a-wai þai lifte,		þe graue lid away þei kist
And <i>iesus</i> loked vnto þe kiste,	14333	And <i>ihesus</i> loked into þe chest
And tille his faper he made a bone.		To his fadir he made a bone
þe fader of heuen it herd ful sone,		And he him herde also soone

“Honurd be þou, fader, euer and oft,  
Wit angels þine þar vp olof[t], 14337  
þi sun þe thankes þou dun has send  
Of þe an haligast es kend.  
Fader, i wat i am o þe,  
And an ar we þou all thre; 14341  
I haf tan flexs emang mine aun,  
And þof i am noght wit þam knaun.  
I will all wijt for quat resun  
þat þou has sent me hider dun, 14345  
And has thoru me þi mightes-spred,  
Quar-wit þat i am luued and dred  
I will all wijt þat here ar stade.”  
“Lazar,” wit þis, “cum forth!” he badd,  
On lazaro he gaf a cri, 14350  
þat all it herd þat stod him bi.  
At his bidding he ras on-nan,  
He þat ligand þar war in stan, 14353  
In windingelath als he was wonden,  
Bath fete and hand þar was he bunden.  
“Louses him nu,” he said, “for-qui  
I wat he liues nu witterli.” 14357  
þe folk said, þat þare stode e-mid,  
“Mikel frenseip has þou him kidd.”  
Fra þat dai forth tor war to tell  
þe folk þat foluand to iesu fell. 14361  
¶ Son oueral þis tipand ras  
O lazar þat vpraisid was,  
I hop ferrer þat it was rijf  
þan it was forwit of his lijf. 14365  
þir signes þat yee haf herd her, [col. 2]  
Yee aght, laueringis, in hert to bere;  
Yee herd neuer nan slic, i wene,  
For quat þat selli suilk has sene,  
Do crepels gan, þe blind haf sight,  
Mesels þat war drerili dight, 14371

COTTON

honoured be þou fader euer & oft  
wiþ þine angels vp a-loft.  
wiþ þis an angel doun he sende.  
þe hali gaste wiþ him he kende.  
fader þou wate I. am of þe  
& zet an ar we alle þre  
we haue tane flesshe a-mong my awen  
& zet wiþ ham am I. nozt knawen.  
I wille alle wite for quat resoun.  
þat þou has sende me hidder doun.  
þou has in me þi miȝtis spred.  
quar-wiþ þat I. am loued & dred.  
¶ I. wille al wete þat here ar stad  
lazar wiþ þis come forþ he bad.  
on lazaron he gaf a cry.  
þat alle herde atte stode him by.  
& wiþ þat he ras on-nane.  
he þat liand was in stane.  
In winding<sup>1</sup> clap he was wondyn.  
baþ fete & hende þen was he bundin.  
¶ louses him he saide for-quy.  
I. wate he liuis now witerli.  
þe folk<sup>1</sup> sagh al ware þai nozt hid  
saide mikil loue has he him kid.  
[<sup>1</sup>ffro that forth for muche wele  
There folowid Ihesu folk<sup>1</sup> full fele]  
**S**one oueral þis tipande ras. [<sup>1</sup>from Laud MS. 416]  
of lazar þat rescowed was.  
now was hit mare knawen & rife  
þen hit was be-fore of his life.  
þer signes þat ȝe haue herde here.  
ȝou aght alle to halde ham dere.  
ne herde ȝe neuer nane suche I. wene  
sa many miraclis be-fore haue bene  
criplis ga and blinde haue siȝt.  
mesels þat ware dreri diȝt.

FAIRFAX

"Honurd be þu, fader, euer and ofte,  
wid angelis þine vp on-lofte, 14337  
þi sun þe thankes þu dune has send  
Of þe and hali gast es kend.

Faper i wat i am of þe,  
And ane þan er we all thre; 14341  
I haue tane fless here emange mine auen,  
And i am noght wid þaim knauen.

I will all witt for quat resune 14344  
þat þu has sent me hider dune,  
And thoru me þi mightes spred,  
Quar-wid i am lued and dred 14347  
I will all witt þat here er stadd."

wid "lazar, come forth!" he badd,  
On lazarim he gaue a cri, [leaf 97, col. 1]  
þat all it herd þat stod him bi.

At þis bidding he ras on-nane, 14352  
He þat liggend was in stane,  
In winding clath als he was wonden,  
Heued and fete bath was bunden.

"Lous him nu," he said, "forqui,  
I wate he liues nu witterli." 14357  
þe folk said, þat þar stod emidd,  
"Mekil treuth has þu him kidd."

Fra þat dai forth tore was to tell  
þe folk þat foluand iesus fell. 14361

Sone ouerall þis tipand ras  
Of lazar þat resusced was,  
I hope þat ferrer was it rijf  
þan it was forwid of his lijf. 14365

þe signes þat 3e haff herd here,  
3e au, lauer[d]inges, hertli to here;  
Herd 3e neuer nane suilk, i wene,  
For qua þat selli suilk has sene, 14369  
Do creplis gang, þe blind haue sight;

[ . . . . . ]

GÖTTINGEN

Honoured be þou fadir ofte  
Wiþ þine aungels vp on lofte  
þi son þe þonkeþ þou doun hast sende  
Of þe holy goost is kende

Fadir I woot I am of þe  
And oon are we alle þre  
Flesshe haue I take among myne owen  
And zitt am I not wiþ hem knowen

I wol alle wite for what resoun  
þat þou hast sende me hidur doun  
þourze me þi myztes to be spred  
Wherefore I am loued & dred  
I wol þat alle witen þat here ben stad

Lazar wiþ þat com forþ he bad  
On lazar he 3af suche a cry  
þat alle herde þat stood him by  
At his bidding he roos a none

He þat liggyng was in stone  
In wyndyng clooþ as he was wounnden  
Heed & feet boþe bounden  
Louse him now he seide for-why

I woot he lyueþ witterly  
þe folke seide þat stood amydde  
Muchel troupe hastou him kidde  
Fro þat day forþ for mychel wele

þere folewed ihesu folke ful fele  
¶ Soone ouer al þis tiping ras  
þat lazar þus areysed was

I trowe hit were furþer rif  
þen was bifore of his lif  
þe signes þat 3e haue herde in fere  
3e owe lordynges hertly to here

Suche oþere herde 3e neuer I wene  
For who shulde suche wondres sene  
Make crupeles goo & blynde haue siȝt

[ . . . . . ]

TRINITY

824 HE WHO WOULD NOT BELIEVE IN CHRIST'S MIGHT, I SAY SHOULD BE CURSED.  
THE JEWS WERE ANGRY AT HIS GOOD WORKS, WHICH KINDLED THEIR WICKED

To hele sua mani a reuful wight;  
Qua dred ne troud noght his might,  
Ne heild noght wel þe reuel o right,  
I sai þat þai war maledight, 14375  
And namli þaa þat has ben bun  
Quen he vpraised lazarum.  
Bot Iuus þat war fell and fals,  
þat aght him mensk and wirscip als,  
Als he þat born was o þair kin, 14380  
And mast for þaim he com to win.  
[ . . . . .  
. . . no gap in Cotton & Laud MSS.]

to hele sa many a reuful wigt  
qua truly trawes noȝt his miȝt  
certanli me þink' in siȝt  
if he be dampned is nane vn-riȝt.  
& nameli þa þat þer was boun.  
quen he vpraised lazaroun.  
bot iewes þat ware fikil & fals  
þat aȝt him mensk & worshepe als.  
for he was borne of þaire kyn.  
& maste for ham he come to wyn.  
heyuen blis if þai wele did.  
& liste frenshepe til him þai kid.

[*The Obstinacy and Contrariousness of the Jews.*]

¶ þir werkes þat he wroght o gode  
þe Iues mended in þair mode, 14385  
þar-for þai consail þam omang  
Oper him for to hefd or hang.  
His gode werkes ai to þaim war  
O soru bot kindling and care,  
A soruful red fra þan tok þai, 14390  
Wath it was to do or sai.  
Ful deueli war þai Iuus thra,  
þair bliscd lauerd for to sla,  
þair aun lauerd sua ful o blis, 14394  
And þat sua helpand was til his,  
Sa mighti meke, sa mild o mode,  
Sua fre giuer of all-kin gode. 14397  
¶ It es, lauerdinges, als we wat,  
Vr for-eldres þe bible wrat,  
God luued þe Iuus lang beforn  
þat his suet sun was born, 14401  
And mikel luue to þaim has don,  
And liuerd þaim fra pharaon,  
Fra pharaon þat was sa strang  
þat þam in seruage held lang. 14405

COTTON

þer werkis þat he wroȝt sa gode.  
þe iewes menked in þaire mode.  
& toke a counsaile ham amange.  
auþer him to heued or hange.  
his gode werkis ay til ham ware  
for doute of dede walde þai noȝt spare  
a sorouful rede fra þen toke þai  
my hert is sare hit for to say.  
ful wikked ware þer iewes & þra.  
þaire blessed lorde þai þoȝt to sla.  
þaire awen lorde sa ful of blis.  
& atte sa helpand was til his  
sa miȝti meke sa milde of mode.  
squa fre giuer of alkin fode.  
H it is lordingus wele ȝe wate.  
our for-eldres þe bible wrate  
god loued þe iewes lange be-forne  
þat his squete sone was borne.  
& mikil loue til ham was done  
how he deliuered ham fra pharaon.  
he was a wikked man & strange  
& in bondage helde ham lange

FAIRFAX

. . . *no gap in Göttingen & Laud MSS.*]

Qua dred ne trus noght his might,  
Ne þair trouth wold hald right,  
I sai þat þai war maledight, 14375  
And namli þas þat has bene bune  
Quen he vpraisid lazarus.  
Bot Iuus, þat war bath fell and fals,  
þat au him menske and worschip als,  
Als he þat born was of þair kin, 14380  
And mast he come for þaim to win.  
[ . . . . .  
. . . . . *no gap in the MS.*]

. . . . .  
. . . . .  
. . . . . *no gap in the MS.*]  
Who so loueþ him not is malediȝt  
And namely þat were þere nere [leaf 89,  
back]  
whenne he vp roos sir lazere  
þese iewes þat ben felle & fals  
þei owe him worshepe & mekenes als  
As he þat born was of her kyn  
And moost coom he hem to wyn  
[ . . . . .  
. . . . . *no gap in the MS.*]

[*The Obstinacy and Contrariousness of the Jews.*]

þir werkes þat crist wroght gode  
Menged þe Iuus in þair mode,  
þar-for þa consailed þaim emang 14386  
Him ouþer forto heued or hang.  
His gode werkes ai to þaim ware  
Bot soru and kindling of care,  
A sorful rede fra þan tok þay, 14390  
wat it was to do or say.  
Ful deueli war þa iuus thra, [col. 2]  
þair bliscd lauerd forto sla,  
þair auen lauerd sua ful of blis, 14394  
And þat sua helpand was till his,  
Sua mighti meke, sua mild of mode,  
Sua fre giuer of ilkin god.  
It es, lauerdinges, als we wate, 14398  
vr for-eldris þe bibel wrate,  
God luued þe iuus lang biforn  
þat his suete sun was born,  
And mekil luue to þaim had done,  
And liured þaim fra pharaon, 14403  
Fra pharaon þat was sua strang  
þat þaim in seruage held sua lang.

GÖTTINGEN

þese werkes þat crist wrouȝte gode  
Menged þo iewes in her mode  
þerfore þei counseled hem amonge  
Him for to hede or honge  
His gode werkes to hem not ware  
But sorwe & kyndelyng of care  
A sorweful reed fro þenne toke þey  
What hit was I wol ȝou sey  
Ful deuelly were þo iewes þro  
Her blessed lord for to slo  
Her owne lord ful of blis  
þat so helpful was to his  
So myȝty meke & mylde of mode  
So fre ȝyuere of alle gode  
¶ Lordyngis alle wel we wote  
Oure eldres þe bibel wrote  
God loued þe iewes longe biforn  
þat his swete son was born  
Muche loue had he to hem done  
Delyuered hem fro pharaone  
Fro pharao þat was so stronge  
þat helde hem in seruage so longe

TRINITY



He sent a man þam for to ledd, 14406  
 Fra amang þat cursed ledd,  
 Moyses þe ald it was his nam,  
 He led þaim thoru þe see fame ;  
 þis moyses was þair for-leder, 14410  
 And drund þe king, wit all his her.  
 In wildirnes wit-vten suine  
 Bath he fand þam mete and drinc,  
 þar he þam fedd wit angel mete, [lf 79, bk,  
 And o mani bale þam bete. 14415 col. 1]  
 Mikel luue can he þam scau,  
 Wit moyses he sent þam lau,  
 And liuerd þam o mikel wa,  
 For þai had mani felun faa. 14419  
 And heled þar bath dumb and def,  
 And did þe wand bere flur and lef,  
 þat aaron him-self bar,  
 Als i haf teld yow forwit ar. 14423  
 And openli þaim forwit hete,  
 Thoru þe muth o sere prophete,  
 þat he suld flexs take o pair kin,  
 For to ranscun wit adam sin. 14427  
 And quen þai asked saul to king,  
 He gaf þaim freli þair asking.  
 And sipen king dauid thoro chesing,  
 þat slogh golias wit his sling ; 14431  
 And efter him king salamon ;  
 And þe land of his promission  
 Hight he þam in to won.  
 And þar a-pon he sent his sun 14435  
 In erth be born, þe soth to tell,  
 To ranscun all þat yode to hell ;  
 And troud noght yeit þaa felun  
 þat þam tald rightwis sy[m]eon,  
 Of him þat he in handes bare, 14440  
 Bot euer mistrud mar and mar,

COTTON

he sende moises ham to lede  
 fra amang' þat cursed thede  
 moyses was man of gode name.  
 he led ham þorou þe see fame.  
 þis moises was þaire leder þen  
 & drounned þe king' wiþ al his men.  
 ¶ In wildernes wiþ-uten squink'  
 baþ he fand ham mete & drink'  
 of many bale he did ham bete.  
 & fand ham wiþ angel mete.  
 he loued ham wele þat many sagh.  
 & wiþ moises he sende ham lagh.  
 & deliuered ham of mikil wa.  
 for þai had many a feloun fa.  
 & heled ham baþ doumbe & defe  
 & made þe wande bere flour & lefe  
 þat aaron him-seluen bare. [leaf 66, back]  
 als in þis boke I. talde 3ou are.  
 & openli he dide ham hete.  
 þorou þe moup of sere prophete.  
 þat he sulde flesshe take of þaire kin  
 for til raunsoun adam syn.  
 & quen þai asked saule to king'  
 he graunted ham freli þaire asking'  
 & sipin king' dauid þorou chesing'  
 slogh golias wiþ his sling'.  
 & efter him his sone salamon.  
 & þe lande of promiscion.  
 hejt he ham in for to wone.  
 & þer-a-pon he sette his sone.  
 in erþ be borne þe soþ to telle.  
 to ransoun alle atte 3ode to helle.  
 & 3et trawed nozt þa fals feloun.  
 on him quen he was sende doun.  
 alle if he woned amang' ham þare.  
 nauþer liued þai him ne his lare.

FAIRFAX

He sent a man þaim forto lede, 14406  
Fra emang þat cursed lede,  
Moyses it was his name,  
He ledd þaim thoru þe se fame ;  
þis moyses was þair leder, 14410  
And drouned þe king wid al his here.  
In wildrenes widvten suink  
Bath he fand þaim mete and drinck,  
þat he þaim fedd wid angel mete,  
And of mani bale he þaim bett. 14415  
Mekil luue gan he þaim schau,  
wid moyses he sent þaim lau,  
And liurd þaim of mekil wa,  
For þai had mani felun fa. 14419  
And helid bath dumb and deff,  
And did þe wand bere bath flour and lef,  
þat aron him-seluen bare ;  
Als i haue tald 3u forwid are. 14423  
And opinli þaim for-wid hete,  
Thoru þe might of sir prophete,  
þat he suld flesse take of þair kin,  
Forto ransun adam sin. 14427  
And quen þa asked saul to king,  
He gaue þaim freli þair asking.  
And als king dauid wid chesing, <sup>[leaf 97,  
back,  
col. 1]</sup>  
þat selou goliass wid his seling ;  
And efter him king salamon ; 14432  
And þe land of pr[o]mission  
Hight he þaim in forto won.  
And þar-apon he sent his sun  
In erd be born, þe soth to tell, 14436  
To ranson all þat 3ode to hell ;  
And 3eit troud noght paa felun  
þat þaim tald rightwis symioun,  
Of him þat he in handes bare, 14440  
Bot eur mistroud mar and mare,

He sende a mon hem to lede  
Fro þat ilke cursed sede  
Moyses was þe monnes nome  
He ladde hem þour3e þe see fome  
Whil moyses was her ledere  
þe kyng was drowned & al his gere  
In wildernes wiþouten swynk  
Boþe god fonde hem mete & drynk  
Of aungels fode had þei greet met  
And of mony bales hem bet  
Muche loue gon he hem shawe  
And by moyses sende hem lawe  
He delyuered hem of muchel wo  
For þei had mony feloun foo  
He heled boþe doumbe & deaf  
And dude þe 3erde bere boþe floure & leef  
þat aaron him self bere  
As I tolde 3ou biforn here  
And openly to hem bihete  
By mony a noble prophete  
He wolde take flesshe of her kyn  
For to raumson Adames syn  
Whenne þei asked saul to kyng  
Frely he 3af hem her askyng  
And aftir dauid wiþ chesyng  
þat goliass slow3e wiþ his slyng  
Aftir salomon kyng of toun  
And aftir þe lond of promissioun  
He hette hem inne for to wone  
And þenne sent to hem his sone  
On erþe to be born we telle  
To raumsoun alle þat 3ede to helle  
3it leued not þo felouns  
þat symeon tolde in his sarmouns  
Of him þat he in hondes bare  
But euer mys trowyng þei ware

Quen he him-self emang þam kidd,  
 And mani fair meracles did; 14443  
 Als was be-for þe architricline,  
 Quen he þe water turnd in-to wine:  
 And o ten men þat war mesell, 14446  
 þat he gaf til ilkan þair hele;  
 O lazar þat ded was alsua,  
 þat he raisid, and oþer maa;  
 And of a man þat was vnfere 14450  
 Mar forsoth þan thritti yere;  
 And als of oþer mani sere,  
 þe teind i mai not reckon here.  
 Ne he þam gaf na noþer task 14454  
 Bot al at haf þat þai wald ask,  
 þe mar to þaim þat he him bedd  
 þe faster ai þai fra him fledd, 14457  
 Bot al þat he wit luue þam soght,  
 Enentis þe Iuus al was for noght.  
 ¶ Ai quar þai war ful enwius, [col. 2]  
 And to þaim-self contraius, 14461  
 And again þair aun writt,  
 þat þai wald noght trou on it.  
 þai said þat crist suld ta manhede  
 Of a maiden and of þair sede, 14465  
 Ne yeitt wald þai not vnderstand  
 Quen him baptis Ion wit his hand,  
 [ . . . . .  
 . . . *no gap in Cotton & Laud MSS.*]  
 And said "your sauueur es yon."  
 Bot yeit þai troud noght sant Ihon,  
 Ne for noght he cuth do or sai, 14472  
 Moght he þam bring to right way.  
 Ne for na signe þat did ihesu,  
 Moght þam bring right trouth to tru.  
 Bot for his god dedis ilkan,  
 Oft þai on him soght to scam, 14477

COTTON

quen he him-self amang ham kid  
 & many faire miraclis did.  
 als was be-for þe architridin.  
 he turned þe water in-to wine.  
 & of x. men þat ware mesel.  
 how he gaf ilk-a man his hele.  
 of lazar þat was dede al-squa.  
 how he him raised & oþer ma.  
 & of a man þat was vnfere  
 mare þen viij. & xxx. 3ere.  
 & als of oþer many sere  
 þe tende I. may noȝt rekkin here.  
 & he ham gaf nane oþer taske.  
 bot alle to haue atte þai wald ask'  
 & ay þe mare he til ham bed.  
 ay þe faster fra him þai fled.  
 bot alle þat he wiþ loue ham soȝt  
 alle þe iewes sette atte noȝt.  
 ¶ A quat þai ware en-vius.  
 & til þaire self contrarius  
 & agayne þaire awen writte.  
 ȝet walde þai noȝt traw on hitte.  
 þat saide atte criste sulde take manhede  
 of a mayden wiþ-out mannys sede.  
 ne ȝet walde þai noȝt vnderstande  
 quen Ioħn baptist wiþ his hande.  
 baptist crist in flume iordan.  
 ȝet saide þai siþen þat he was nane  
 ȝet þai trawed noȝt saint Ioħn.  
 quen he saide our sauour is Ione  
 for noȝt atte he cowde do or say.  
 muȝt he bring ham in-to way.  
 ne for na signe muȝt do ihesu  
 walde þai noȝt a-pon him trow.  
 for his gode dedis þat he did ham  
 oft þai soȝt him wiþ shame.

FAIRFAX

Quen he him-self emang þaim kidd,  
And mani a fair miracle did ; 14443  
Als was bifer þe architricline,  
Quen he turned þe water in-to wine :  
And of ten men þat war mesele,  
þat he gaue ilkane pair hele ; 14447  
Of lazar þat was dede alsua,  
þat he raised, and oþer tua ;  
And of a man þat was nu fere  
Mar for-soth þan thretti zere ; 14451  
And als of oþer mani sere,  
þe tend i mai noght reckon here.  
Ne he þaim gaf nan oþer task 14454  
Bot all to haue þat þai wold ask,  
þe mar to þaim þat he him bedd  
þe faster ai þai fra him fledd, 14457  
Bot all þat he wid loue þaim soght,  
Entent þe iuus was for noght.  
A ! quat þai war ful enuius,  
And to þaim-self ful contrarius, 14461  
Again pair auen weritt,  
þat þai wald noght tru on itt.  
þat said þat crist suld take manhede,  
Of a maidene and of pair sede, 14465  
Ne zeit wold þai noght vnperstande  
Quen iohn him baptist wid his hand,  
[ . . . . .  
. . . . . no gap in the MS.]  
And said, “ 3our sarmun es 3one.” [col. 2]  
And zeit þai troud noght saint iohn,  
Ne for noght he cuth do or sai, 14472  
Might he þaim bring to right wai.  
Ne zeit na signe þat wroght iesu,  
Might þai bring right trouth to trou.  
Bot for his dedis gode ilkane, 14476  
Ofte þai soght him forto slane,

GÖTTINGEN

Whenne he him self among hem kud  
And mony faire myracle dud  
As oon biforn architriclyne  
He turned watir in to wyne  
And als ten men þat were mesele  
To vchone he 3af her hele  
Of lazar þat was deed also  
þat he reised & oþere mo  
Of a mon þat was vnfer  
More for soþe þen þritty zere  
[ . . . . .  
. . . . .  
. . . . .  
. . . . . no gap in Trinity & Laud MSS.]  
þe more he to þe iewes him bedde  
þe faster away þei fledde  
Alle þat he wiþ loue hem souzt  
þe iewes entent was euer nouzt  
þei were ful of enuye  
To god & mon myche contrarye  
A3eyn her owne holy writt [leaf 90]  
Wolde þei not 3itt leue on hit  
þat seide crist shulde take monhede  
Of a mayden of her sede  
3itt wolde þei not vndirstonde  
How Ion him baptizd wiþ his honde  
[ . . . . .  
. . . . . no gap in the MS.]  
And seide 3oure saueour is pis  
3itt leued þei him not Iwis  
For nouzt þat he coude do or say  
Wolde þei not of þe rizte way  
Noon oþere signe þat dud ihesu  
Mizte hem bringe to troupe trew  
But for his gode dedes vchone  
Ofte souzten him to slone

TRINITY

And namlikest for þat resun 14478  
þat he vp-raised lazarus.  
Fra þat time forth þai did þair pain  
þat he and lazar war bath slain.  
Him for þe folk þat til him fell,  
Lazar for he can on him spell. 14483  
¶ þis cursud folk wit þair mistru  
Thoght ihesu sla, bot þai ne wist how,  
Ne þai ne wist how to bi-gin, 14486  
þai said, "we most now find sum gin,  
How þat he mai danpned be."  
Wit þis þai mad a gret semble,  
Wit-in a hus was in þe tun, 14490  
Of þair aun dampnaciun,  
Hu þai might mak þat tresun,  
For him wald þai tak na ransoun.  
"He es," þai said, "sa selcut wijs,  
All þe werld mon wit him rijs. 14495  
All þis werld til him sal buu,  
And if he liue in him sal tru ;  
All men o rome sal cum, mai fall,  
Tak vr folk and sted wit-all, 14499  
And first fra vs vr lagh vs reue,  
And sipen in þair seruis bileue."  
At þis gedring a man þar was,  
His nam was haten caifas, 14503  
þair biscop was he þat si-quar ;  
Better had him ben he neuer war.  
Biscops war þai þan a-bute, [<sup>1</sup> If 80, col. 1]  
Ilkan bot his tueluemoth v[te]. 14507  
<sup>1</sup>Caiphas þan said, "godmen we wat  
In gastlines i hald your stat,  
Trous me and mi consail, 14510  
I hope þat it sal yow auail ;  
Yee vnderstand noght þat i  
Wat, als thoru þe propheci, 14513

COTTON

& maste I traw for þat resoun.  
þat he vpraised lazarus.  
fra þat time forþ þai did þaire paine  
þat he & lazar sulde be slayne.  
him for þe folk þat til him felle  
lazar for he con of him spelle.  
þis cursid folk wiþ þaire mistrow  
þoȝt ihesu sla bot þai ne wist how.  
ne þai ne wiste how to be-gyn.  
bot faine þai walde finde sum gin.  
how þat he muȝt dampned be.  
wiþ þis þai made a grete semble  
wiþ-in a hous of þat toun.  
þai made þaire awen dampnacioun  
how þai muȝt make þat tresoun.  
for him walde þai take na raunsoun  
he is þai saide sa selcouþ wise.  
alle þe werlde wiþ him wil rise.  
al þis werlde til him wille bowe  
& he liue & on him trow.  
& men of rome wille come may fal.  
& take our lande & putte vs out al.  
& first fra us our lagh reue.  
& sipen in þaire seruise be-leue.  
¶ Atte þis geddering a man þer was  
his name was calde sir caiphas  
bisshop he was of þat cuntre  
better him had vnborne be. [<sup>2</sup> from Land MS. 416]  
[<sup>2</sup>Bushoppes were they tho alowte  
Eche oon but his xij monyþ owte]  
cayphas saide godemen ȝe wate  
in gasteli þingus I halde ȝoure state  
trawes me & my consaile.  
wele I. wate hit wille a-vaile.  
ȝe vnderstande noȝt alle þat I.  
wate þorou þe prophecy.

FAIRFAX



And namlikest for þat resun 14478  
þat he vp praisid lazarus.

Fra þat time forth þai did þair paine  
þat he and lazar bath war slaine.

Iesus for þe folk þat till him felle,

Lazar for he gun of him spelle. 14483

þair cursed folk wid þair mist[r]ou

Thoght iesu sla, bot þai ne wist hu,

Ne þai ne wist hu to begin, 14486

þai said, “we most nu find sum gin,

Hu þat he mai dampned be.”

wid þis þai made a gret semble,

wid-in a hus was in þat tune, 14490

Of þair auen dampnaciune,

Hu þai might make þat tresun

For him þat wald take na ransoun.

þai said, “he es sua seleuth, i-wisse,

All þe world mon wid him rise.

All þis world till him sal bue, 14496

And if he liue in him sal true ;

And men of rome sal cum, mai fall,

And tak vr sted and folk wid-all,

And first fra vs vr land vs reue, 14500

And sipen in þair seruis bileue.”

At þis gedring a man þar was,

His name was haten cayphas,

þair biscop was þat siquar ; 14504

Bettir had him bene he neuer ware.

Bischopis war þai þan a-boute,

Ilkane bot his twelmu[n]th vte. 14507

Caiphas said, “gode men, 3e wite <sup>[1f 98, col.1]</sup>

In gastlines i hald 3ur state,

Folus me and mi consaile, 14510

I hope þat it sal 3u a-vaile ;

3e vnderstand noght all þat i

wat als thoru þe propheci, 14513

GÖTTINGEN

And moost ende for þat resoun

þat he vp reised lazarus

Fro þat day þei dud hem payne

þat he & lazer boþe were slayne

Ihesus for folke þat to him felle

Lazer for he dud of him spelle

¶ þis cursed folk wiþ þis mis trow

Wolde ihesus sle but þei nust how

þei wiste not how to bigynne

þei seide we most fynde sum gynne

How þat he may dampned be

Anoon þei made a greet semble

Wipinne an hous of þat toun

Of her owne dampnacioun

How þei miȝte þat tresoun make

Raumsoun wolde þei noon take

He is þei seide wondir wyse

Al þe world wol wiþ him rise

Al þe world to him wol bowe

And if he lyue in him trowe

And men of rome shul com may falle

And take oure place & folke wiþ alle

Furst oure lond from vs reue

And we in her seruyse to leue

At þis gederynge a mon þere was

His name was calde cayphas

Bisshop he was of þat cuntre

Bettur him were he neuer had be

Bisshopes were þei þo aboute

Vchone but his twelue moneþe oute

Cayphas seide gode men aboute 3e wate

In goostlynes I holde 3oure state

Folweþ me & my counsaile

And I hope hit shal awayle

3e vndirstonde not al þat I

Woot & knowe bi prophecy

TRINITY

pat a man sal in hand bitan, 14514  
And dempt for þe folk, and slan.  
Soth it es þat sua sal be,  
þis ilk ihesu soth þan es he.  
Dei allan for-soth he sal, 14518  
Ar þat þe folk be perist all."  
[ . . . . .  
. . . *no gap in Cotton & Laud MSS.*]  
To sla iesu ilkan þai hight, 14522  
And þar-to þair trouthes plight.  
[ . . . . .  
. . . *no gap in Cotton & Laud MSS.*]  
¶ Cayphas spak þus in his spa, 14526  
Wordes suilk and oþer maa  
O þe dede o iesu crist,  
And said wel sother þan he wist,  
For he com for to dei wit wil, 14530  
And sua þe prophecis to fill.  
Fra þan þai soght, wit-vten auu,  
Iesum for to bring on dau.  
Iesus will duell nu na langer 14534  
þar þai mai him se or here,  
A quil in effrem dueld he es,—  
A cite bi a wildernes,—  
He duelles wit his disciplis þar, 14538  
He wat þe Iuus wil him for-far,  
If þai moght hand a-pon him lai,  
Bot yeit was noght commen þat dai  
þat he him wald to ded be don, 14542  
þof it was cummand efter son.  
þir Iues þat him hild in strijf,  
þai hatted na man mare on lijf,  
His disciplis þan war ful waa, 14546  
þat þair maister was hated sua,  
Namlik o þaim þat he  
Suld serued mast and luued be. 14549

COTTON

pat a man sal be tane  
& dampned for þe folk & slane.  
like hit is als mote I. the.  
þis ilk ihesu to be he.  
dey allane for-soþ he sal.  
or þe folk be perist alle  
þai saide cayphas be noȝt a-gayne [leaf 67]  
for certanli he salle be slayne.  
& þer-to gode couenande þai hiȝt.  
& iche an tille þaire traupis plȝt  
& 3e þat wil of sorou here.  
halde ȝou stille & drawes nere.  
Cayphas saide<sup>1</sup> in þat time.  
C wordes many we may noȝt rime  
of þe dede of ihesu crist [<sup>1</sup> MS. þus orig.]  
& saide wele soþer þen he wiste.  
þat he sulde come to deye with wil  
& squa þe prophecy fulfille.  
ȝet walde þai lette for nane agh  
ihesus for til seche & dragh.  
ihesus wil dwelle na langer þere  
as þai mai him se or here.  
a quile in effrem dwelled he is  
in a cite bi a wildernes  
he dwelled wiþ his disciplis þare  
he wate þe iewes wil him for-fare  
if þai muȝt hand a-pon him lay.  
bot ȝet was commyn noȝt day.  
þat he walde to dede be done  
bot hit is comande efter sone.  
wiþ iewus þat him hated in strife  
þai loued na man les on life.  
¶ his disciplis was þan ful wa.  
þat he sulde be hated squa.  
nameli of ham þat he.  
sulde serued maste & loued be.

FAIRFAX

þat a man sal in hand be tane, 14514  
And dampned for þe folk, and slane.  
Soth it es þat sua sal be,  
þis ilk iesu þan es he.

Dei allane for-soth he sall, 14518  
Are þat þe folk be perist all."

[ . . . . .  
. . . . . *no gap in the MS.*]

To sla iesu ilkane þai hight, 14522  
And þar-to þai þair trouthes plight.

[ . . . . .  
. . . . . *no gap in the MS.*]

Caiphas spac þus his spa, 14526  
wordis suilk and oþer ma

Of þe dede of iesu crist,  
And said wel sothyer þan he wist,

For he come to dei wid will, 14530  
And sua þe prophecijis to fulfill.

Fra þan þai soght, widvten aw,  
Iesu forto bring of daw.

Iesu will duell nu na langer 14534  
þar þai mai him se oþer here,

A quile in effrem duelland he es,—  
A cite bi a wildrenes,— 14537

He duellis wid his disciplis þare.,  
He wate þe Iuus wile him for-fare,

If þai might hand apou him lai, 14540  
Bot 3eit was noght comen þat dai

þat he him wold to dede be done,  
Bot it wa comand aftir sone.

þir iuus þat him held in strijf, 14544  
þai na man mar in lijf,

His disciplis þai war ful wa,  
þat þair maistir was hated sua,

Namli of þaim þat he 14548  
Suld serued mast and luued be.

A mon shal in honde be take  
Dampned & deed for pepul sake  
Soþ hit is þus shal hit be  
þis ilke ihesus þis is he

De3e alone for soþe he shalle  
Ar þe folke shulde perisshe alle

[ . . . . .  
. . . . . *no gap in the MS.*]

To sle ihesu alle þei hi3t  
And þerto þere trouþes plizt

[ . . . . .  
. . . . . *no gap in the MS.*]

¶ Cayphas spake þere þo  
þese wordes and oþere mo

Of ihesus deþ as I 3ou tel  
And seide þat he wiste wel

þat he coom to deye wiþ wille  
And so prophecies to fulfille

Fro þenne þei sou3te wiþouten awe  
Ihesu for to brynge of daw

Ihesu wolde no lenger be  
þere þei my3te him here or se

In effrem he dwelt þat tide  
A cite a wildernes bisyde

Wiþ his disciples dwelt he þare  
He wiste þe iewes wolde him forfare

If þei my3te hond on him lay  
But 3it was not comen þe day

þat he wolde to deþe be done  
But hit was comynge aftir soone

þese iewes dud euer wiþ him stryue  
No men more þat were in lyue

His disciples were ful wo  
þat her maystir was hated so

Namely of hem þat he [leaf 90, back]  
Shulde moost serued & loued haue be

"I haue," he said, "yow chosen tuelue,  
 þe tuelfd it es þe find him-selfe."  
 þis was bi him he þaim for-tald 14552  
 Thoru *quam* he wist he suld be sald,  
 þat was sir Iudas scarioth,  
 Of alle him fell þe werst lot.  
 In effraym dueld he a stunde, 14556  
 And þeþen-ward son can he funde;  
 Langdueld henoght in þat contre, [col. 2]  
 Bot went him in-to galilee;  
 þe land o Iude he has for-born, 14560  
 For þar þai hafe his ded forsuorn.  
 þan heild þe Iuus in þair cite  
 A fest man clepes cenophe,  
 Disciplis said þan to iesu 14564  
 þir wordes i sal tell yow;  
 "Sir, do þe hepen into Iude,  
 þar men þi were mai open se;  
 To iurselem rede we þou wende, 14568  
 For þar es *communli* þi freind,  
 þe freindes þou has our-quar,  
 We wat mast *quat* er þai þar  
 þair fest es nu, gan we sir þan, 14572  
 For þider gas ful mani man.  
 It es na skil þat þou wit-drau,  
 Bot bedd þe forth þe men to knau,  
 If þou will haf þi werkes kydd,  
 þou agh þe drau þe folk emid, 14577  
 þat þai þe bath mai se and here,  
 And luue þe for þi signes sere.  
 þe man wil luue-word haf in nede  
 Baldli forth he most him bede." 14581  
 ¶ *Iesus* said, "freindes, yee wat itnoght,  
 Anoper thing es in mi thoght,  
 þe werld i wat hates noght yow,  
 It hates me, forsoth, yee tru, 14585

COTTON

I haue he saide chosin þou xij.  
 & an of þou is þe deuel him-selue  
 þis bi him for-soþ he talde  
 þorou *quam* he was þoȝt & salde.  
 þat was sir Iudas scariot.  
 quar-fore he felle in hel-potte  
 In effrem dwelled crist a stounde  
 & siþen toke his way to founde  
 he went him out of þat cuntree  
 in-to þe lande of galilee.  
 In þe lande of Iude was he borne  
 & þer þai haue his dede squorne.  
 þen helde þe iewes in þaire cite  
 a feste men callis cenophe.  
 his disciplis saide to ihesu  
 þes wordes þat I. salle telle þou.  
 ¶ Sir do þou now in-to Iude  
 þat men þour werkis m[a]y opynli se  
 to ierusalem I. rede þou wende.  
 for þai ar *communeli* þi frende.  
 þe frendis þou has aure-quare  
 wele wate we qua þai are.  
 þaire feste is now go we sir þan.  
 for þidder gas sa many a man.  
 hit is na skil þou þe wiþ-draw.  
 bot bede þe forþ þe men to knaw.  
 if þou wil haue þi werkis kid  
 dragh þe to þe folk amyð.  
 atte þai may þe se & here.  
 & loue þe for þi signes sere.  
 þe mon þat loue wil haue in nede.  
 baldeli moste he him forþ bede.  
 I ihesus saide frendis wate ȝe noȝt  
 I a-noþer þing is in my þoȝt.  
 þe werlde I. wate hatis noȝt þou.  
 hit hatis me for-soþ ȝe trow.

FAIRFAX

1 "I haue," he said, "3u chosin tuelue,  
þe tuelþ it es þe feind him-self." [ col. 2]  
þis bi him he þaim for-tald 14552  
Thoru quam he wist he suld be sald,  
þat was sir iudas scarioth,  
Of all him fell þe werst loth.  
In effrem duellid he a stound, 14556  
And þeþen sone gan he found ;  
Lang duellid he noght in þat cuntre,  
Bot went him into galile ;  
þe land of iude he has forborn, 14560  
For þar þai had his dede al suorn.  
þan held þe iuus in þair cite  
A fest me clepes cenophe,  
Disciplis said þan to iesu 14564  
þir wordis þat i sal tell 3uu ;  
"Sir, do þe heþen into iude,  
þar men þi werke mai opin se ;  
To ierusalem rede we 3u wend, 14568  
For þar es comuneli 3ur freind,  
þe freindes þat we haue ouþerquar,  
we quat mast quat þai er þar.  
þair fest es nu, sir, go we þan, 14572  
For didir gas sua mani man.  
It es na skil þu þe wid-drau,  
Bot bede þe forth þe men to knau,  
If þu wil haue þi werkis kidd, 14576  
þu suld þe drau þe flok emidd,  
þat þai ma bath þe se and here,  
And luue þe for þi signes sere.  
þe man þat will loue-word haue in nede  
Baldly forth he suld him bede." 14581  
Iesus said, "freindes, 3e wat it noght,  
Anoþer þing es in mi thocht,  
þe world i wate hates noght 3u,  
It hatis me, for-soth, 3e trou, 14585

¶ I haue seide crist chosen 3ou twelue  
þe twelþe is þe deuul him selue  
þis bi him þenne he hit tolde  
By whom he wiste to be solde  
þat was Iudas Scarioth  
Of alle fel him worst lot  
In effrem he dwelte a stounde  
þennes soone gon he founde  
He dwelt not longe in þat cuntre  
But went him in to galile  
þe londe of Iude he had forborn  
For þere þei hadde his deþ sworn  
þenne helde þe iewes in her cuntre  
A feest men clepeþ cenophe  
þe disciples seide ihesu dere  
þese wordes þat 3e shul here  
Sir do þe hennes in to Iude  
þere men þi werkes may open se  
To ierusalem we rede 3e wende  
For þere ben comynly 3oure frende  
Of any frenshepe elles where  
We woot moost are þei þere  
Her feest is now go we þon  
For þider gooþ mony mon  
Hit is not skil þou þe wiþdrawe  
But bide þe forþ to men to knawe  
If þou wolt haue þi werkes kidde  
þou most þe drawe þe folke amydde  
þat þei may þe se and here  
And loue þe for þi signes sere  
He þat loue word wol haue in nede  
Bodily forþ he mot him bede  
Frendes seide ihesu 3e woot nouzt  
Anoþer þing is in my þouzt  
þe world I woot hateþ not 3ou  
Hit hateþ me forsoþe now



Me and alsua mi werkes all, 14586  
And all þat to mi trouth will fall.  
It can noght hate yow witerli,  
Bot me it hates na selli,  
For it wat neuer quat i am, 14590  
And of it spec me mikel scam,  
I of it and it o me,  
Ne mai na luue bi-tuix vs be.  
Ga yee to fest, for sua yee do, 14594  
Haf i na tome at ga þar-to,  
Haf i na tome þider to fare,  
For quom me luuand haue i þar."  
¶ þai went allan, þai left him þus,  
And priueli þam folud *iesus*, 14599  
He folud þam priueli vn-sene,  
For wald he noght haf knaun bene  
Noþer wit þe Iuus ne wit his aun,  
Wald he noght þat 'sith be knaun.  
He wist forwit þe Iues suar [180, bk, col. 1]  
þat þai suld him na langar spar, [1 MS. 5th]  
þaa feluns þat wald he war slain  
ʒern efter *iesum* can þai frain. 14607  
Als witteles men sli lare þai lete,  
"Quar es nu," said þai, "þis prophete?  
Quider es he cummen, nu, he þat wis,  
Nu sal he seeu vs his maistris." 14611  
At þe port o salamon  
Cum vr lauerd in-to þe tun,  
þar he fand forwit him bun  
Mani Iuus þat war felun, 14615  
Wit þaa vn-meke þar was he mett,  
And son wit þam he was vmsett,  
þar bigan þai for to rute 14618  
And for to gadir him a-bute,  
Allan *iesus* þaim stod emid,  
Keneli to him þai resun did 14621

COTTON

me & alsqua my werkis alle.  
& alle þat to ani traup wil falle  
hit hatis ʒou noʒt weterli  
bot me hit hatis & na selly.  
for hit wate neuer quat I. am.  
& of hit speke I. mykil shame.  
I. of hit & hit of me.  
ne may na loue be-twix vs be.  
ga ʒe to þe feste & squa ʒe do.  
haue I. na tome to ga þer-to.  
haue I. na tome þidder to fare  
for na wele louande haue I. þare  
þai went ham forþ & laft him þus  
& priuely folowed *ihesus*  
he folowed ham priuali vnsene  
ne walde he noʒt knawen bene  
naup̄er wiþ iewes ne wiþ his awen.  
kepped he noʒt for to be knawen.  
he wiste be-fore þe iewes square  
þai walde him na langer spare  
þa felouns þat walde haue him slain.  
ʒorne ofter *ihesu* con þai frayne.  
als witles men madli þai lete  
& quat is *ihesus* þis prophete.  
quidder is he commyn now he þat wise  
now salle he shaw his maistrise  
¶ atte þe porte of salamoun  
come our lorde in-to þe toun  
quat he fand be-for him boun  
many iewes ful of feloun. [2 leaf 67, back]  
2¶ wiþ þa vnmeke sone was he mette.  
& sone wiþ ham he was vmbesette.  
þar be-gan þai for to route.  
& for to geddir him a-boute.  
allane *ihesus* ham stode amid.  
kindeli to resoun þai him did.

FAIRFAX

Me and mine werkes all, 14586  
 And all þat to mi trouth will fall.  
 I can noght hate 3u witerli, <sup>[leaf 98, back, col. 1]</sup>  
 Bot me it hates na selli,  
 For it wat neuer quat i am, 14590  
 And of it spec i mekil scham,  
 I of it and it of me,  
 Mai na luue bituix vs be.  
 Ga 3e to fest, for sua 3e do, 14594  
 Haue i na tome at ga þar-to,  
 Haue i na tome nu depir fare,  
 For quone me louand haf i þare."  
 Þai went allane, and left him þus,  
 And priuveli þaim folud *iesus*, 14599  
 He folud þaim priuveli vnsene,  
 wold he noght haue knauen bene  
 Nouþer wid iuus ne wid his auen,  
 wold he noght þat sith be knauen.  
 He wist forwid þe iuus suare, 14604  
 þat þai suld him no langer spare,  
 þa feluns þat wald he war slaine  
 Fast efter *iesus* gan þai fraine.  
 Als wittles men sli late þai lete, 14608  
 And said, "quar es *iesus* þe prophete?  
 Queþer es he bicomen, þat wiss,  
 Nu suld he schau his maistris."  
 At þe porte of salamon 14612  
 Come vr lauerd into þe tun,  
 þar he fand forwid him boune  
 Mani iuus þat war felune, 14615  
 wid þa vnmeke þar was he mett,  
 And sone wid þaim he was vmsett,  
 þar bigan þai forto route 14618  
 And for to gader him abute,  
 Allane *iesus* þaim stod emid,  
 Keneli þai him to resun did. 14621

GÖTTINGEN

Me & myne werkes alle  
 And alle þat to my troupe wol falle  
 Hit cannot hate 3ou witterly  
 But me hit hateþ & no ferly  
 For hit woot neuer what I ame  
 And I speke of hit mychel shame  
 I of hit and hit of me  
 May no loue bitwixe vs be  
 Go 3e to feeste if 3e wol so  
 I haue no tome to com þerto  
 I haue no tome þider to fare  
 Fewe men louynge haue I þare  
 þei went allone & lafte him þus  
 And priuely folewed hem *ihesus*  
 Priuely sewed he hem vnsene  
 Wolde he not haue knowen bene  
 Nouþer of iewes ny of his owen  
 Wolde he not þenne be knownen  
 He wiste þe iewes bifore sware  
 þei wolde him no lenger spare  
 þe felouns þat wolde him haue slayn  
 Fast afir *ihesu* gan þei frayn  
 As witles men so þei lete  
 Where þei seide is þe prophete  
 Whi is he not comen *ihesus*  
 Now shulde he shewe his maistris  
 At þe port salomoun  
 Coom oure lord in to þe toun  
 þere he fond bifore him  
 Mony felouns iewes grym  
 Anoon as þei wip him met  
 Soone he was aboute bi-set  
 þenne bigon þei for to route  
 And fast to geder him aboute  
 Allone *ihesus* hem stood amyð  
 Kenely þei him aresoun did

TRINITY

"At þis vr fest," said þai, "er yee  
Ful mikel asked;" "quar for?" coth he.  
"For-þi þou art sa dred wit-all, 14624  
And wis men godd sum þai call.  
If þou sua be, þe soth þou scau,  
And to þe folk þe for to knau."  
"Soth it es i am," said he, 14628  
"Wit godds aun sun spek yee,  
Bot wele i wat yee tru it noght,  
þe werkis þat o me ar wroght,  
þat ilk dai yee se wit sight, 14632  
Moght neuer be don wit mans might.  
¶ Yee tru me noght, þat wat i wel,  
Ne yee me luue right neuer a del ;  
And for yur hird hald yee not me,  
For-þi mi scep mai yee not be, 14637  
þar yee war yemed haf i ben,  
þof mi trauail be littel sene.  
Yee ne wil me luue, ne lete ne here,  
Bot mi scep þat me haldes dere,  
O my paradis þe blis 14642  
Ful wel i sal þam þider wiss.  
On domes-dai þan sal þai stan[d],  
Mi blis to haf on mi right hand,  
In þe lijf sal neuer leue, 14646  
þis gift sal nan haf might þam reue.  
Wijt yee þat i youu dred na thing ;  
He þat es fader of heuen king 14649  
Mi fader es he, yee vnderstand, [col. 2]  
Him drau i me to mi warand.  
I am his sun *iesus* þat sale  
Bring þis werld all vte o bale ; 14653  
I am þar-in bot littel quil,  
Fra nu þar-in sal last mi quil.  
Ne for-þi wel i sal þam kepe 14656  
þat he me taght, mi fader scepe ;

COTTON

welcome to feste *quop* þai ar 3e  
ful mekeli asked quar-fore *quop* he  
quy art þou sa dred of alle.  
& goddes sone dos þe calle.  
if þou squa be þe soþ þou shawe  
& do þe to þi folk to knawe  
¶ soþ hit is I. am saide he  
wiþ goddes awen sone speke 3e.  
bot wele I. wate 3e traw hit noȝt  
þe werkis þat of me is wroȝt  
þat ilk day 3e se wiþ siȝt.  
miȝt neuer be done wiþ mannis miȝt  
3e traw me noȝt þat wate I. wele  
ne 3e me loue riȝt neuer a dele.  
& for ȝoure hirde halde 3e noȝt me  
for-þi my shepe may 3e noȝt be.  
to saue ȝou oft haue I. bene  
al if hit be litel sene.  
3e wil me nauȝer loue ne here  
bot my shepe þat haldes me dere  
in paradis sal be þaire blis  
ful wele I sal ham þidder wis.  
at domesday þen sal þai stande  
my blis to haue on my riȝt hande  
& þat life salle þai neuer leue.  
& þat gift may I. ȝou reue.  
wete 3e atte I. drede ȝou na-þing  
he þat is fader of heyuen & king  
my fader is he 3e vnderstande  
him I. dragh to my warande.  
¶ I. am his sone *ihesus* atte sale  
bring þis werlde out of bale.  
I am þer-in bot litel quile.  
I. salle be slayne þorou gile.  
noȝt for þi wele sal I. kepe.  
þat he me taght my fader shepe.

FAIRFAX

" At þis vr fest," said þai, " er 3e  
 Ful mekil askid ;" " quarfor?" said he.  
 " For þu art sua dred with alle, 14624  
 And men·will godes sun þe calle.  
 If þu sua be, þe soth þu schau, [col. 2]  
 And do þe folk þe for to knau."  
 " Soth it es i am," said he, 14628  
 " wid goddes auen sun speke 3e,  
 Bot wele i wat 3e trou it noght,  
 þe werkis þat of me er wrought,  
 þat ilke dai 3e se wid sight, 14632  
 Might neuer be done wid manes might.  
 3e trou me noght, þat wate i wele,  
 Ne 3e me luue neuer a dele ; 14635  
 And for 3ur herd hald 3e noght me,  
 For-þi mi schipe mai 3e noght be,  
 þat 3e war sauf garn haue i bene,  
 If mi trauail be littel sene. 14639  
 3e ne wil me leue, ne lete, ne here,  
 Bot mi schepe þat me haldis dere,  
 Of mi paradis þe bliss  
 Ful wele i sal þaim dider wiss.  
 On domisdai þan sal þai stand, 14644  
 Mi blis to haue on mi right hand,  
 In þe lijf sal neuer leue,  
 þis gift sal non haue might þaim reue.  
 Witt 3e þat i 3u drede no þing ; 14648  
 He þat of heuene es faper and king  
 Mi faper he es, 3e vnderstand,  
 Him i drau to mi warand.  
 I am his sun *iesus*, þat salle 14652  
 Bring þis world all vte of bale ;  
 I am þar-in bot littel quile,  
 Fra nu þar-in sal fast mi quile.  
 Ne for þi wele sal i kepe 14656  
 þat he me taght, mi fader schepe ;

GÖTTINGEN

At oure feet seide þei are 3e  
 Muche asked wherfore seide he  
 For þou art so dred wiþ alle  
 And men wol goddes son þe calle  
 If þou be he þe soþe þou showe  
 And do þe folke þe for to knowe  
 Soop is hit I hit am seide he [leaf 91]  
 wiþ goddes owne son speke 3e  
 But wel woot I 3e leue nouȝt  
 þe werkes þat of me are wrouȝt  
 þat vche day 3e se wiþ siȝt  
 Miȝt not be do wiþ monnes miȝt  
 3e trowe me not I woot wele  
 Nor 3e loue me neuer a dele  
 For 3oure herde holde 3e not me  
 þerfore my sheep may 3e not be  
 Aboute to saue 3ou haue I bene  
 þouȝe my trauaile be litil sene  
 3e nyl me loue nor leue here  
 But my sheep þat ben me dere  
 In to my paradis þat blis  
 Wel shal I hem þider wis  
 On domes day shul þei stonde  
 My blis to haue on my riȝt honde  
 In lif þat þei shul neuer leue  
 þat ȝifte shal no mon hem reue  
 Witeþ þat I 3ou drede no þing  
 He þat of heuen is lord & kyng  
 Mi fadir he is 3e vnderstande  
 Him I drawe to my warande  
 I am his son *iheſu* þat shalle  
 Bringe þis world out of þralle  
 But litil while þer ynne am I  
 Hastily shal I passe þer by  
 Not for þi wel shal I kepe  
 þat he me tauȝte my fadir shepe

TRINITY

I sal þaim were fra alkins wath,  
Of hell sal þai neuer ha lath. 14659  
I ha gret might and sal ha mare,  
For we er an and sal be euerinare.  
þis es þe soth, mi fader and i  
We ar all an, yaa witterli,  
Sua þat we thoru nakin art 14664  
Mai be made in sundre part." [gode,  
¶ Quen Iuus þis herd thoght þam not  
Littel wanted þat þam war wode,  
þai loked on him lath and grim,  
And hetli þai bi-hinted him, 14669  
And said þan tuix þaim in strijf,  
"Lok he scap noght wit his lijf!  
It war worthi to stan him sun." 14672  
Iesus said, "qui? quat haf i dun,  
Again yow wroght on ani wise?"  
"For þou art godds sun, þou sais."  
"I sai yow soth, þat sal yee se, 14676  
For gode ded wil yee stan me?  
For quilk o mi gode dedis an  
Sai yee nu, yee wil me stan?  
"For þin dedes gode," coth þai, 14680  
"We wil noght stan þe, parfai!  
Bot for þine werkes gain þe lau,  
And for þe luue o þi missau; 14683  
þou mas þe godd, and þou art man."  
"Soth it es," coth iesus þan,  
"Bath i am, qua right wil men,  
For sundri mai we neuer tuin.  
Gas lokes þe bokes o your lai, 14688  
And vnderstandes quat þai sai,  
In bok þe soth al mai we find,  
Bot-if yee self willi be blind; 14691  
Your aun bok yee can noght spell,  
þat yee wat noght, i will yow tell.

COTTON

I. salle ham were fra alkin waþ.  
of helle ne salle þai haue na skap.  
I haue grete miȝt & sal haue mare  
we ij. ar an & salle be euer-mare  
þis is þe soþ my fader & I.  
we ar al an baþ weterly.  
squa þat we þorou nankin art  
ne may be made in sundre part [gode.  
¶ Quen þe iewes herd þuȝt ham noȝt  
al-maste þai ferde as þai ware wode.  
þai loked on him & loured grim.  
& heþeli þai þuȝt be him.  
& saide we sal stint þi strife.  
loke he scape noȝt wiþ his life.  
hit ware worþi to stane him sone  
¶ Ihesus saide quy quat haue I. done  
or a-gayne ȝou wroȝt in ani wais  
for þou art goddes sone þou sais.  
I say ȝou soþ þat sal ȝe se  
for gode dide why wil ȝe stane me  
for quilk of my dedis say me an.  
þat ȝe walde þer-fore me stane.  
for þi gode dedis for-soþ quop þai.  
we wil noȝt stane þe parfay.  
bot for þi werkis agayne þe lagh  
& for þe loue of þi missagh.  
þou makis þe god & þou art nane  
hit is noȝt squa quop ihesus þan.  
baþ I. am qua riȝt wille Myn.  
fra sundre may we neuer twin.  
¶ gas lokis þe laghes of ȝour lay.  
& vnderstandes quat þai say.  
In boke þe soþ alle may ȝe finde  
bot if ȝe wille al-gatis be blinde  
ȝour awen boke if ȝe can noȝt spelle  
þat ȝe wate noȝt I. wille ȝou telle

FAIRFAX



‘FOR WHAT GOOD DEED DO YE STONE ME?’ THE JEWS REPLY IT IS NOT FOR 841  
GOOD DEEDS, BUT FOR SAYINGS AGAINST THE LAW. “YE CANNOT READ YOUR LAW.”

I sal þaim were fra ilkin wath, 14658  
Of hell ne sal þai haue no lath.<sup>1</sup>

I haue gret might and sal haf mare,  
For we er ane a[n]d sal be euermare.

þis es þe soth, mi faper and i 14662

we er all ane, 3a witterli, [1 MS. wath]

Sua þat we thoru nane-kin art [1f 99, col. 1]

Ne man be made in sundri part.” [gode,

[Q]ueniaus þisherde thoght þaim noght

Littel wantid þat þai ne war wode,

þai loked on him bath wrath & grim,

And hethli þai bihuted him, 14669

And said tuix þaim þan mistrijf,

“Loke he schape noght wid his lijf!

It war worthi to stane him sone.”

Iesus said, “qui? quat haue i done?

Ouþer gain 3u wroght on ani wais?”

“For þu art goddes sun, þu sais.”

“I sai 3u sotht, þat sal 3e see, 14676

For gode dede wil 3e stane me?

For quilk of mi gode dedis ane

Sai 3e nu, 3e will me stane?”

“For þin dedis gode,” said þai, 14680

“we wil noght stane þe, parfai!

Bot for þin wickidnes gain þe laue,

And for þe luue of þine missaue;

þu mas þe godd, a[n]d þu ert man.”

“Soth it es,” said iesus þan, 14685

“Bath i am qua right wil min,

For sundri mai we neuer tuin.

Gas lokes þe laus of 3our lai, 14688

And vnderstandes quat þai sai,

In bok þe soth all mai 3e find,

Bot-if 3e self will be blind; 14691

3our auen boke 3e can noght spelle,

3eit 3e wate noght, i will 3u telle.

GÖTTINGEN

From al wo I shal hem were

Helle shal no þing hem dere

I haue greet miȝt & shal haue more

For we ben oon & shul euermore

þis is soþ my fadir and. I.

Are alle oon now witterly

So þat we bi noon art

May not ben in twynne part

¶ Iewes þis þouȝte no þing good

Almest wexe þei þo wood

þei loked on him loop & grym

And scornefully misseiden him

Bitwene hem seide þei in strif

Loke he scape not wiþ his lif

Hit were worþi to stone him soone

Ihesus seide whi what haue I done

Or wrouȝt aȝeyn 3ou any wayes

For þou art goddes son þou sayes

I saye þe soþe þat shul 3e se

For good dede wole 3e stone me

For whiche of my gode dedes one

Is hit now 3e wol me stone

For þi gode dedes seide þei

we wol not stone þe parfai

But for þi dedis aȝeyn oure lawe

And for loue of þi missawe

þou makest þe god & noon art þow

3us seide ihesus so is hit now

God I am who so riȝt wol mynne

We may not be parted in twynne

Gop lokeþ þe sawes of 3oure lay

And vndirstondeþ what þei wol say

In 3oure bokes 3e may hit fynde

But 3if 3ou self be ful blynde

3oure owne bokes con 3e not spelle

3e leuen not þat I 3ou telle

TRINITY

For-þi it prouis yow for felun, 14694  
 And me goddsun all wit resun,  
 For he es wit resun godds sun [1481, col. 1]  
 þat his were to wirc es won.  
 In þis werld am i cummen and send,  
 þe maless þar-of for to mend. 14699  
 Of his saand am i cummen, i-wiss,  
 And halden he has me for his.  
 þe hali writte lies na wight,  
 Qua can vnderstand þe right. 14703  
 þe werkes þat i were in his nam,  
 Quat man þan mai wit resun blam.  
 He þat in me wil truli trou,  
 It sal him turn to mikel pru; 14707  
 And qua wil noght tru þat i tell,  
 His herbering sal last in hell.  
 Mi fader es forsoth in me,  
 And i in him sal euer be." 14711  
 Wit wordes suilk war þai binomin,  
 Wit scil concluded and ouercummin,  
 Thoru þe hali writtes lare 14714  
 Was said a thusand yere and mare.  
 þai cuth gain him find resun nan,  
 Als crachuns he þam feld ilkan;  
 Quarfor to sai þai can no mare, 14718  
 Soruful awai þai went and ful o care,  
 Awai þai went wit menged mode,  
 And iesus to þe temple yode;  
 þar he mani chapmen fand 14722  
 Serekin marchandis chepand,  
 [ . . . . .  
 . . no gap in Cotton & Laud MSS.]  
 þair ox, þair cu, þair scepe þai sald,  
 And moneurs þair mone tald; 14727  
 Als iesus als þof him war tene,  
 þar-vte he kest þam al be-dene, 14729

COTTON

for-þi hit preuis þou for feloun.  
 & god sone me wiþ resoun.  
 for he is wiþ resoun goddis sone  
 he þat his werk to wirc was wone  
 In þis werlde am I. commyn & sende  
 þe malice þer-of for to amende.  
 of his sande am I. commyn I-wis  
 & haldin he has me al for his  
 ¶ þe haly writte lyes na wiȝt  
 qua-sa can vnderstande hit riȝt  
 þe werk þat I. wirc in his name  
 may na man ham wiþ resoun blame  
 he þat in me wil truli trow.  
 hit salle him turne to mykil prow  
 & qua wille noȝt traw atte I. telle.  
 his herbagery sal be in helle.  
 my fader is for-soþ in me.  
 & I. in him sal euer be. [nommin  
 1 **W**iþ wordis squilk þai ware be-  
 wiþ skille concluded & ouer-  
 þorou þe hali writtes lare [commyn.  
 was saide a thosande ȝere & mare [14698]  
 þai coud a-gayn him finde resoun nane  
 als witles men þai ware ilkane  
 quat for to say þai con na mare  
 sorouful a-way þai went & sare  
 a-way þai went wiþ menged mode  
 & ihesus to þe temple ȝode.  
 þer he many chapmen fande  
 diuerse marchandise chepande  
 as men dos ȝet in toun.  
 þer faire is halden wiþ grete renoun.  
 & moneyers þaire money talde.  
 þaire ox cow & shepe þai salde  
 ¶ & ihesus come in a tene.  
 & oute he kest ham al bedene.

FAIRFAX

For-þi þu proues þe for felun, 14694  
And me goddes sun wid resun,  
For he es wid resun goddes sun  
He þat his werk wirke was won.  
In þis world am i comen and send,  
þe malese þar-of forto mend. 14699  
Of his sand am i comen, I-wiss,  
And he has me halden all for his.  
þe hali writt leies na wight, [col. 2]  
Ho cuth it vnderstand so right. 14703  
þe werk þat i wirke in his name,  
Quat man mar wid resun blame.  
He þat in me wil treuli trou,  
It sal him turn to mekel prou ; 14707  
And qua wil noght trou þat i tell,  
His duelling stede sal last in hell.  
Mi fader es forsoth in me,  
And I in him sal euer be." 14711  
[W]id wordis suilk war þai binomin,  
wid skill concluded and ouercomen,  
Thoru þe hali writtes lare 14714  
was said a thousand 3ere and mare.  
Gain him cuth þai find resun nane,  
Als crachuns feld he þaim ilkane ;  
Quat forto sai þai can na mare, 14718  
Awai þai went sorful and sare,  
Awai þai went wid menged mode,  
And iesus to þe temple 3ode.  
þar he mani chapman fand 14722  
Serkin marchandis chepand,  
[ . . . . .  
. . . . . no gap in the MS.]  
þair ox, þair kij, þair chepe þaim sald,  
And moneurs þair penis tald ;  
And iesus þat him war tene, 14728  
þar-vte he keste þaim all bidene,

þus prouen 3e 3ou for feloun  
And I goddes son wiþ resoun  
He for soþe is goddes sone  
þat doþ his fadir werke in wone  
In to þis world was I sende  
þe males þerof to amende  
Of his sonde am I comen I wis  
þat me holdeþ al for his  
Holy writt lyep nouzt  
who so coude hit vndirstonde ouzt  
þe werke þat I worche in his name  
No man may bi resoun blame  
He þat wol trewely in me leue  
Muche shal hit be to his biheue  
Whoso wol not trowe þat I telle [1f91, bk]  
His dwellyng stud shal laste in helle  
My fadir soþely is in me  
And I in him euer shal be  
wiþ þese wordis were þei nomen  
Bi skil concluded & ouercomen  
þour3e þe holy writtes lore  
Was seide a þousande 3eer bifore  
A3eyn him fonde þei resoun none  
As caitifs felde he hem vchone  
what to sey had þei no more  
Away þei went wiþ sorwe & sore  
þei went away wiþ menged mode  
And ihesus to þe temple he 3ode  
þere he mony chapmen fond  
Dyuerse marchaundise chepond  
[ . . . . .  
. . . . . no gap in the MS.]  
Oxen kyn & sheep þei solde  
And þere þei her penyes tolde  
And ihesus at hem was tene  
And kest hem out al bi dene

Bath best and bier vte he beft,<sup>1</sup> [ms. 1st]  
 Noght an o þam þar-in he left. 14731  
 þe moneurs for þair misgilt,  
 þair bordes ouerkest, þair penis spilt,  
 þair setles þat þai in can sete, 14734  
 He kest þam dun vnder þair fete.  
 Ne wald he neuer o þaim blin,  
 Till all war vte þat þar was in.  
 Among þir men þat i of tald, 14738  
 War sume þat duues boght and sald,  
 Gains þam he was ful kene and crus,  
 "Dos yow," he said, "vte of mi hus,  
 Mi hus agh be, right resun, 14742  
 Hus o praier and of orisun,  
 And yee mak it, wit-vten leue, [col. 2]  
 A to-draght o reuer and thefe." 14745  
 ¶ Quen þai had þis sene, þe Iuus  
 To blaken þan bigan þair brous,  
 "Maister," said þai, "ferli thinc vs  
 Quarfor þat we þe suffer þus, 14749  
 Quatkin thing can þou sai to  
 Do, quar-for we suld þe bu?"  
 Vr lauerd *iesus* þam gaf ansuar, 14752  
 Bot þai wist neuer quat thing it bar.  
 "þai feld þis kire dun to þe grund,  
 I sal it rais in littel stund,  
 I sal it rais, þe soth to sai, 14756  
 Al hale wit-in þe thrid dai."  
 þe Iuus him ansuard þan wit ire,  
 "Nu art þou ai a selcut sire,  
 It es bot foli al pi talking, 14760  
 And als an impossible thing;  
 Quen salamon king, mast o blis,  
 Had all þat he wald efter wiche,  
 In all his welth he was to wire,  
 Fourty yeir abute þis kire, 14765

COTTON

& alle þaire stallis he ham reft  
 nozt an of ham þer-in he left  
 þe moneyers for þaire mysgilt  
 þe bordes ouerkest þe money spilt  
 þaire setis þer þai in con sete  
 he kest ham doun vnder þaire fete  
 ne walde he neuer on ham blin.  
 til alle was oute atte þer was in.  
 ¶ a-mang þer men þat I of talde.  
 ware sum atte dowues bozt & sald  
 agayne ham he was ful kene & crous  
 do 3ou he saide of my hous.  
 my hous a3t be wiþ ri3t resoun.  
 hous of prayer & orisoun.  
 & 3e make hit wiþ-uten leue  
 a to-dragt of reuer & theue.  
 Quen þai þis had sene þe iewes  
 to blakkin þen be-gan þair browes  
 maister saide þai ferli pink' vs.  
 quar-fore þat we þe suffre þus.  
 quatkin signe can þou sais now.  
 quar-fore we sulde þe þus bow.  
 ¶ our ihesu criste can onsquare  
 bot þai wiste nozt quat signe hit bare  
 3e felle þis kirk in litel stounde.  
 I. salle hit rayse fra þe grounde.  
 alle hale wiþ-in þe þrid day.  
 I. salle hit rayse for-soþ to say.  
 ¶ þe Iewes ansquared him wiþ ire  
 now artow a selcouþ sire.  
 hit is foly alle pi talking.  
 & alsqua an impossible þing  
 quen salaman king mast of blis.  
 had alle þat he walde offer wisse  
 In al his welþ he was to wirk'  
 xl. 3ere a-boute þis kirk'

FAIRFAX

Bath best and bier vte he beft, 14730  
Noght ane of þaim þarin he left.  
þe moneurs for þair misgilt,  
þair bordes ouer-keist, þair penis spilt,  
þair setlis þar þai gun in sette, 14734  
He kest þaim dune vnder þair fette.  
Ne wald he neuer of þaim blin,  
Till all war vte þat þar was in.  
Among þair men þat i of tald, 14738  
Quar sum þat duues boght and sald,  
Gain þaim he was ful kene and crus,  
And said, "dos 3u vte of mi hus,  
Mi hous au, be right resun, [1499, bk, col. 1]  
Hus of praier and of orisun, 14743  
And 3e it make, widvten leue,  
A to-draght of reuer and theue."  
Qven þai had þis sene, þe iuus  
To blaken þan bigan þar bruus,  
"Maistir," said þai, "farli thinc vs  
Qui þat we þe suffir þus, 14749  
Quat-kin signe do can þu,  
Quarfor we suld þe þusgat bu?"  
vr lauerd Iesus þaim gaue ansuer, [bar.  
Bot þai ne wist quat vnderstanding it  
"3e felle þis kirc dune to þe grund,  
I sal it raise in littel stound, 14755  
Al hal widin þe thrid dai,  
I sal it raise, þe soth to sai."  
þe iuus þan ansuerd him wid ire,  
"Nu ert þu ai a selcuth sire, 14759  
It es bot foli all þi talking,  
And als ane impossible þing;  
Quen salamon king, mast of blis,  
Had all þat he wald eftir wiss, 14763  
In all his welth he was to wirk  
Fourti 3ere aboute þis kirk,

Boþe biere he cast out & beest  
Lafte he noon meest nor leest  
þe chaungeours for þat gilt  
Her bordes ouer kest her penyes spilt  
Her seges þat þei Inne sete  
He kest hem doun vndir her fete  
Wolde he neuer of hem blyn  
Til al were oute þat was þer In  
Among þo men þat I of tolde  
Were summe þat doufes bouzte & solde  
A3eyn hem was he kene & crous  
And seide goþ out of my fadir hous  
Mi hous shulde be bi ri3t resoun  
Hous of preiere and orisoun  
And 3e hit make & þat me greues  
A den to reset inne þeues  
¶ whenne þei had þis sene þe iewes  
To blake þo bigan her brewes  
Maistir þei seide wondir þinke vs  
Why þat we þe suffre þus  
What maner signe do con þow  
Wherfore we shulde þe þus bow  
Oure lord hem 3af þis vnsware  
But þei wist not what hit bare  
3if 3e þis temple felle to grounde  
I shal hit rise in litil stounde  
Al hool wiþinne þe þridde day  
I shal hit reise þe soþe to say  
þe iewes vnswared him wiþ ire  
Now art þou a selcouþe sire  
Hit is but foly þi talkyng  
And also impossible þing  
Whenne kyng salomon in blis  
Had al þat he wolde haue I wis  
In al his wele he was to wirche  
Fourty 3eer aboute þis chirche



Til it was made als it es nu ;	14766	til hit was made as hit is now.
And nu a gret selcut sais þou,		& sipen a grete selcouþ sais þou.
Do fell it dun and sipen þou sal		to felle hit doun & sipen þou sale.
In thrin dais rais vp hal !		in iij. daies hit raise vp hale.
þat ar suld fourti yeir be past,	14770	þat ere sulde fourti zere be past.
Ar þou had might it dun to cast."		or þou had miȝt hit doun to cast.
Bot þai wist noght iesu entent		bot þai wiste noȝt ihesus entent.
þat of his aun bodi he ment,		þat of his body awen he ment.
To lat þam stru it als þai did,	14774	to late ham destroy as þai did.
O dais to rais it on þe thrid.		& for to rais hit þe day þrid.

[*The Jews plot against Christ's life.*]

¶ Quen iesus had said tis and mare,		¶ quen þe iewes had saide þis & mare
He left all his disciplis þar,	14777	þai left him wiþ his disciplis þare.
þai left him þar and went þar wai,		þai left him þare & went a-way.
Mikel of him can þai missai.		mykil of him þai con missay.
For þai him held pair ful fa,	14780	for þai him herde þaire fulfa.
"Qua herd euer man," coth þai, "spec		qua herd euer man quop þai speke squa.
Sum said, "oper he es prophet, [sua!]"		for certis he is a wise prophete.
Or crist him-self to man es het ;		he is goddes sone we may wele wete
Bot of a thing in weir ar we,	14784	bot of an þing in were ar we.
We wat þat ioseph sun es he,		we wate atte Ioseph sone is he.
And þai ar o kind o galilee,		& þai ar of a kinde of galilee.
Bot crist bes noght o þat contre,		bot criste bes noȝt of þat cuntre.
Bot of a castell certainli	14788	bot of a castel certainly.
Quar-of was born þe king daui,		quar-of was borne king dauy.
þat es þe tun of bethleem,		þat is þe toun of bethleem.
þe bok it wittnes for to tem.	14791	þe boke is witnes for to teme.
Soth," said þai, "til oper þan,	[1f81, bk, col. 1]	¶ soþ þai saide til oper þan.
þan es noght godd þis ilk man,		þen is god þis ilk man.
þat of bethleem kind es noght	14794	nay þai saide hit helpis him noȝt
Bot tan als theif, and to ded brogh[t].		bot to þe dede he sal be broȝt.
He es wel knaun wit-in his kuith,		he is wele knawen wiþ-in his kip.
His fader alsua his moder with		his fader alsqua his moder wiþ.
O galilee ar born and geten,	14798	of galilee is borne & geten.
And als þat mai noght be for-gets,		& þat may noȝt be for-ȝeten.

SOME SAID HE WAS A PROPHET, OR CHRIST, BUT OTHERS OBJECTED THAT HE WAS OF 847  
GALILEE, AND THAT CHRIST MUST BE OF BETHLEHEM ; HIS KITH WERE WELL KNOWN.

Till it was made als it es nu ; 14766  
And nu a grete farli sais þu,  
Do fell it dune and sipen þu sale  
In thre dais it vp rais all hale !  
þar er suld fourti zere be past, 14770  
Ar þu had might it dune to kast."  
Bot þai wist noght *iesus* entent  
þat of his auen bodi he ment,  
To lat þam strui it als þai did, 14774  
And sipen raisid on þe dai thrid.

Til hit was made as hit is now  
And now greet wondir seistow  
To felle hit doun wipouten fere  
And in þre dayes vp to rere  
But furste wolde fourty zeer be past  
Ar þi myzt wolde hit doun cast  
But þei wist not *ihesus* entent  
Bi his owne body he hit ment  
And late hem struye hit as þei did  
And he to rise on day þe þrid

[*The Jews plot against Christ's life.*]

[Q]uen Iuus had said þis and mare,  
þai left him and his disciplis þare,  
þai left him þar and went þair way,  
Mekil on him gun þai missay. 14779  
For þai him held pair ful fa, [col. 2]  
Andsaid, "quaherdeuer manspecsua!"  
Sum said, "ouþer es he prophete,  
Or crist himself to man es hete ;  
Bot a thing in were er we, 14784  
we wat þat ioseph sun es he,  
And þai er of a kind of galile,  
Bot bes noght of þat cuntre,  
Bot of a castell certaineli 14788  
Quar-of was born þe king dauí,  
þat es þe tune of bethleem,  
þe bok es wittenes forto tem.  
Soth," said þai, "til oþer þan, 14792  
þan es godd þis ilke man,  
þat of bethleem kind es noght  
Be tane als thef, and to dede broght.  
He es wele knauen widin his kidh,  
His fader alsua his moder wid  
Of galile es born and getin, 14798  
And sipen it mai noght be for-getin,

Whenne *ihesus* had seide þis & more  
þei lafte him riȝt þore  
þei lafte him þere & went her wey  
Muche on him gon þei missey  
þei him helde her fulle fo  
And seide who herde euer mon seye so  
Somme seide ouþer is he prophete  
Or crist him self to mon ful sete  
But of o þing in were be we  
We woot þat Ioseps son is he  
þei are of a kynde of galile  
þere bi þat ilke cuntre  
Of a castel ben þei certeynly  
Wher of was boren kyng dauy  
þe toun of bethleem þat es [leaf 92]  
þe book þerof bereþ witenes  
Somme seide to oþere þon  
þenne is good þis ilke mon  
þat of bethleem kynde is nouȝt  
Be taken and to deþe brouȝt  
He is knowen in his kip  
His fadir & his modir wip  
Of galile is he born & geten  
And so þis may not be forȝeten

Hu openli and for-wit all 14800  
 He dos him godd sun to call.  
 þe folk es foles, þat es wel sene,  
 þat rises þus wit him sa clene." 14803  
 Quen seand men him herd and sagh,  
 Of him þam stod selcut gret agh,  
 And said, "fast es he throd and thriuen,  
 And mikel grace ai es him giuen ;  
 Salamon in al his blis, 14808  
 Had he na happ al suilk als his,  
 For til him was þe lai bi-taght,  
 þat he him thoru lering laght ; 14811  
 Ne prophetes nan sa wiss þat ware,  
 þat þai ne o man had sum-kin lare ;  
 Bot þis man, sin he come in werld,  
 O suilk a-noþer man neuer herd,  
 þat neuer o man was lered þe lau,  
 And gain him mai be na gain-sau ;  
 In his hert es al puruaid, 14818  
 Quat he wil sai þat thing es said.  
 Leue we him he vs has for-commen,  
 Lang or he for vs be nummen, 14821  
 For þof he riche be noght his frendes,  
 þe fauer all wit him it wendes."  
 ¶ þan come þai to þe phariseus,  
 Of all þai war þe maister schreus,  
 And þai þam asked son in hij, 14826  
 "Quar es he þat godds enemy ?  
 Ha yee him þan ?" þai said nai.  
 "And quar-for sent we yow," coth þai,  
 "Bot for to tak him if yee moght ?"  
 "Bot gains him mai we do noght,  
 He has vs wonnen wit maistri, 14832  
 And we sal sceu yow skil for-qui,  
 For suilk a man, wit-vten wene,  
 Was neuer in erth ne herd ne sene,

COTTON

how openly be-for us alle.  
 he dos him goddes sone to calle.  
 alle þis cuntree þat is wele sene  
 rises wiþ him quite & clene.  
 ¶ quen men ihesu herð & sagh  
 of him ham stode grete agh.  
 & saide þis man is wele þriuen.  
 & mykil grace is him gyuen.  
 salamon in alle his blisse [leaf 68, back]  
 had he na hap as he þis.  
 & ȝet þe lagh til him was tazt.  
 þat he him-self þorou lerning lazt.  
 ne þe prophetis sa wise þat ware  
 at ne þai of man had sum lare.  
 bot þis man sin he come in werde  
 of suche a-noþer neuer I. herde  
 þat neuer of man lerede lagh  
 & nane man may him gaine-sagh.  
 in his hert is alle puruayde.  
 quat he wille say. þat þing is saide  
 certanli bot he be dede  
 ouer alle þis lande his lagh wil sprede  
 for if þe riche be noȝt his frendis.  
 þe pouer wiþ wil al wiþ him wendis  
 þen come þai to þe pharaseus.  
 in selcouþ maner þen saide he þus.  
 þai ham asked sone in hy.  
 quare is he þat goddis enmy.  
 haue ȝe him tane þai saide nay.  
 & quar-fore sende we ȝou quop þai.  
 bot for to take him if we moȝt  
 & agaynis him we may do noȝt.  
 he has wonnin us wiþ maistri.  
 & we salle shew ȝou<sup>1</sup> skile for quy.  
 for suche a man wiþ-uten wene  
 was neuer ȝet herde ne sene. [him orig.]

FAIRFAX

YET NO ONE MAY GAINSAY HIM. IF THE RICH ARE NOT, THE POOR ARE HIS 849  
FRIENDS. THOSE SENT BY THE PHARISEES TO TAKE HIM WERE WON OVER BY HIM.

Hu opinli and forwid all 14800  
He dos him goddes sun to call  
þe folk er foles, þat er sene,  
þat risis þus wid him sua elene."  
Quen seand men herd of him and sau,  
Of him stod þaimful mekil au, [thriuen,  
And said, "fast es he throdd a[n]d  
And mekil grace nu es him giuen ;  
King salamon in all his blis, 14808  
Had neuer suilk hap als he þis,  
For til him was þe lay bitaght,  
þat he himself thoru lering laght ;  
Ne þe prophetes sua wise þat ware,  
þat þai ne of man had sumkin lare ;  
Bot þis man syden he comen in world,  
Of suilk anoþer man he neuer herd,  
þat neuer of man was lerd þe lau,  
And gain him mai be no gain-sau ;  
In his hert es all puruaid, [if 100, col. 1]  
Quat he will sai þat thing es said.  
Leue we him has vs ouercomn, 14820  
Lang ar he for vs be nomen,  
For if þe riche be noght his freindes,  
þe pouer wid wile al wid him wendes."  
[þ]an come þai to þe phariseus, 14824  
Of all þai war þe mast schreus,  
And þaim þan askid sone in hij,  
"Quat es he þat goddes enemi?  
Haue 3e him tane?" þai said nai.  
"And quarfor send we 3u," coth þay,  
"Bot forto take him if 3e moght?"  
"Bot gaines him mai we do noght,  
He has vs wonne wid maistri, 14832  
And we sal schau 3u skil forqui,  
For suilk a man, widvten wene,  
was neuer in erd herd ne sene, 14835

Openly biforn vs alle  
He dop him goddes son to calle  
Oure folke ben foles þat is sene  
þat rise þus wiþ him bi dene  
Whenne men of him herde & sawe  
Of him stood þei muchel awe  
And seide fast is he pryuen  
And muchel grace is him 3yuen  
Kying salomon in al his blis  
Had neuer suche happ as he þis  
For to him was þe lawe bitauzt  
þat he him self bi lernyng lauzt  
Nor þe prophetes wise þat wore  
3itt þei of summon hadden lore  
But þis mon siþ he coom in werd  
Of suche anoþer neuer we herd  
þat neuer of mon lerned he lawe  
And to him is þere no 3eynsawe  
In his herte is al purueide  
What he wol saye hit is seide  
3erne hap he vs ouer comen  
Longe ar he for vs be nomen  
For þouze þe riche be not his frendes  
þe pore wiþ wille wiþ him wendes  
¶ þenne coom þei to þe phariseus  
Of alle were þei moost shrewus  
And þo þei asked hem on hy  
What is he þat goddes enemy  
Haue 3e him take þei seide nay  
Wherfore sende we 3ou quod þay  
But to take him if 3e mouzt  
A3eyn him may we do nouzt  
He hap vs wonne wiþ maistry  
Whe wol shewe 3ou skil why  
Suche a mon wiþouten wene  
Was neuer in erþe herde nor sene

Again his word mai naman strijf,  
O resun be he neuer sa rijf." 14837  
"Allas ! nu has he yow scent, [col. 2]  
Queper ani of vrs be til him went,  
Quer he haf suiken wit his art,  
Ani lauerding apon vr part, 14841  
We sari men, quat mai wee sai,  
Ne knau we noght þe writen lai,  
þis ilk man sal do vs scend."  
þan said an þat was his frend, 14845  
Hight nichodem, was sent in saand,  
Ful gern in scil wald he þam fand,  
"Me think, lauerdinges, þat thorv vr lau  
þat i for me to warand drau, 14849  
Wit-vten dome nan aght be slan,  
Ar he wit plight mai be ouertan.  
For if þat yee graitli will lok, 14852  
Yee sal find writen in your boke,  
If ani man war tan for oght  
He suld be for iustijs be broght.  
And if it war sli maner wite, 14856  
þat he þar-of ne moght him quite,  
þan his dome men suld him giue,  
Oiper for to dei or liue."  
"Wit him þou halds als we se, 14860  
For yee bath er born o galilee,  
Bot we find writen naur-quar  
þat vr crist suld be born þar,  
Bot o bethleem, o dauid kind, 14864  
þis es þe soth þat yee sal find."  
þai went þam ham, all þat sith,  
Bath wrath, waful, and vn-bliþ.  
¶ Strangli was þis folk felun, 14868  
O littel wijt, o pour resun,  
Litaght al to þe wiþer-win,  
Was nedder nan o mar wenim ; 14871

COTTON

a-gayne his worde may na man striue  
of resoun be he neuer sa rife  
allas now has he 3ou shent  
queper ani of oures be wiþ him went.  
queper he has squikin wiþ his art.  
any lording of our part.  
we sary men quat may we say  
ne knaw 3e no3t þe writen lay.  
3us þai saide we salle him shende.  
& þen saide an þat was his frende.  
hi3t Nichodeme was sende wiþ sande  
ful 3orne wiþ skile walde he ham fand  
¶ me þink lordingus bi 3our sagh.  
a feble counsail 3e do to dragh.  
wiþ-uten dome may nane be slayne  
or he wiþ gilt be ouer-tane.  
for if þat 3e graydeli wil loke  
3e sal finde writen in 3our boke.  
if any man ware tane for o3t.  
he sulde be-for Iustice be bro3t.  
& if hit ware a wrange wite  
quar-of he mu3t him a-quite.  
þer his dome men sulde him giue  
auper to deye or to liue.  
¶ quop an þou haldes wiþ him we se.  
for 3e ar þap of galilee.  
bot we finde writen naure-square  
þat our crite sulde be borne þare.  
bot of bedeleem dauid kinde.  
þis is þe sop þat 3e sal finde.  
þai went ham hame at þat siþe.  
þap wrap waful & vn-bliþ.  
**S**trangeli was þis folk feloun.  
of litel witte of pouer resoun.  
be-ta3t to þe feinde alle & sum.  
ne nedder nane of mare venum.

FAIRFAX



Againes his word mai no man striue,  
 Be he neuer of resun sua riue." 14837  
 "Allas ! nu has he 3u bischent,  
 Queper ani of vres be til him went,  
 Queper he haue swiken wid his art,  
 Ani lauerding apon vr part, 14841  
 we sari men, quat mai we sai,  
 Ne knau we noght þe wreten lay,  
 þis ilk man sal do vs schend."  
 þan said ane þat was his freind, 14845  
 Hight nichodeme, was sent his saand,  
 Ful fast wid skil wold he þaim faand,  
 "Me thine, lauerdinges, þat thoru þe  
 þat i for me to warand drau, [sau  
 widvten dome nane au be slain, 14850  
 Ar he wid plight mai be ouertain.  
 For if þat 3e graithli will loke,  
 3e sal it find written in vr boke,  
 If ani man war tane for oght 14854  
 He suld bifor Iustis be broght.  
 And if it war sli maner of witt, [col. 2]  
 þat he þar-of ne might him quitt,  
 þan his dome men suld him giue,  
 Forto die or for to liue." 14859  
 "wid him þu haldes als we se,  
 For 3e er bath of galile,  
 Bot we find writen nouper quar  
 þat vr crist suld born be þar, 14863  
 Bot of bethlem, of dauid kind,  
 þis es soth als 3e sal find."  
 þai went þaim hame, all þat sith,  
 wrath, waful, and vnblith. 14867  
 [S]trangli was þis folk felun,  
 Of littel witt and pouer resun,  
 Bitaght all to þe witherwine, 14870  
 Ne nedder mare none of venime ;

A3eyn his word may noon stryue  
 Be he of resoun neuer so ryue  
 Alas þei seide haþ he 3ou shent  
 Wher any of oures be to him went  
 Wher he haue giled wiþ his art  
 Any lordyng of oure part  
 We sory men what may we say  
 Knowe we not þe writen lay  
 þis ilke mon wol vs shende  
 þenne seide oon was his frende  
 Nichodeme bi name hizt  
 He spake & seide for ihesu rizt  
 Me pinkeþ lordes bi þe lawe  
 þat I for me to warant drawe  
 Wiþouten dome shal noon dede be  
 And but in synne take were he  
 If þat 3e redili wol loke  
 We shul hit fynde written in boke  
 If any mon were taken for ouzt  
 He shulde bifore iustice be brouzt  
 And if hit were suche a wite  
 þat he miȝt not him of quyte  
 þenne shulde men his doome 3yue  
 For to deȝe or for to lyue  
 Wiþ him holdestou þei seide we se  
 For 3e are boþe of galile  
 But we may fynde hit nowhere  
 þat oure crist shulde be born þere  
 But of bethleem of dauid kynde  
 þis is soop as 3e shul fynde  
 þei went hoom at þat siþe  
 In wrappe & woo ful vnblipe  
 Strongely was þis folk feloun  
 Of litil witt wiþouten resoun  
 Bitauȝte to þe fend grim [leaf 92, back]  
 Noon edder more ful of venym

O wicked wil of iuel mode, 14872  
A-gain þair aun flesche and blode.  
Quat he was þai noght vnderstode,  
þat wijt to men gaf þat war wode,  
Til all þe nedi did he gode, 14876  
And to þair folk fand ferli fode;  
Bot all for noght enent him stode,  
Til þai at end him did on rode.  
þai had leuer se find of hell, 14880  
þan him bituix þam forto duell.  
Ful mikel [au] þai þat lauerd luue,  
þat sua wald cum for þair be-houe;  
He folus þaim and þai him fle, [1f 82, col. 1]  
Ne wald þai neuer opon him se,  
Suetli he wald þam drau him to,  
And þai ar abute at him for-do. 14887  
Bot had þai selines on sene,  
Ful blith of his sight had þai bene,  
And wirscip him wit hand and fote,  
þat sua be born wald for þair bote.  
He luued þaim in his hert rote, 14892  
Bot o þair luue es noght to mote,  
[ . . . . .  
. . . . . no gap in the MS.]  
And noght for-þi for wel na wa 14896  
Fra nu wil he noght fle þam fra,  
Bot stabili bi-tuix þaim lend,  
Til prophecies war broght til end,  
Til he was naid on þat tre. 14900  
We ilk dai of sample se,  
[ . . . . .  
. . . . . no gap in the MS.]  
Of his passion þat was sa herd, 14904  
þat yee sal here fra nu forward.  
He wil him bandun nu þar-till,  
Ful freli wit his aun wil, 14907

COTTON

of wikked wille of euel mode.  
a-gayne þaire awen flesshe & blode  
quat he was: noȝt þai vnderstode  
þat witte to man gaf þat ware gode  
til alle þe nedy dide he gode.  
& to his folk sande ferli fode.  
bot alle for noȝt in-stide him stode.  
þai ordent him to hange on rode.  
þai had leyuer se þe fende of helle  
þan him a-mang' ham for to dwelle  
¶ ful mikil ham aȝt þat lorde loue  
þat squa walde come for þaire be-houe  
he folowes ham & þai him fle.  
ne walde þai neuer a-pon him se.  
squeteli walde he ham dragh him to.  
& þai ar a-boute atte him for-do  
muȝt þai wiȝ grace him haue sene  
ful bliȝ of his siȝt had þai bene.  
& worshepe him wiȝ hand & fote  
þat squa be borne walde for þaire bote  
he loued ham as his hert rote.  
bot of þaire loue is noȝt to mote.  
[ . . . . .  
. . . . . no gap in the MS.]  
& noȝt for-þi for wele ne wa.  
fra now wil he noȝt fle ham fra.  
bot stabely now among' ham lende  
tille þe prophecy be broȝt til ende.  
til he was nayled a-pon a tre  
ilk' day ensauple may we se.  
[ . . . . .  
. . . . . no gap in the MS.]  
of his passion þat is sa harde  
þat ȝe sal here now forþwarde  
he wil him baundoun now þer-tille  
hertli wiȝ his awen wille.

FAIRFAX

HAD THEY SEEN HIS HOLINESS THEY MUST HAVE REJOICED, BUT THEY HATED 853  
HIM LIKE DEATH: HE FLED THEM NO MORE, AND THE PROPHECIES WERE FULFILLED.

Of wicked will and euil mode, 14872  
Again þai auen fless and blode.  
Quat he was, noght þai vnderstod,  
þat witt gaue to men þat war wod,  
Till all þe nedi did he gode, 14876  
And tille þair folk fand farli fode;  
Bot all for noght enent him stod,  
Till þai at end him did on rod. 14879  
þai had leuer se þe fend of helle,  
þan him bituix þaim for to duelle.  
Ful mekil au þai þat lauerd luue,  
þat sua wald cum for þair bihoue;  
He folus þaim and þai him fle, 14884  
Ne wald þai neuer apon him se,  
Suetli wald he þaim drau him to,  
And þai er abute at him for-do. 14887  
Bot had sele on þaim bene sene,  
Ful blith of him þan had þai bene,  
And worschipld him wid hande & fote,  
þat sua wald be born for þair bote.  
He luued þaim in his herte rote,  
Bot of þair luue es noght to mote,  
For þai him hated als þe dede, <sup>[If 100, bk, col. 1]</sup>  
Ful ilhaile tok þai þat rede, 14895  
And ne forþi for wele ne wa,  
Fra nu wil he noght fle þaim fra,  
Bot stabilli bituix þaim lend, 14898  
Till prophecis be broght till end,  
Till he was nailid on þat ilk tre  
we ilk dai sample of se. 14901  
þat broght vs vte of wa and pine,  
Of handis of vr witherwine,  
And of his passiun sua harde, 14904  
þat 3e sal here nu forward;  
He wil him bandun nu þaim till,  
Ful freli wid his auen will, 14907

GÖTTINGEN

Of wickede wille & euel mode  
Aȝeyn her owne flesshe & blode  
[ . . . . .  
*no gap in Trinity MS.; the Laud MS.  
wants lines 14782—14960; two leaves  
torn out . . . . .]*  
þei wolde not leue for his gode dede  
Til þei had made his sides blede  
Leuer had þei se þe fend of helle  
þen him amonges hem to dwelle  
Muchel auȝte þei þat lord to loue  
þat so wolde com for her bihoue  
He foleweþ hem & þei him fle  
Wolde þei neuer on him se  
Fayn wolde he drawe hem to  
And þei aboute him to for do  
But had sele on hem ben sene  
Glad of him had þei bene  
And serued him wiþ honde & fote  
þat wolde be born to her bote  
He loued hem longe in his hert  
þei quyt him euer wiþ vnquert  
þei him hated to þe dede  
In euel tyme toke þei þat rede  
Fro þat tyme for wele nor wo  
Wolde not ihesus fle hem fro  
But stably wol wiþ hem lende  
Til prophecies han her ende  
þat he were nayled on þat tre  
þat vche day we saumple se  
þat brouȝte vs oute of peynes bondes  
Fro oure enemyes hondes  
And to his passioun þat was hard  
As 3e may heren aftirward  
He wolde him bowe þo þertille  
Frely of his owne wille

TRINITY

For he þe time sais command nei,  
 þar he for mans kind wil dei, 14909  
 [ . . . . .  
 . . . . . *no gap in the MS.*]  
 He wil him all vnbiden bede, 14912  
 For fast it neghes to þe nede  
 For his to suffur passion.  
 For-þi to spek of þat ranscon 14915  
 þat richer es þan erth and heuen,  
 Or oght þat mans moth mai neuen,  
 [ . . . . .  
 . . . . .  
 . . . . .  
 . . . . . *no gap in the MS.*]  
 Es resun þat wee vr rime rume,  
 And set fra nu langer bastune. 14923  
 [ . . . . .  
 . . . . . *no gap in the MS.*]  
 Crist and his moder do me to spede!  
 þat vn-worthi es for to rede, 14927  
 [ . . . . .  
 . . . . . *no gap in the MS.*]  
 þat i it rede wit sli louing  
 I mai it wel to ending bring. 14931  
 [ . . . . .  
 . . . . . *no gap in the MS.*]

for he þe time sese comande neye [leaf 69]  
 þat he for mannis-kinde wille dey.  
 [ . . . . .  
 . . . . . *no gap in the MS.*]  
 he wille him al vnbidden bede  
 for fast hit drawes to þe nede.  
 for his to suffre passioun.  
 for-þi to speke of þat raunsoun.  
 þat riccher is þan erþ & heyuen.  
 or oȝt þat mannis mouþ may neyuen.  
 [ . . . . .  
 . . . . .  
 . . . . .  
 . . . . . *no gap in the MS.*]  
 for-þi in rime wille we roun.  
 & sette fra now langer bastoun.  
 In worshepe of him þat dyed for mon  
 amende our rime If I. con.  
 criste & his moder lene me spede  
 þat I vn-worþi am to rede  
 [ . . . . .  
 . . . . . *no gap in the MS.*]  
 þat I. hit rede wiþ suche louing<sup>1</sup>  
 I. may hit wele til ending<sup>1</sup> bring<sup>1</sup>.  
 to louing<sup>1</sup> of god & hali-kirk<sup>1</sup>.  
 & to mannis note to wirk<sup>1</sup>.

[*Christ's Entry into Jerusalem, and the Last Supper.*]

**I**esus went tilward ierusalem  
 Gan[g]and on his fete, 14938  
 And com he til a littel hill  
 Man calles mont oliuete.  
 Sex dais forwit pask-dai  
 Wit his he went þe strete, 14942

COTTON

**I**hesus went to ierusalem. <sup>passioun</sup>  
 gaand on his fete. <sup>of ihesu</sup>  
 & come he til a litel hil. <sup>crist.</sup>  
 men callis hit mount oliuete  
 Sex niȝtes be-fore pask-day. [leaf 69, col. 2]  
 wiþ his he went in strete

FAIRFAX

[<sup>1</sup> The next 14 leaves of the Göttingen MS. (and 13 leaves of the Trinity MS.) are written in one column of long lines: the lines are here divided, each into two.]



- |                                    |          |  |  |
|------------------------------------|----------|--|--|
| Til his disciplis þat he ledd      | 14943    | Til his disciplis atte he led              |  |
| Sli wordes spak he suete :         |          | suche wordes spak <sup>t</sup> he squete   |  |
| "Wat yee breþer qui," he said,     |          | ¶ wate 3e breþer quy he saide              |  |
| "I weind again sua snell?          | 14946    | I weinde a-gayne sa snelle                 |  |
| Herkens nu and vnderstandes,       |          | herkenis now & vnderstande                 |  |
| þe sothe i sal yow tell.           |          | þe soþ I. salle 3ou telle.                 |  |
| Yon Iues ar, wel wat yee it,       | [col. 2] | 3one iewes ar 3e wate wele                 |  |
| A folk selcuth fell,               | 14950    | folk ful selcouþ felle                     |  |
| þai wil me neuer luue, i-wiss,     |          | þai wil me neuer loue I. wisse             |  |
| For thing i mai þam tell.          |          | for þing <sup>t</sup> I. may ham telle     |  |
| ¶ For luue or agh ne for na thing  |          | ¶ for loue ne agh ne for signe             |  |
| þat i for þam ha wroght,           | 14954    | þat I. for ham haue wroȝt.                 |  |
| Wit mani selcut, als yee haf herd, |          | wiþ many selcouþes as 3e haue sene         |  |
| And wit sothfastnes soght.         |          | & wiþ softnes ham soȝt.                    |  |
| Bot al mi suinc nu es it sua,      |          | bot alle my squink now is hit squa         |  |
| Standes me for noght,              | 14958    | hit standis me for noȝt.                   |  |
| þe time es nu man sun sal dei,     |          | þe time is now þat I. sal dey.             |  |
| And mans kind be boght.            |          | & mannis kinde be boȝt.                    |  |
| ¶ To yon castel ga yee," he said,  |          | ¶ To 3one castel 3e ga he saide.           |  |
| "Yee se again yow stand,           | 14962    | 3e se agayne 3ou stande.                   |  |
| þar sal yee find an ass beist      |          | þer sal 3e finde an asse beste             |  |
| Wit hir fole dun in band.          |          | wiþ hir fole done in bande.                |  |
| Gais fotte hir me, if animan       |          | ga focche hir me if any man.               |  |
| Lais apon yow hand                 | 14966    | lays a-pon hir hande                       |  |
| To lette yow, ye sai yee haf       |          | to lette 3ou 3e say 3e haue                |  |
| þe lauerd to your warand.          |          | criste to 3oure warande.                   |  |
| ¶ A moder ass yee sal þar find,    |          | ¶ a moder asse 3e sal þer finde.           |  |
| And yee hir sal vn-do              | 14970    | & 3e hir salle vn-do.                      |  |
| Vte of hir band ; if animan        |          | out of lande if any man.                   |  |
| Askes yow quar-to,                 |          | askis 3ou quar-to.                         |  |
| Yee sai to þam þe lauerd has       |          | 3e say to ham 3our <sup>1</sup> lorde has. |  |
| Wit þam for to do.                 | 14974    | wiþ hir now for to do. [MS. þe orig.]      |  |
| And sal naman yow sai bot god.     |          | & sal na man 3ou say bot gode              |  |
| þe sted es yonder, lo !"           |          | þe stode is 3onder lo.                     |  |
| ¶ Son þar went disciplis tua       |          | ¶ Sone þar went disciplis twa. [1f 69, bk] |  |
| Vnto þe said castel,               | 14978    | in-to þis saide castel.                    |  |

Till his descipulis þat he ledd	14943	To his disciples þat he lad :
sli wordis spak he suete :		þes wordes spak he swete
"[Q]uat 3e mi breþer qui," he said,		¶ Wite 3e breþer whi he seide :
"i wend again so snell?	14946	I wende aʒeyn so snelle
Herkens nu and vnderstand,		Hereþ now & vndirstonde :
þe soth i sal 3u tell.		þe soþe I wol 3ou telle.
3on iuus er, wele wat it 3e,		þese iewes ben 3e hit knowen :
a folke selcuthli fell,	14950	And folke wondir felle.
þai will me neuer luue, i wiss,		þei wol me neuer leue I wis :
for þing i mai þaim tell.		for nouȝt þat I hem spelle.
For luue ne au ne for na signe,		¶ For loue nor awe ny for no signe :
þat i for þaim haue wroght,	14954	þat I for hem haue wrouȝt.
wid mani selcuth, als 3e haue sene,		Wiþ mony signes 3e haue sene :
and wid softenes þaim soght.		þat I haue on hem souȝt.
Bot all mi suink nu es it sua,		But al my trauaile now I se :
standes me for noght,	14958	stondeþ me for nouȝt.
þe time es nu manes sune sal dei,		Now tyme is monnes son to deȝe :
and mannes kind be boght.		And monnes kynde to be bouȝte
[T]o yon castel," he said, "3e ga		¶ To þat castel he seide 3e go :
3e se again 3u stande,	14962	3e seen aʒeyn 3ou stonde.
þar sal 3e find ane asse best		þere shul 3e fynde an asse beest :
wid hir fole done in bande.		wiþ hir fole done in bonde
Gas fet hir me, if ani man		Gop & fecche hir me if any mon :
lais apon 3u hande,	14966	leye vp on 3ou honde.
To lett 3u, 3e sai 3e haue		To lette 3ou say þat 3e haue :
þe lauerd to 3ur warande.		þe lord to 3oure waronde.
[A] moþer asse 3e þare find,	[leaf 101]	¶ þe meke asse þat 3e þere fynde :
and 3e hir sal vndo	14970	Soone þat 3e hir vndo.
vte of band ; and if þat ani		Out of hir bonde if any :
man askes þu quarto,		aske 3ou whor to.
3e sai þaim þe lauerd haues		Sey þat 3oure lord haþ :
nu wid þaim forto do,	14974	with hem for to do.
And sal no man 3u sai bot god.		<sup>1</sup> And shal no mon 3ou saye but good :
þe stede es yonþer, lo !"		þe place is 3onder lo
[S]one þar went descipulis tua		¶ Soone þer went disciples two :
vnto þis said castele,	14978	to þat same castel

- Bunden þat þai soght þis ass 14979 bunden atte þai soȝt þis asse  
 þai fand bi a postel.  
 broȝt þai noȝer on hir bak  
 Na sadel ne panel 14982 sadel ne ȝette panel.  
 To þair lauerd was noȝer cledde  
 Wit silk ne yeitt cendel.  
 ¶ "Mi freindes," said he, "wat yee qui  
 I wend nu to þe tun? 14986 **M**y freindes he saide quate ȝe quy  
 I. wende vn-to þis toun.  
 þe soȝ to wete I. salle ȝou shawe  
 al my priuey resoun.  
 þe time is commyn þat I. sale  
 suffre my passioun. 14990  
 þe fest es nu, mismay yow noght,  
 Bot mas mi riding bun.  
 ¶ Nu," he said, "sal womman son  
 In mans hand be laght, 14994  
 þai sal him tak and deme to ded  
 Wit-vten ani saght. [1 leaf 82, back, col. 1]  
 And wit tresun him do on tre,  
 Als it es forwit taght, 14998  
 He sal be ded, bot rise he sal  
 Wit-in þe thrid naght."  
 ¶ þai kest þair clothes on þis ass  
 And did him þar-on sett; 15002  
 Son it ras þe word þat he  
 Was command bi þe strete.  
 þe folk þat comen was to þe fest,  
 Almast for ioi þai grette, 15006  
 þe simple folk al o þe tun  
 þai went him for to mete.  
 ¶ Wit alle þe mirthes þat þai moght  
 Darworthli þai him gett, 15010  
 Wit harp and pipe, and horn and trump,  
 þe strette þai him vmsette.  
 Ald and yong, bath less and mare,  
 Wit a word alle him grett, 15014
- bunden atte þai soȝt þis asse  
 þai fand bi a postel.  
 broȝt þai nauȝer on hir bak  
 sadel ne ȝette panel.  
 to þaire lorde was nauȝer cledde  
 in silk ne in sendel.  
**M**y freindes he saide quate ȝe quy  
 I. wende vn-to þis toun.  
 þe soȝ to wete I. salle ȝou shawe  
 al my priuey resoun.  
 þe time is commyn þat I. sale  
 suffre my passioun.  
 þe fest is now drede ȝou noȝt,  
 bot makis ȝou redy boun.  
 ¶ now he saide sal womman sone  
 in mannis hande be laȝt.  
 þai salle him alle deme to dede.  
 wiȝ-uten any saȝt.  
 & wiȝ tresoun him do on tree  
 as hit be-fore is taȝt  
 he sal be dede bot rise he salle  
 wiȝ-in þe þrid naȝt.  
**Þ**ai keste þaire clapis on þis asse.  
 & dide ham þer-on site.  
 sone hit ras þe worde þat he  
 was comande bi þe strete.  
 þe folk was commyn to þe feste  
 al-maste for ioi dide grete.  
 þe simple folk of þe toun.  
 þai went him for to mete.  
 ¶ wiȝ harp & pipe & horne & trump.  
 his way þai him vmbeset  
 alde & ȝonge lesse & mare  
 wiȝ a worde þai him gret.  
 welcome sauour lange has þou bene  
 al sal þorou þe be bet

þis asse þai soght þai fand 14979  
 bunden bi a posteale.  
 Broght þai nouþer on hir bac  
 sadil ne 3eit panele 14982  
 To þair lauerd þat nouþer was  
 cledd wid silk ne cendeale.  
 “[M]i freindes,” he said, “wat 3e qui  
 i weind nu to þis tun? 14986  
 þe soth to witt, i sall 3u schau  
 all mi preue resun.  
 þe time es comen þat i sal  
 suffre mi passiun, 14990  
 þe feste es nu, mismay 3u noght,  
 bot makis mi riding bune.  
 [þ]ou,” he said, “sal womman sun  
 in mannes hand be laght, 14994  
 þa sal him take and deme to dede  
 widvten ani saght.  
 And wid tresun him do on tre,  
 als it es forwid taght, 14998  
 He sal be dede, and rise he sal  
 wid-in þe thrid naght.”  
 [þ]ai keist þair clathes on þis asse,  
 and did him þar-on to sitte; 15002  
 Sone it ras þe worde þat he  
 was comand bi þe strete.  
 þe folk was comen to þe fest,  
 almast for ioi þai grete, 15006  
 þe simple folke of þe tun  
 þai went him forto mete.  
 [W]id all þe mirthes þat þai moght  
 derworthli þai him mete, 15010  
 Wid harp and pipe, horn and trump,  
 þe wai þaim him vmsete.  
 Ald and 3ung, bath lesse and mare,  
 wid ai word þai him grette, 15014

þis asse þei souzte & fonde hir bounde :  
 bi a post ful snel  
 Brouzte þei nouþer on hir bak :  
 Sadel nouþer panel  
 To her lord þat þo was clad :  
 nouþer in silke ny sendel  
 ¶ My frendes he seide wite 3e why :  
 I wende now to þis toun  
 þe soþe now shul 3e knowe :  
 Al my priue resoun  
 þe tyme is comen þat I shal now :  
 suffre my passioun  
 þe feest is comen demaye 3ou not :  
 but makeþ my riding boun  
 ¶ Now he seide shal wommannes son :  
 in monnes honde be cauht  
 þei shul him take & deme to de3e :  
 wipouten any sauht  
 And wip tresoun him done on tre :  
 As hit bifore was tauht  
 He shal be dede & rise also :  
 wipinne þe þridde nauht  
 ¶ þe cast her cloþes on þis asse :  
 & made on hir his sete  
 Soone aroos þe word þen :  
 he was comyng bi strete  
 þe folk þat coomen to þat feest :  
 mony for ioie dud grete  
 þe simpel folke of þat toun :  
 þei went him for to mete  
 ¶ wip alle þo mirþes þat þei miht :  
 derworþely þei him mette  
 wip harpe & pipe horn & trompe :  
 þe weye þei him bi sette  
 Olde & 3onge lasse & more :  
 wip o word þei him grette

“Welcum sauuer ! lang has þou ben,  
Al sal thoru þe be bett.”  
¶ þe lauerdinges and þe riche men  
To-quils o-bak þam drogh, 15018  
And temprid tresun for to tri  
To tak iesum wit wogh.  
þai murn, quils þe pouer men  
And þe childir logh, 15022  
Bifor þair king þe childer kest  
Branches þai brak o bogh,  
¶ And sum þai kest þai clothes dun,  
In midward þe thrang ; 15026  
þai spred þe strete wit cloth and flur,  
His ass on for to gang.  
þe folk him folud and forwit went,  
þai mensked him wit sang, 15030  
“Osanna, lauerd ! welcum þou be,  
Quar has þou ben sa lang ?”  
¶ Bot þe childer þat war waike  
To ga þat pres a-mang, 15034  
O walles and windos, als  
þair hefdes ouer þai hang,  
Bi-held þair lauerd þar he come,  
For-soth had þai na wrang, 15038  
All þai sang als wit a muth  
þat all þe cite rang.  
¶ “Gloria laus” (þat es, wirscip) [col. 2]  
“Ha þou nu lauerd and ai, 15042  
Crist and king and ransconer  
O folk o godds lai.  
Al to þin aun welcum þou be,  
þar þou es comen to dai. 15046  
þou tak to thane þat we þe mak  
Sli mensking als we mai.  
¶ Osanna king ! to þe we cri  
A sang wit suete steuen, 15050

we sal þe honour sicureli.  
for naping<sup>t</sup> wille we lette.  
¶ þe lordingus & þe riche men.  
a consail to ham drogh.  
& tempred tresoun for to atrary  
to take ihesu wiþ wogh.  
þen mourned þe pouer men.  
& þe childer logh  
be-for þaire kinge þe childer kest  
þe braunchis of þe bogh.  
¶ & sum kest þaire clapis doun  
a-mydwarde in þat þrange  
þai spred þe strete wiþ clap & flour  
atte he muzt þer-on gange.  
þe folke him folowed be-fore went  
& mensked him wiþ sange.  
osanna lorde welcome þou be.  
quere has þou bene sa lange.  
¶ Bot þe childer þat ware waike  
to wende þat prese amang<sup>r</sup>  
ouer wallis & windous als.  
þaire heuedes ouer þai hange  
be-helde þaire lorde þer he come  
for-soþ þai dide na wrange.  
alle þai sange as 3e sal here  
þat alle þat cite range.  
¶ Gloria laus þat is worshepe.  
our lorde now & ay.  
king & criste & raunsoner.  
of folk of goddis lay.  
al to þine awen welcome þou be  
þer þou art commyn to-day.  
þou take to thank þat we þe make  
suche mensking<sup>t</sup> as we mai.  
¶ Osanna king<sup>t</sup> to þe we cry.  
of sange wiþ grete steyuen.



THE CHILDREN, TOO WEAK FOR THE CROWD, LOOKED FROM WALLS AND WINDOWS; 861  
 THEY ALL SANG, AND THE CITY RANG WITH "GLORIA LAUS," WELCOMING HIM.

<p>"welcum sauueur ! lang has þu bene,          thoru þe sal all be bette." 15016          þe lauerdinges and þe riche men          to-quiles on back þaim drogh,          And temprid resun to trei 15019          to take ihesus wid wogh.          þai murned, quiles þe pouere men          and þe childer loght, 15022          Bifor þair king þe childer kest          branches þai brack of bogh,          [a]nd sum þan kest þair clothes dune,          in midward þe thrang, 15026          þai spredd þe strete wid clath and flur,          his asse apon to gang.          þe folk him folud and forwid went,          þai menskid him wid sang. 15030          "Osanna, lauerd ! welcum þu be,          quar has þu bene sua lang ?"          [B]ot þe childer þat war waike          to weind þat pres emang, 15034          On wallis and on windous, als          þair hefdis ouer þai hang,          Biheld þair lauerd þar he come,          forsoth had þai na wrang, 15038          All þai sang als wid a muth          þat all þe cite rang.          "[G]loria laus," (þat es, worschip)          "lauerd haue þu nu and ay,          King and crist and ransuner 15043          of folk of goddes lay.          All to þin auen welcum þu be, <sup>[leaf 101, back]</sup>          þar þu es comen to-dai. 15046          þu take to thank þat we þe make          sli mensking als we mai.          [O]sanna king ! to þe we cri          a sang wid suete steuen, 15050</p>	<p>Welcome saueour longe hastou be :          bi þe shal al be bette          ¶ þe lordynges &amp; þe riche men :          þat while on bak þei drowþe          And tempred resouns wondir fast :          to take ihesu wiþ wowþe          þei mourned whil þe pore men :          &amp; þo childre lowþe          Biforn her kyng childre cast :          braunches broken of bowþe          ¶ Somme cast her cloþes doun :          amyddward þat þrong          þe strete to sprede wiþ clooþ &amp; flour :          his asse on to gonge          þe folke bifore &amp; bihynde :          worsheped him wiþ song          Osanna lord welcom þou be :          where hastou ben so long          ¶ But þo childre þat were weyke :          among þat pres to go          Ouer walles &amp; wyndowes :          leide her hedes þo          Bihelde her lord þere he coom :          away was al her wo          Alle songe þei wiþ o mouþ :          of myrþe solas also          ¶ Gloria laus þat is worship :          lord haue þou now &amp; ay          Kyng &amp; crist &amp; raumsonere :          of folke þat ben in fay          To þine owne welcom þou be :          þere þou art comen to day          þou take to þonke þat we þe do :          suche worshepe as we may          ¶ Osanna kyng to þe we cry          a song of swete steuen</p>
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Na less ai be þou loued in erth  
 þan þou es loued in heuen.  
 Of israel þan er þou king,  
 þat aght man trou ful euen, 15054  
 And comen of hei dauid kin,  
 Of heier nan can neuen.  
 ¶ Cummen forth, þou blisced king  
 In vr lauerds name, 15058  
 þe receiues þin aun folk,  
 And welcums þe hame.  
 On þin worthi werkes don  
 Farr spredes þi fame, 15062  
 Welcum lauerd þat leches<sup>1</sup> all  
 And leching<sup>2</sup> giues to lame.  
 ¶ Cum forth til vs ur saueur,  
 We haf desired þe, 15066  
 þou es right king of israel, [<sup>1</sup> MS. lethes]  
 Qua þe soth can se. [<sup>2</sup> MS. lething]  
 [Wit prop]hecies was þou forsaid  
 [þa]t þou born suld be, 15070  
 O þe king hei dauid kin  
 And o rote o iesse.  
 ¶ Osanna ! sir king, cum forth"  
 þai cried, less and mare, 15074  
 "Vn-to þin aun, for we ar þai,  
 And sal be euer mare.  
 Blisced be þou and þi time  
 þat þe þi moder bar, 15078  
 For king sa mekeli cummen to tun  
 Herd was neuer ar.  
 ¶ Welcum be þou lauerd," said þai,  
 "Duell þou noght wit-vte, 15082  
 To þis gret vr solempnite  
 Welcum wit-vten dute."  
 þai him ledd wit-in to þe tun,  
 Ful gret it was, þat rute, 15086

COTTON

na les be þou loued in erþ.  
 þen þou art loued in heyuen.  
 of israel þen artow king.  
 þat aght men traw ful eyuen.  
 & commyn of þat hey dauy kin.  
 of heyer nane may neyuen.  
 ¶ Come now forþ þou blessed king<sup>1</sup>  
 in our lordes name.  
 þe resceyues þine awen folk  
 & biddis welcome hame  
 of þine worþi werkis done  
 ful ferre is spred þe fame.  
 welcom lorde þat lichis al.  
 & hele gifs to lame.  
<sup>1</sup> ¶ Come forþ lorde our sauour.  
 we haue desired þe. [<sup>1</sup> leaf 70]  
 þou art rízt king<sup>1</sup> of israel  
 qua-sa þe soþ can se  
 wiþ prophetis was þou for-saide  
 atte þou borne sulde be.  
 of þe kinrade of dauid king<sup>1</sup>  
 & of þe rote of iesse.  
 ¶ Osanna king<sup>1</sup> sir come forþ.  
 þai cried lasse & mare.  
 vn-to þine awen for we ar þine  
 & salle be euermare  
 blessed be þou & þe time.  
 atte þi moder þe bare.  
 for king<sup>1</sup> sa mekeli commyn to toun.  
 herde we neuer are.  
 ¶ welcome be þou lorde þai saide  
 dwelle þou nozt wiþ-oute.  
 to þis grete solempnite  
 welcome wiþ-uten doute  
 þai him led in-to þe toun.  
 ful grete hit was þe route.

FAIRFAX

COME FORTH, SAVIOUR, THOU WAST PROPHESED OF DAVID'S KIN. A KING 863  
 COMING SO MEEKLY WAS NEVER KNOWN BEFORE; WELCOME TO OUR FEAST."

Na lesse be þu loued in erd  
 þan þu es loued in heuen.  
 Of israel þan es þu king,  
 þat aght men tru ful euen, 15054  
 And comen of þai hei dauid kin,  
 of hier nane can neuene.  
 [C]um nu forth, þu bliscd king  
 in vr lauerdis name, 15058  
 þe receiues þin auen folk,  
 and biddes þe welcum hame.  
 Of þin worthi werkis done  
 ful fer es spredd þe fame, 15062  
 Welcum lauerd þat leches<sup>1</sup> all  
 and liching giues to lame. [<sup>1</sup> MS. lethes]  
 [C]um nu forth vr sauueour,  
 we haue discernd þe, 15066  
 þu es right king of israel,  
 qua sum þe soth can se.  
 wid prophecie was þu forsaid  
 þat þu born suld be, 15070  
 Of gode king dauid kin and of  
 þe rote of iesse.  
 [O]sanna! sir king, cum forth"  
 þai crid, lesse and mare, 15074  
 "vnto þi auen, for we er þine,  
 and sal be euer mare.  
 Bliscd be þu and þe time  
 þat þe þi moder þe bare, 15078  
 For king sua mekel comen to tune  
 herd was neuer are.  
 [W]elcum be þu lauerd," þai said,  
 "ne duel þu noght widvte, 15082  
 To þis grete vr sollempnite,  
 welcum widvten doute."  
 þai him ledd in to þe tune,  
 ful gret it was, þat route, 15086

GÖTTINGEN

No lasse be þou loued in erþe :  
 þen þou art in heuen  
 Of israel þou art kyng :  
 þat ouȝte men knowe euen  
 And comen also of dauid kyn : [leaf 93, bk]  
 Heȝer noon con neuene  
 ¶ Com now forþ blessed kyng :  
 oure lord bi þi name  
 þe welcomeþ þin owne folk :  
 wiþ greet ioȝe & game  
 Of þi worþi werkes lord :  
 fer is spred þe fame  
 welcom lord þat helest alle :  
 & bote ȝyuest to lame  
 ¶ Com now forþ oure saueour :  
 we han desired þe  
 þou art kyng of israel :  
 who so þe soþe con se  
 Bi prophecie bifore was seid :  
 þat þou born shuldes be  
 Of good kyng dauid kyn :  
 & of þe rote of Iesse.  
 ¶ Osanna kyng com forþ :  
 þei cried lasse & more  
 To þine owen for we ben þine :  
 to lerne on þi lore  
 Blessed be þou & þe tyme :  
 þou born were þerfore  
 For kyng so heȝe comen to toun :  
 Herde we neuer of ore  
 ¶ welcom be þou lord þei seide :  
 dwelle not vs wiþoute  
 To þis greet solempnite :  
 welcom wiþouten doute  
 þei ledde him in to þe toun :  
 greet was þat route

TRINITY

To temple þai him ledd witsang [lf 83, col. 1]

On ilk-a side a bute.

¶ "þis es vr sauueur," þai said,  
"þat commen til vs es nu, 15090

O þe kind o king dauid

His name es cald iesu.

þe ded mai noght him wit-stand,  
He dos it til him bu, 15094

To mani seke hele he has giuen,

In him man agh to tru.

¶ Lang has he nu ben a-wai,  
Lang efter him vs thoght; 15098

Tuelue or ma o men vnscod

þan has he wit him broght,

And o þair fete þat semed sare

For-þi þarof vs roght, 15102

Vr mantels vnder þam we spred,

For oþer had we noght.

¶ Nu es he commen þat es vr king,  
Nu sais alle ossanna! 15106

We wend he had for-huud vs all

þar-for was vs ful wa,

Welcum es he, fra nu he ne sal

Na langer leue vs sua. 15110

For wa es þaim þat moght him hald!

þat lates him þam fra."

¶ Quen þe princes and þe riche  
Wist wel of his fare, 15114

þai bicom þan sorfuller

þan euer war þai are.

Bituix þam, þaa cursed men,  
Mened þam þair care, 15118

To caiphas in son þai went,

And gadrid þaim alle þar.

¶ "Lauerdinges," þan said caiphas,  
Mi ert es selcut sare, 15122

COTTON

to þe temple wiþ murý sange  
on ilk side a-boute.

¶ þis is þe sauour þai saide  
atte commyn til vs is now.

of þe kinde of king dauid  
his name is calde ihesu.

þe deþ may neuer him wiþ-stande  
he dos him til hit bowe

many seke hele has þou giuen.  
to þe men þat þe walde bowe.

¶ lang þen has he bene a-way  
lange efter him us þoȝt.

xij. of men or ma we traw  
þen has he wiþ him broȝt.

of þaire fete atte semed sare  
we saued ham as we moȝt  
our mantels vnder ham we spred  
for oþer had we noȝt.

¶ now is he commyn þat is our king  
now sais alle osanna.

we wende he had for-ȝeten us al.  
þar-fore was vs ful wa.

welcome is he fra now he ne sal.  
na langer part vs fra

for wo is am þat muȝt him hald  
þat liȝtli letis him ga.

**Q**uen þe princis & riche [lf 70, col. 2]  
wiste ham of þis fare

þai bicom mare soroufuller.

þen euer ware þai are.

þai geddered ham samneward  
& mened ham of þaire care.

to caiphas in a route þai went  
& geddered ham alle þare.

lordinges saide þan caiphas.  
my hert hit is ful sare.

FAIRFAX

To temple þai him ledd wid sang  
on ilk side aboute.  
"[þ]is es vr sauueour," þai said,  
"þat comen es till vs nu, 15090  
Of þe king kind of dauid  
his name Is hatin iesu.  
þe dede mai him neuer widstand.  
he dos it till him bu, 15094  
Mani seke has he giuen hele,  
men agh in him to trou.  
[L]ang has he bene a-wai,  
lang efter him vs thoght; 15098  
Tuelue or ma of men vnschodd  
þan has he wid him broght,  
And on þair fete þaim semed fare  
for-þi of þaim vs roght, 15102  
vr mantels vnder þaim we spred,  
for oþer hadd we noght.  
[N]ou es he comen þat es vr king,  
nu sais alle osanna! 15106  
we wend he had forhoud vs all  
þarfor was vs ful wa,  
welcum es he, fra nu he sal  
na langer leue vs sua. 15110  
For wa es þaim þat might him hald!  
and lates him part þaim fra."  
[Q]uen þe princes and þe riche men  
wist all of þis fare, 15114  
þai bicom þan sorfuler  
þan euer war þai are.  
Bituix þaim, þaa curced men,  
þai mened þaim þair care, 15118  
To cayphas mal sone þai went,  
and gadrid þaim right þare.  
"[L]auerdinges," said cayphas, [15102]  
"mi hert es selcuth sare, 15122

To þe temple wiþ muchel song :  
on euery syde aboute  
¶ þis is oure saueour þei seide :  
þat comeþ to vs now  
Ihesus is his name :  
he comeþ al for oure prow  
þe dede may him not wiþstonde :  
but to his biddying bow  
Mony seke haþ he heled :  
men owe him to alow  
¶ longe haþ he ben away :  
longe aftir him vs þouzt  
Twelue or mo barfote men :  
haþ he wiþ him brouzt  
And on her fete were þei sore :  
þerfore of hem vs rouzt  
Oure manteles vndir hem we spredde :  
oþer had we nouzt  
¶ Now is he comen þat is oure kyng :  
to synge lat vs go  
We wende to haue for gone him al :  
þerfore was vs ful wo  
Welcom is he from now :  
he shal no more go so  
For wo is him þat may him holde :  
& leteþ him parte him fro  
¶ whenne þo princes & riche men wist :  
of al þis bere  
þei bicoom soriere :  
þen euer eer þei were  
Bitwene hem þo cursed men :  
mened her matere  
To cayphas In soone þei went :  
& gedered hem in fere  
¶ Lordyngis seide cayphas :  
myn hert is wondir sore



O þis iesu þat es sa wis		of þis ihesu þat is squa wise	
Sa mikel alsua o lare.	15124	he is squa mykil of lare.	
It es wel sene, all folus him,		hit is wele sene þai folow him	
Nu bath less and mare,		bap lesse & mare.	
Suile a man was neuer yeitt		suche a man was neuer zet	
Sin ani werldes ware;	15128	sin ani werldis ware.	
¶ It es wonder for to tell,		¶ hit is wonder grete to telle	
þe ferles þat he mas,		þe ferlis þat he mase	
We se þe folk all fall to him		we se þe folk alle fallis him til	
Ouer-al quar he gas.	15132	ouer alle quare he gas.	
All vr lagh he sal for-do,	[col. 2]	alle our lagh he wille for-do.	
Vr aun folk allas		our awen folk <sup>1</sup> allas.	
Sal he do again vs rise,		& squa þai wille agayne vs rise	
And be vr grettest faas.	15136	& be our maste fas.	
[¶] All þis werld es turnand		¶ alle þis werlde is turned now.	
Til him als yee wel se,		tille him as 3e wele se.	
For-þi a rede i sal yow giue,		for-þi now rede I. salle 3ou giue.	
And herkens all to me.	15140	& herkenis alle to me.	
Thoru a man, þis es þe soth,		þorou þis man hit is þe sop	
þis werld sal losen be,		þis werlde salle loste be.	
And he be slan, it sal be broght		& he be slaine hit salle be brozt	
Al in to sauue.	15144	in grete solenpnite.	
¶ Better it es þat o <sup>1</sup> man dei,		¶ Better hit is þat a man dey.	
þan al þe folk be lorn,		þen alle þe werlde be lorne	
And þat þis ilk iesus be		and atte þis ilk ihesus be: he <sup>3</sup> [3 he added]	
Tan arli to morn.	15148	tane erly to morne.	
þat mai noght we <sup>1</sup> for þis folk		þat may nozt be done for folk <sup>1</sup> .	
þof man had it suorn,		if man had hit squorne.	
Bot langer þan þis fest be don		bot langer þen þis feste be done.	
Be he noght for-born."	15152	be he nozt for-borne.	
¶ Iesus þam prechand ilk a <sup>2</sup> dai		¶ Ihesus preychand <sup>2</sup> ilk <sup>1</sup> a day.	
Stable in temple stod,		stably in temple stode.	
Ilk night of oliuete		to þe mounete of oliuete	
To þe mont he yode;	15156	ilk niȝt he ȝode.	
þar he wit his disciplis lai,		þare he wiȝ his disciplis lay.	
For sua þan thoght him gode,		þuȝt him naure squa gode	

COTTON

<sup>1</sup> There has been an erasure here.

FAIRFAX

<sup>2</sup> In a later hand.

For þis *iesus* þat es sua wis  
and als sua mekil of lare. 15124  
It es wele sene, all folus him,  
nu bath þe les and þe mare,  
Suilk a mane was neuer zeit  
siþen ani werldes ware ; 15128  
[I]t es grete wonder to tell,  
þe farlis þat he nu mas,  
we se þe folk alle fall till him  
ouerall quare he gas. 15132  
All vr lau he sal for-do,  
vr auen folk allas  
Sal he do againes vs rise,  
and be vr mast fas. 15136  
[A]ll þis world es turned  
till him als 3e nu mai se,  
For-þi mi rede i sal 3u giue,  
and herkenes all to me. 15140  
Thoru [t]his man, þis es þe soth,  
þis world sal losen be,  
And he be slane, it sal be br[o]ght  
all into sauete. 15144  
[B]etter it es þat a man dei,  
þan all þe folk be lorn,  
And þat þis ilke *iesus* be  
tane arli to morn. 15148  
þat mai noght done be for þis folk  
if men had it suorn,  
Bot langer þan þis fest be done  
ne be he noght forborn." 15152  
[I]esus prechand ilk dai  
stabli in þe temple stode,  
Ilk night of oliuete  
to þat mount he 3ode ; 15156  
þar he wid his disciplis lai,  
for sua him thocht it gode,

GÖTTINGEN

For þis *ihesus* þat was so wis  
& so fer in lore  
Hit is sene þei folewen him  
alle boþe lasse & more  
Suche anoþer neuer was :  
siþ any worldes wore  
Greet wondir is to telle :  
his werkes monyone  
We se þe folke falle him to :  
þere as he haþ gone  
Al oure lawe he wol fordo :  
& oure folke anone  
Wol he do vp on vs rise : [leaf 94]  
breke vs euery boon  
¶ Al þis world is to him turned :  
as 3e now may se  
þerfore my reed I wol 3yue :  
hereþ now to me  
Bi þis mon þis is soopþ :  
þis world shal lost be  
And he be deed hit shal be brougt :  
al to sauete  
¶ Better hit is þat oon mon de3e :  
þen al þe folk be lorn  
And þat þis ilke *Ihesus* :  
be take erly to morn  
Hit may not be done bifore þis folk :  
þou3e we had sworne  
But lenger þen þis feest be done  
beþ he not forborne  
¶ *Ihesus* prechyng vche day  
stabli in temple stode  
Vche ny3te to olyuete :  
to þat mount he 3ode  
þere he wiþ his disciples lay :  
So him þou3te gode

TRINITY

And euer on dai þe folk he gaf  
O godds word þe fode. 15160  
¶ Quen þat suet mighti king  
Was commen to þe tide,  
þat in his suete wil was sett,  
þat he for mans pride 15164  
Wald suffer pine and passion,  
Wald he na langer bide,  
Bot buxumli him-self he bedd  
Til all þat moght bi tide. 15168  
¶ Mani sari sight, i-wiss,  
þar sanc vn-til his hert,  
þe fleche was dutand for to dei,  
þat kindli wald ha quert. 15172  
It was ful sconand for þe sare,  
Na selcut sa smert,  
þat es mikel charite  
For vs [to] thole him gert 15176  
þe thre dais was runnen vte,  
And þe ferth on hand,  
His disciplis, na selli was, [1f83, bk, col. 1]  
Bigun to be dutand. 15180  
“Sir,” þai said, “yee tell it hus,  
And we sal vnderstand,  
Sal ani man yow paskes dight  
Our-quar in land ?” 15184  
þe lauerd loket þam opon,  
And ansuard þam ful suete,  
“Gas til-ward þe tun,” he said,  
“A man þar yow sal mete, 15188  
A watrin vescel in his hand,  
O-gains yow þat strett,  
Yee ga wit him, he sal yow bring  
Vntil a nin ful skete. 15192  
¶ Folus forth þat ilk man  
Right in to þe bi ;

COTTON

& euer on day þe folk he gaf  
of goddes worde þe fode.  
¶ Quen þat squete mizti king<sup>1</sup>  
was commyn to þat tide.  
þat in his squete wille was sette  
to deye for mannys pride. [1 leaf 70, back]  
wiþ grete pine & passioun.  
walde he na langer bide.  
bot buxumly him-self he bede  
na ferþer walde he glide.  
¶ Many sary sigh I-wis  
stanged til his hert.  
þe flesshe was doutande for to dey.  
þat kindeli was in quert.  
hit was shonande for þe sare.  
na selcoup hit was smert.  
þat his mykil charite  
for vs to thole him gert.  
¶ þe iij. daies was ronnyng oute.  
& þe firþ on hande  
his disciplis na selly was.  
be-gan to be doutande.  
sir þai saide þe tel now vs.  
& we salle vnderstande  
salle men 3ou any paskis dizt.  
aure-quere in þis lande.  
¶ þe lorde loket am a-pon.  
& ansquared ham ful squete  
gas vn-to 3one toun he saide  
a man þe salle þer mete.  
a water vessel in his hande  
a-gayne 3ou in þe strete.  
þe ga wiþ him he sal 3ou bring  
in-to an in ful squete.  
¶ folowes forþ þat ilk man.  
al-way bi & by.

FAIRFAX

And euer on dai þe folk he gaf  
of goddes word þe fode. 15160  
[Q]uen þat suete mightiful king  
was comen to þat tide,  
þat in his suete will was sett,  
þat he for mannes pride 15164  
wald suffir pine and passiun,  
wald he no langer bide,  
Bot buxumli him-self he bedd  
tille all þat might bitide. 15168  
Ful mani sari sigh, i-wis,  
þar sank tille his herte,  
þe fless was dutand for þe dede,  
þat kindli wald haue quarte. 15172  
It was ful schonand for þe sare,  
na seleuth sua smarte,  
þat his mekil charite  
for vs to thole him gart. 15176  
[þ]e thre dais was runnen vte  
and þe ferde on hand,  
His disciplis right na selli  
bigan to be doutand. 15180  
“Sir,” þai said, “þe tell vs nu,  
and we sall vnderstand,  
Sal we 3uu ani paskes dight  
ouperquar in land?” 15184  
[þe] lauerd loked þaim apon,  
and ansuerd þaim ful suete,  
“Gas till-ward þe tune,” he said,  
“a man þar sal 3e mete, 15188  
A watrin vessel in his hand,  
againes þu 3e strete,  
3e ga wid him, he sal 3u bring  
vntil ane in, ful-skete. 15192  
[F]olus forth þat ilk man  
right in to þe bij ;

GÖTTINGEN

Euery day to folke he gaf :  
of goddes word þe fode  
¶ whenne þat swete myzty kyng :  
was comen to þat tyde  
þat in his swete wille was set :  
þat he for monnes pryde  
Wolde suffer peyne & passioun :  
He wolde no lenger byde  
But buxomly him self he bed :  
to al þat wolde bityde  
¶ Ful mony sory sikyng :  
þo sonke in to his herte  
His flesshe was doutyng for dep :  
þat kyndely wolde haue querte  
hit was ful shonnyng for þe soor :  
& no wondir for smerte  
þat his muchel charite :  
for vs to suffer him gert  
¶ þe þre dayes were al gone :  
& þe ferþe on honde  
His disciples no wondir was :  
bigon to be doutonde  
Sir þei seide telle vs now :  
& we shul vndirstonde  
Shul we any paske 3ou diȝte :  
O where in þis londe  
¶ þe lord loked hem vpon :  
& vnswerde hem ful swete  
Gop toward þe toun he seide :  
amon shul 3e þere mete  
A watir vessel in his hond :  
aȝeynes 3ou in þe strete  
Gop wiþ him he shal 3ou bringe :  
to an In ful mete  
¶ Foleweþ forþ þat ilke mon :  
mekely þat 3e hy

TRINITY

Til þe lauerd o þat hus  
Yee sai on mi parti, 15196  
þat he yow wald len sum place,  
To mak vr mangeri,  
And he sal yow deliuer an,  
þat þis be don priueli." 15200  
¶ þai went þam forth in-to þe tun,  
Wit þis man þai mette,  
Wit a vescel in his hand  
Water for to fette. 15204  
He ledd þam til his lauerd hus,  
þat darworthli þai grett,  
And he þam lent an *par* charite,  
A celer in at ete. 15208  
¶ Quen þis hus was commli dight,  
Was þar na lang a-bide,  
*Ihesus comme* wit his felauscip,  
þat littel lued pride. 15212  
It was a suete fernet, i-wiss,  
Was gadird to-gedir þat tide,  
þe lauerd was to *super* sett,  
His felaus him bi-seid. 15216  
¶ Iudas o þe tuelue was an  
þat o scarioth hight,  
Was iesu crist oumener,  
Bot he was maledight. 15220  
Wit þe Iuus had he spoken.  
þar-bi-for a night,  
His aun lauerd þaim for to sell,  
Sua hasteli als he might. 15224  
¶ þe lauerd es to *super* sette, [col. 2]  
þe mete al redi bun,  
Vp he lift his hali hand,  
And gaf þe benisun. 15228  
þan he tok þe bred and brack,  
Als it es redd in run,

COTTON

to þe lorde of þat hous  
3e say on my party.  
þat he walde lene vs sum soler  
to make our mangery.  
& he sal deliuer 3ou an.  
& þat ful priuely.  
þai went ham forþ in-to þe toun  
sone wiþ þis man þai mette.  
wiþ a vessel in his hande.  
water for to fette.  
he led ham til his lordis hous  
þat derworþli þai grette  
& he ham lent for charite  
a soler in atte ete.  
quen þis hous was cumli digt.  
was þer na langer a-bide.  
*ihesus come* wiþ his felawshepe  
atte litel loued þai pride.  
hit was a squete company.  
was gedderred þer þat tide.  
þe lorde was to þe *soper* sette  
his felawes him be-side.  
Iudas of þa xij. was an.  
his surnome scariot hiȝt  
to ete wiþ iesu he him sette  
& redi has him digt.  
wiþ þe iewes he had spokin  
þer be-fore atte niȝt.  
his awen lorde for to selle.  
als dere as euer he miȝt.  
¶ þe lorde is to þe *soper* sette  
þe mete is redy boun.  
vp he lift his hali hande  
& gaf þe benisoun.  
þen he toke þe bred & brak  
wiþ wordis noȝt to roun.

FAIRFAX



To þe lauerd of þat hus all  
 3e sai on mi parti, 15196  
 þat he wald lene vs sum seler, [lf 102, bk]  
 to make in vr mangeri,  
 And he 3u sal deliure ane,  
 and þat be done priueli." 15200  
 [þ]ai went þaim forth vnto þe tune,  
 wid þis man þai mett,  
 wid a vessel in his hand  
 water for to fett. 15204  
 He ledd þaim till his lauerd hus,  
 þat derworthli þai grett,  
 And he þaim lent par cherite,  
 a celer in at ete. 15208  
 [Q]uen þis hus was cumli dight,  
 was þar na langer bide,  
 Iesus come wid his felauschip,  
 þat littel laud pride. 15212  
 It was a suete farnet, i-wiss,  
 was gedrid þar þat tide,  
 þe lauerd was to þe soper sett,  
 his felaus him biside. 15216  
 Iudas of þe tuelue was ane  
 þat skarioth hight,  
 was iesus cristes aumoner  
 bot he was maledight. 15220  
 wid þe iuues had he spoken  
 þar bifer a night,  
 His auen lauerd þaim for to selle,  
 als heili als he might. 15224  
 [þ]e lauerd es to þe super sett,  
 þe mete all redi bune,  
 vp he lift his hali hand,  
 and geue þe benisune. 15228  
 þan he toke þe brede and brack,  
 als it redd in rune,

GÖTTINGEN

To þe lord of þat hous :  
 seiþ on my party  
 þat he lene vs som seler :  
 to make in maungery  
 And he 3ou shal delyuer oon :  
 & þat ful pryuely  
 ¶ þei went forþ into þe toun :  
 wiþ þis mon þei mette  
 Wiþ a vessel in his hond  
 watir wiþ to fette  
 He lad hem in to his lordes hous :  
 & þei him feire grette  
 And he hem lent a seler :  
 At mete in to be sette  
 ¶ Whenne þis hous was comly dizte :  
 þer was no lenger abyde  
 Ihesus coom wiþ his felawes :  
 þat litil loved pride  
 Hit was a swete company :  
 was gedered at þat tyde  
 þe lord was to soper set : [leaf 94, back]  
 his felowes him biside  
 ¶ Iudas of þo twelue was oon  
 þat scarioth hiȝt  
 Ihesus Aumenere he was :  
 but he was malediȝt  
 Wiþ þe iewes had he spoken :  
 bifer on þat niȝt  
 his owne lord for to selle :  
 as fully as he myȝt  
 ¶ þe lord was to þe soper set :  
 þe mete al redy boun  
 Vp he toke his holy hond :  
 & ȝaf þe benesoun  
 þenne he toke þe breed & brak :  
 as hit is red in toun

TRINITY

Til his disciplis he it delt,	15231	til his disciplis he hit brak'
And said þaim þis sarmun ;—		& saide ham þis sarmoun.
“ Takes and etes o þis bred,		¶ Takis & etis of þis brede
For fless þan es it min		for flesshe þen hit is myne.
þat sal þis ilk night be don		þat salle þis ilk niȝt be led
For yow to mikel pine.”	15236	for ȝou to suffre pine.
Sipen þe chalice vp he laght,		sipen þe chalis out he laȝt
And blisced als þe win,		& blessed als þe wyne.
And gaf þam alle þar-of to drinc,		& gaf ham alle for to drink'.
þat derworthi drightin.	15240	þat derworþ driȝtyne.
¶ “ Drinckes all o þis,” he said,		¶ drinkis alle of þis he saide
“ For-qui it es mi blod		for quy hit is my blode.
þat for yow þan sal be secd,		þat for ȝou hit salle be shed.
And for man-kind on rod.”	15244	& for mankin on rode.
Quen sant Iohn, his cosin dere,		quen seynt Iohn his cosyn.
þis wordes vnderstod,		þes wordes vnderstode.
On his lauerd brest he sleped		on his lordes brest he slepped
For menging of his mod.	15248	for sorouing of his mode
¶ “ Vnderstandes quat i sai,		¶ vnderstandis quat I. ȝou say.
Mi breþer,” coth iesu,		now breþer quop ihesu.
“ Gladli vnderfang þe gift		gladli vnderfange þe gift.
þat I yow here gif nu.	15252	þat I. here gif ȝou now.
I sal noght o na suilkin drinc		I. salle noȝt of na suchekin drink
For-soth drinc wit yow,		na mare drink wiþ ȝou.
Til we be samen in mi king-rike,		til we be sammyn in my kingrike
Giuen i haf a wou.	15256	giuen I. haue a vow.
¶ To mi fader þat wons þar-in		¶ To my fader atte is þare
þider i sal yow lede,		þidder I. salle ȝou lede.
And wit neu mete þat þar sal be,		& of my new mete I. salle.
Wit-al I sal yow fede.	15260	freli wiþ ȝou fede.
And o mi drinc þar i sal		& of my new drink alsqua.
Drinc to yow for yur mede ;		drink ȝe salle to mede.
For þat i sai yow her wit word,		& þat I. say ȝou here in worde
þar sal yee find in dede.	15264	þar salle ȝe finde in dede.
¶ Mismai yow noght, mi breþer dere,		¶ Dismay ȝou noȝt my breþer dere
Quat-sum yee her or se,		quat-sim ȝe here or se.

Till his disciplis he it redd,      15231  
and said þaim þis sarmune :—

“[T]akes and ete of þis bredd,  
for flesse þan es it mine,  
þat sal þis ilk night be ledd  
for 3u to mekil pine.” 15236

Sipen þ[e] chalis vp he toke,  
and blisced als þe wine,  
And gaue þaim all þar-of to drinc,  
þat derworth drightine. 15240

“[D]rinkes alle of pis,” he ssaid,  
 “for-qui it es mi blode,  
 pat for zu pan sal be sched,  
 and for man-kin on rode.” 15244

Quen saint iohn, his dere cosine,  
bir wordes vnperstod,

On his lauerd breist he slepe  
fo[r] menging of his mod. 15248

“ [v]nderstandes quat i 3u say,  
Mi breþer,” said iesu,

“ Gladly vnderfanges þat gifte  
þat i here giue 3u. 15252

I sal noght of na suilkin drinc,  
drinc forsoth wid 3u,

Till we be samen in mi kingrike,  
giuen i haue a vou. 15256

[T]o mi fader þat es þar-in,  
þider i sal þu lede,

And of mi mete þat þar sal be,  
wid-all i sal 3u fede. 15260

And of mi drine þar sal i drine  
to 3u for 3ur mede,

For þat i sai 3u here wid word,  
þar sal 3e find it in dede. 15264

[M]ismai zu noght, mi breder dere,  
quat-sum ze here or se,

To his disciplis he hit toke :  
 & seide þis sermoun  
 ¶ Takeþ & eteþ of þis breed :  
 for flesshe is hit myne  
 þat shal þis same nyȝt be lad :  
 for ȝou to mychel pyne  
 Siþen þe chalis vp he toke :  
 & blessed þat wyne  
 And ȝaf hem alle þerof to drynke :  
 ful dere to deuyne

¶ Drinkeþ alle of þis he seide :  
for whi hit is my blode  
þat for 3ou shal be shed :  
& for nonkynde on rode  
Whenne seynt Ion his good cosyn :  
þese wordes vndirstode

He fel on slepe to cristis brest :  
for mengyng of his mode.

¶ Vndirstondeþ wat I 3ou say :  
my breþer seide he now

Gladly toke 3e þat 3ifte :  
þat I 3yue for 3oure prow  
I shal not of suche drinke :  
drinke for soþe wiþ 3ow\_

Til we be samen in my kyngdome:  
zyuen I haue a vow

¶ To my fadir þat is þer in :  
þider I shal þou lede  
And of my mete þat þere shal be :  
þerwiþ shal I þou fede

And of my drinke þere shal ȝe drinke :  
to ȝou for ȝoure mede

For þat I saye 3ou here wiþ word :  
þere shul 3e fynde in dede

¶ Demaye 3ou not breþer dere :  
what so 3e here or se

þe traitur þat me trai sal, 15267  
Emang vs her es he."  
Ilkan on oper þai biheld,  
"Quilk of hus mai þis be?"  
"Bot he þat etes o mi dische,<sup>1</sup> 15271  
He sal be-trais me. [leaf 84, col. 1]  
Mi leif breþer and frendes als,  
Yee be noght radd," he said,  
"Ful wel i wat þe quilk o yow  
þe tresun has puruaid. 15276  
þat i ha luued, he sal me trai,  
þe gait it es al graid,  
He mai sai wírdes warid  
þat forwit him es laid." 15280  
Quen þis super was all don,  
Iesus ras of his sette,  
Bot his disciplis þat war sett  
Nan vp-rise he lete. 15284  
Wit a tuell he belted him  
His side sitand ful mete,  
Wit a basin he broght water,  
For to wasche þair fete. 15288  
þe mekenes o þis suet iesus,  
Suilk herd man neuer tell,  
þat boghed sua his lauerdhede  
To buxumnes o threll. 15292  
For-wit his disciplis fete  
Ful freindli he fell,  
O sli seruís was [na] selcut  
þai wondird þam emell. 15296  
First wit water he þam wesche  
Alle þair fete bedene,  
And wit his tueil efterward  
þair fete he weped clene. 15300  
Quen he til sant petre com  
þar he sait þam bituene,

COTTON

þe traitour þat me tray sal.  
amonge 3ou here is he.  
ilkan on oper þai be-helde  
quilk of vs may be.  
bot he þat etis of my disshe  
he salle be-trays me.  
My leue breþer & frendis als.  
3e be no3t ferde he saide.  
ful wele I. wate þe quilk of 3ou.  
þe tresoun has puruaid.  
þat I loued he salle me tray.  
þe gate hit is alle graide.  
he may say wale-a-way his wirde  
þat be-fore him his laide.  
¶ quen þat þis soper was al done.  
ihesus rase of his sete.  
bot his disciplis þat ware sete.<sup>1</sup>  
nane vprise he lete. [1 MS. sette orig.]  
wip a touel he him belt'  
his side sitande ful mete.  
wip a bassin he water bro3t.  
for to wasshe þaire fete.  
¶ þe mekenes of þis squete Ihesu  
suche herde men neuer telle.  
þat bowed squa his lordehede  
to ham þat was his þrelle.  
be-for his disciplis fete  
mekeli doun he felle.  
of suche seruise ham þu3t selcoup.  
& saide certane we nelle.  
¶ criste saide pes & lete me no3t.  
to wesshe 3our fete be-dene  
& wip his towel offerward  
he wiped ham ful clene.  
quen he to saint petre come.  
þer he sette ham be-twene.

FAIRFAX

HE GIRT HIMSELF WITH A TOWEL, AND BROUGHT WATER TO WASH THEIR FEET ; 875  
 HE BOWED HIS LORD-HEAD TO THE OBEDIENCE OF A SLAVE ! THEY WONDERED.

þe traitur þat me trai sal, amang 3u here es he."	15268	þe traitour þat me traye shal : among 3ou here is he
Ilkan on oper þai biheld, "quilk of vs mai þis be?"		Vchone on opere þo bihelde : whiche of vs may hit be
"Bot he þat etis of mi disse, he sal bitriase me.	15272	He þat eteþ of my disshe : he shal bitraye me.
[M]i leue breþer and freind, bes noght rad," he said,	[15272]	¶ Leue breþer and frendes : beþ not ferde he seide
"Ful wele i wat quilk of 3u, þe tresun has puruaid.	15276	Wel I woot whiche of 3ou : þe tresoun hap purueide
þat i haue luued, he sal me trai, þe gate it es all graid,		þat I haue loued shal me bitray : þe weye is redy greide
He mai sai walawa ! his werd þat forwid him es laid."	15280	He may seye weile way his burth : for wo to him is leide
[Q]uen þat þis super was alle done, iesus ras vte of his sete,		¶ whenne þis sopere was al don : ihesus roos of his sete
Bot his disciplis þat war sett ane vp-rise he lete.	15284	But his disciples seten stille : noon vp rise he lete
wid a tuel he belted his sides sittand mete,		Wip a twaile he gurde him : sittyng to him ful mete
wid a baceine he water broght, forto wasse pair fete.	15288	And in a bassyn watir broght : for to wasshe her fete
[þ]e mekenes of þis suete iesu, suilk herd men neuer tell,		¶ Suche mekenes as þis lord had : herde men neuer eer ne shalle
þat bued sua his lauerd-hede to buxumnes of therll.	15292	þat bowed so his lorde hede : to buxomnes of þralle
Forwit his disciplis fete ful freindli he fell,		Biforn his disciples fete : frely dud he falle
Of suilk seruic was na selcuth þai wondrid þaim emell.	15296	Of his seruyse þei had selcouþ : [15296] & wondride þeronne alle
[F]rist wid watir he þaim wess all pair fete bidene,		¶ Crist wip watir he þenne wesshe : alle her feet bi dene
And wid his tuel efter-ward, wiped þaim all clene.	15300	And wip his clooþ aftirward : wipud hem ful clene
Quen he come to saint petir þar he satt þaim bituene,		Whenne þat he to petur coom : þere he sat hem bitwene



His fote ful tite he til him tite, 15303

Him schamed it was well sene.

‘Lauerd,’ he said, “quat wil þou doo?”

Fra mi fete do þin hand,

Ne sal þou neuwer wasche mi fete

Quils i am man liuand.” 15308

“Peris, if i ne þe wasche,” he said,

“I wil þou vnderstand,

Sal þou haf na part wit me

O blis þat es lastand.” 15312

¶ þat coth peris “to be tide,

Lauerd, it ai for-bede

Noth fete allan, bot hefd and hand,

Ar to wasche i bede.” 15316

“He þat has his bodi clene,” [col. 2]

Iesus said, “es na nede

þat he do wasch oght bot his fete,

For sample tas mi dede. 15320

¶ Herkens nu,” he said, “mi freindes,

þe thing i tell yow sall,

Me yur maister yee bi-clepe,

And yur lauerd yee call. 15324

Sotht it es þat sal be sene,

Sli dai yeitt sal fall,

For a forebisining nu your fete

þus haf i weschen all. 15328

¶ Sin i þat lauerd and maister es

Has þus-gat seruid yuu,

Lok ilkan til oþer o yow,

þat yee als breþer bu. 15332

þe seruiss al i yow ha don;

All ha yee sene it hu,

Dos wel for i sal noght lang

Wit yow duell fra nu. 15336

¶ Mi leif breþer, i yow for-bede

þat prid be yow a-mang’

COTTON

his fote fulle tite til him he tite

him shamed hit was wele sene.

¶ lorde he saide quat wiltow do.

do fra my fete þi hande.

þou wasshis ham noȝt sicureli.

þe quilest I. am liuande

Peris if I ne þe wasshe he saide

I. wille þou vnderstande.

sal þou haue na part wiþ me

of blis þat is lastande

¶ þat quoth peris to be-tide

lorde I. hit for-bede.

noȝt fete alle-an bot heued þer-to

& hende þou wasse to mede.

he þat has his bodi clene

ihesus saide is na nede.

þat he do wasshe oȝt bot fete

for ensauple takis my dede.

¶ herkenis me saide he my frendis

þe þing’ I. telle ȝou salle

me ȝour maister ȝe me bi-clepe.

& ȝour lorde ȝe calle.

sop hit is þat sal be sene

suche a day sal falle.

& for ensauple ȝoure fete

þus haue I. wasshen alle.

¶ Sin I. þat lorde & maister is.

has þus-gate serued ȝou.

loke ilkan til oþer be.

þat ȝe als breþer bow.

þe seruiss þat I. haue ȝou done

alle haue ȝe sene how.

dos wele for I. sal noȝt lang’.

wiþ ȝou dwelle fra now.

**M**y leue breþer I. ȝou for-bede  
þat pride be ȝou a-mang’

FAIRFAX

His fote ful tite till him he titt  
 him schamed wele was sene. 15304  
 “[L]auerd,” he said, “quat es þi will?  
 do fra mi fete þi hand,  
 Nu sal þu neuer wasse mi fete  
 to-quiles i am man liuand.” 15308  
 “Peris, if i ne wasse,” he said,  
 “i wil þu vnderstand,  
 Sal þu haue na part wid me  
 of blis þat es lastand.” 15312  
 [þ]at said peris to bitid,  
 “lauerd, i ai forbede  
 Noght fete allane, bot hefd and hend,  
 er to wase i bede.” 15316  
 “He þat hafs his bodi clene,”  
 iesus said, “es na nede  
 þat he do wash aght bot his fete;  
 for sample tas mi dede. 15320  
 [H]erkenes me, mi freindes,  
 þe þing i telle 3u sall,  
 Me 3ur maistir 3e clepe,  
 and 3ur lauerd 3e call. 15324  
 Soth it es þat sal be sene,  
 Suilk dai þan sal it fall,  
 For a forbiseneng nu 3ur fete  
 3us haue I washen all. 15328  
 [S]ipen i þat lauerd and maistir es  
 has þus-gat seruid 3u,  
 Loke ilkan of 3u till oper,  
 þat 3e als breþer bu. 15332  
 þe seruiss þat i haue 3u done,  
 all haue 3e sene it hu,  
 þos wele for i sal noght lang  
 duell wid 3u fra nu. 15336  
 [M]i leue breþer, i 3u forbede  
 pride be 3u emang,

GÖTTINGEN

His feet soone to him he drow3e :  
 him shamed þat was sene  
 ¶ Lord he seide what is þi wille :  
 do fro my feet þi honde  
 Shaltou neuer wasshe hem :  
 whil I am mon lyuonde  
 Petur but I hem wasshe he seide :  
 I wol þou vndirstonde  
 Shal þou haue no part wiþ me :  
 in my blisse beonde  
 ¶ þat seide petur to bitide :  
 lord þou hit forbede  
 Not feet allone but heed & hond :  
 wasshe to gete mede  
 He þat hap his body clene :  
 Seide ihesus is no nede  
 To wasshe no þing but his feet :  
 for ensaumple in dede  
 ¶ Herkenep me my frendes :  
 of þing I telle 3ou shalle  
 Me 3oure maistir 3e clepe :  
 & 3oure lord 3e calle  
 Soop hit is & shal be sene :  
 suche day shal bifalle  
 For ensaumple now 3oure fete :  
 þus haue I wasshen alle  
 ¶ Sip I þat lord & maistir is :  
 haue þus I serued 3ow  
 Loke vchone of 3ou to opere :  
 þat 3e as breþeren bow  
 þe seruise þat I haue 3ou don :  
 alle haue 3e seen hit how  
 Dop wel for I wol not longe :  
 dwelle wiþ 3ou fro now  
 ¶ My leue breþer I 3ou for bede :  
 þat pride be 3ou a mong

TRINITY

Yee haf me folud hider-to		3e haue me folowed hidder-to.	
Tuelue in mikel thrang.	15340	3e xij. in mykil þrange.	
Bot an o yow þis ilk night		bot an of 3ou þis ilk niȝt	
Sal do me mikel wrang ;		salle do me muche wrange	
To-morn dai sal i be dempt		to-morne day salle I. be dampned	
On rode tre to hang ;	15344	on a cros to hange.	
I sal be ded, and I sal rise,		I. salle be dede & rise þer-to.	
þar-to sal noght be lang."		sal hit noȝt be lange.	
¶ Quen þai herd þat he suld dei,		¶ quen þai herde atte he sulde dey.	
And thoru þair tresun,	15348	& þat þorou þaire tresoun	
And þat his bodi suld be taght		& atte his body sulde be tȝt	
His fas þat war felun,		his fas þat ware feloun.	
And þat he suld a-pon þe rode		& atte he sulde a-pon þe rode	
Thole herd passiun,	15352	thole harde passioun.	
Qua suld do þis suike, ilkan		qua sulde do þis squike ilkane.	[leaf 71, back]
Of oþer had mistrun.		of oþer þai had mistroun.	
Sorful þai þam bicom emell,		& soroufulli þai come to-geder	
þar-of þai had resun.	15356	þer-of þai had resoun.	
¶ þan spak peris first of all,		¶ þen spak peris first of alle	
"Lauerd, to me þou sai,		lorde to me þou say	
If þou sais it oght be me		if þou sais hit oȝt be me	
Quar i þan sal þe trai ?	15360	queþer I salle þe tray.	
Or wat i qua þi traitur es		or wate I. quat þe traitour is.	
þat sua þe luued has ai ?"		þat squa has loued þe ay.	
¶ Vr lauerd sueteli his ansuar said,		oure lorde squetely ansquared.	
"Nai, þou leif peris, nai,	15364	saide nay þou leue peris nay.	
For in þis felauscip es he,		for in þis felawshepe is he	
He mai sai walawai !	[ <sup>1</sup> leaf 84, bk, col. 1]	he may say waleaway.	
¶ Ful walwa ! þan mai he sing,		¶ fful waleaway may he sing'	
þat cursed, ful o care,		þat cursed ful of care.	
And walwa ! þan mai sco sai	15369	& weleaway mai he say.	
þe moder þat him bare,		þe moder atte him bare.	
To mare blis it had him ben		to mare blis hit had him bene	
Vnborn if þat he ware.	15372	vn-borne if atte he ware	
I sal yow teche him for to knau		I. salle 3ou teyche him for to knaw.	
Wit mistruing namare,		wip mistrowning' na mare.	

3e haue me folud hidreto  
 tuelue in mekil thrang. 15340  
 Bot ane of 3u pis ilk night  
 Sal do me mekil wrang;  
 To-morn þan sal i dampnid be  
 on rode tre to hang; 15344  
 I sal dei, and i sal rise,  
 þar-to sal noght be lang."  
 [Q]uen þai herd þat he suld dei,  
 and thoru þair tresun, 15348  
 And þat his bodi suld be taght [cf 103, bk]  
 his fas þat ware felun,  
 And þat he suld apon þe rode  
 thole hard passiun, 15352  
 Qua suld do þis, suike ilkane  
 of oþer had mistroun.  
 And sorful þai bicom e þaim emelle,  
 þar-of þai had resun. 15356  
 [þ]an spac petir first of all,  
 "lauerd, to me þu sai,  
 Queþer þu sais it oght bi me  
 queþer i sal þe bi-trai? 15360  
 Queþer wat i qua þi traitur es  
 þat sua þe luued has ai?"  
 vr lauerd suetli gaue him ansuar,  
 "nai þu, peris, nai, 15364  
 Bot in þis felaschip es he;  
 he mai sing of wailwai!  
 [F]ul walawai! þan mai he sing,  
 þat cursed, ful of care, 15368  
 And walawai! als mai scho sai  
 þe moder þat him bare,  
 To more blis it had him bene  
 vnborn if he ware. 15372  
 I sal 3u teche him for to knau  
 mistrouuing wid na mare,

3e haue me folwed hidurto:  
 3e twelue in muchel þrong  
 Oon of 3ou þis ilke nyȝt:  
 Shal do me muchel wrong  
 To morwe shal I demed be:  
 on rode tre to hong  
 I shal deȝe & aftir rise:  
 þerto shal be not long  
 ¶ whenne þei herde þat he shulde deȝe:  
 þourȝe oon of her tresoun  
 And þat his body shulde be take:  
 wiþ his foos feloun  
 And als he shulde on þe rode:  
 suffur harde passioun  
 [ . . . . .  
 . . no gap in Trinity & Laud MSS.]  
 To sorwe sadly in her herte:  
 þo were þei ful boun  
 ¶ þenne spake petur furste of alle:  
 lord to me þou say  
 Wher þou seist hit ouȝt bi me:  
 þat I shal þe bi tray  
 wheþer woot I who þi traitour is:  
 & I haue louede þe ay  
 Oure lord swetely him vnswerde:  
 & seide petur nay  
 But in þis felowship is he:  
 he may saye weyleway  
 ¶ weyleway þenne may he synge:  
 þat cursed ful of care  
 And þe same may she say:  
 þe modir þat him bare  
 To more blisse hit had him bene:  
 vnborne if he ware  
 I shal 3ou teche him to knowe:  
 þouȝe þat he now dare

880 JESUS GAVE THE MORSEL TO JUDAS, WHO TOOK IT FROM HIS HAND AND SWALLOWED IT ; SATAN CREPT IN WITH THAT MORSEL, AND KINDLED VENOM IN JUDAS.

Her efterward yeit sal yee se,		here efterwarde 3et salle 3e se.
Ful il sun sal he fare.	15376	ful il atte he salle fare.
¶ He þat i to wete þe bred,		¶ qua of me takis þis brede
þat ilk es he, þat baald ; "		þat ilk is he þat balde
Iudas opend þan his muth		Iudas opened þen is mouþ
ar he þat to was cald,	15380	or he þer-to was calde.
Son it was þat morsel bun,		sone hit was þe morsel boun
he dight it als he wald,		he diȝt hit as he walde.
And Iudas suelid it onan,		& Iudas squolowde hit anoun.
þat siþen his maister sald.	15384	þat siþen his maister salde.

[*The Betrayal and Last Hours of Christ.*]

¶ Vte of vr lauerd hand hali		¶ Out of our lordes hali hande
þe morsel laght Iudas,		þe morsel toke Iudas
Wit þat ilk morsel he laght,		& wiþ þat ilk snade he laȝt
crep in him sathanas.	15388	crepped in him sathanas.
Of all venim and of envi		ful of venum & enuy.
ful kindeld vp he ras,		ful kindeled vp he ras
Fra þan he ran him ilk fote,		fra þan he ranne him ilka fote
ne yode he noght þe pas	15392	ȝode he noȝt a pas
Til he come him til þat in,		til he come til þat in
þar wonde sir caiphas,		þer woned caiphas
þar he þe Iuus befor him fand,		þe iewus riȝt þer he fand
his aun lauerd fas.	15396	þat ware his lorde fas.
He þat suilk a lauerd for-sok		he þat him for-soke
mai sai ful mani alas !		may say ful many allas.
¶ Quen þis traitur til þam come,		¶ Quen þis traitour til ham come.
in consail he þam fand,	15400	¶ In consaile he ham fand.
Hu þai moght vr lauerd tak,		how þai muȝt our lorde take
þai wald him haf in hand.		þai walde him haue in hande
þai asked Iudas quat he wald ?		þai asked Iudas quat he walde
he said, " to bring tiþand	15404	he saide to bring' tiþande
Iesus þe prophet quar to find,		Ihesus þe prophete for to finde
þat yee er sua ȝernand.		þat ȝe ar ȝernande.
Quar his innes ar to night		¶ quare his innes ar to-niȝt
wel i can yow bring,	15408	ful wele I. con ȝou bring'



Here eftirward sone sal 3e se, ful ille þan sal he fare.	15376	Here aftir soone shul 3e se : ful euel shal he fare
[H]e þat i to wite þe brede, þat ilk es he, þat bald ;"		¶ He þat I to take þis breed : [1f 95, bk]
Iudas opind þan his mouth are he þar-to was cald,	15380	hit is he to bihalde Iudas opened þo his mouþ :
Sone þan was þat morsel bune, he dight it als he wald,		ar he þerto were calde Soone was þat mossel boun :
And iudas suelud it on-ane, þat syden his maistir sald.	15384	he dȳt hit as he walde And Iudas swolewed hit a doun : & siþen his lord salde

[*The Betrayal and Last Hours of Christ.*]

[V]te of vr lauerd hali hand þe morsel laght iudas, wid þat ilk snade he laght, croupe in him sathanas.	15388	¶ Out of oure lordis holy hond : þat mossel cauȳt Iudas Wiþ þat ilke same breed : in to him crepte sathanas
Of all venime and eneuī ful kindeld vp he ras, Fra þan he ran him ilk fote, ne ȳede he noght a pas	15392	Of al venym and of envye : ful kyndeled he was Fro þenne he ran vche fote : ȳode he not a pas
Till he come to þat in þar woned in sir caiphas, þar he þe iuus forwid fand, his auen lauerd fas.	15396	Til he coom to þat In : þere woned cayphas þere he þe Iewes biforn fond : in þat same plas
He þat suilk a lauerd forsok Mai sai mani allas !		He þat suche a lord for soke : myȳte seye mony allas
[Q]uen þis traitur to þaim come, in consail he þaim fand,	15400	¶ whenne þat traitour to hem coom : in counsel he hem fonde
Hu þai might vr lauerd take, þai wald him haue in hand. þai askid iudas quat he wald ? he said, " to bring tiþand	15404	How þei miȳte oure lord take : þei wolde him haue in honde þei asked Iudas what he wolde : he seide I bringe tiþonde
Iesu þe prophete quare to find, ȳe er sua nu grenand.		Ihesu þe prophete where to fynde : þat muȳche is ȳou grenonde
[Q]uar his innes es to night ful wele i can ȳu bring,	15408	¶ where his in is to nyȳt : wel I con ȳou bringe

If yee me oght of yurs giue, [col. 2]  
 þat i wijt for quat thing,  
 In handes yur i sal him teche ;  
 Hald yee it na hething." 15412  
 All þai said to sir Iudas,  
 " þou art a dughti dring, [¹ read hale]  
 And godder-hali¹ þan sal þou se,  
 For luue o þis techeing." 15416  
 ¶ þis marchandis, laueringes leif,  
 Had we of mikel nede,  
 Bot to þaim þat þe cheping did,  
 it fel to mikel vnspede. 15420  
 þai asked Iudas quat he wald  
 ask þam for his mede.  
 And he þat traitur fell, þam said,  
 " bot thrithi penis gnede." 15424  
 ¶ " Mak þou us seker of him, her lo !  
 þe penis we þe bede ;"  
 " Quat sekernes nu wil yee mare ?  
 til him i sal yow lede ; 15428  
 Quar abute a-bide yee nu,  
 bot go we better spede,"  
 " And yee him sal haf at your will,  
 if i mai right rede." 15432  
 ¶ Quen þis wreche Iudas þus  
 receiued had his fang,  
 " Comes forth, god men," he said,  
 " qui duel yee sa lang? 15436  
 þai armed þam þan al priueli,  
 for to ma þam strang,  
 Wit suerd and ax and wapend wel,  
 and als wit staf and stang. 15440  
 ¶ Quen þai war armed in þat curt,  
 Iudas þam stod omang ;  
 þe traitur fals þan said to þaim,  
 " wit me nu sal yee gang, 15444

COTTON

quat wil 3e me to mede giue.  
 I wil knaw quat þing.  
 In handes 3oures I. salle him teyche  
 haldes hit for na heþing  
 alle þai saide to sir Iudas.  
 þou art a duȝti dring.  
 & goder haile saltow se.  
 for loue of þi tiþing  
 ¶ þis marchandis lordinges leue  
 had we of mikil nede  
 bot to ham atte þe cheping dide  
 hit fel to mikil vnspede  
 þai askid Iudas quat he walde  
 haue vn-to his mede.  
 & þat fel traitour saide  
 bot xxx. penis gnede  
 make þou vs siker of him here  
 lo þe penis we bede.  
 quat sikernes wil 3e mare.  
 til him I. sal 3ou lede.  
 gif me þe platis & go we now  
 & hast us better spede.  
 [ . . . . .  
 . no gap in Fairfax & Laud MSS.]  
 Quen þis wrecched Iudas þus  
 resceyued had his fange.  
 come forþ godemen he saide.  
 quy dwelle 3e now sa lange.  
 þai armed ham alle priueli  
 for to make ham strange.  
 [ . . . . .  
 . no gap in Fairfax & Laud MSS.]  
 quen þai ware armed in þat court  
 Iudas stode amang  
 þe traitour fals þen saide til ham  
 wiþ me now salle 3e gange

FAIRFAX

If 3e me oght of 3ures giue,  
yt i wit for quat ping, 15410  
In 3ur handis i sal him teche ;  
hald 3e it na heting."  
All 3ai said to sir iudas,  
"3u ert a dughti dring, 15414  
And goderhale nu sal 3u se,  
for luue of 3is chiping.<sup>1</sup>" [<sup>1</sup>*first, thing;*  
[3]is marchandis, lauverdinges leue, *then altered*]  
had we of mekil nede, 15418  
Bot to 3aim 3at 3e cheping did,  
it fell to mekil vnnspe[de].  
3ai askid iudas quat he wald  
aske 3aim for his mede. 15422  
And he, 3at traitur fell, 3aim said,  
"bot thritti penis gnede." [<sup>2</sup> leaf 104]  
<sup>2</sup>"Make 3u vs sikir of him, lo ! here  
3e penis we 3e bede ;" 15426  
"Quat sekernes nu will 3e mare ?  
till him i sal 3u lede ;  
Quar abute a-bide 3e nu,  
bot go we better spede." 15430  
[ . . . . .  
no gap in the MS.]  
[Q]uen 3is wreche iudas 3us  
rescaued had his fang, 15434  
"Comes forth god men," he said,  
"nu, qui duell 3e sua lang ?"  
3ai armid 3aim all priueli,  
all for to make 3aim strang, 15438  
[ . . . . .  
no gap in the MS.]  
Quen 3ai war armed in 3at curt,  
iudas 3aim stod amang ; 15442  
3e traitur fals 3an said to 3aim,  
"wid me 3an sal 3e gang,

If 3e wol ouzte of 3oures 3yue :  
3enne woot I for what ping  
In to 3oure hondes I shal him take :  
holde hit no lesynge  
Alle 3ei seide to Sir Iudas :  
3ou art to vs louynge  
A good bargeyn hastou made :  
welcom to 3is gederynge  
¶ 3is marchaundise lordynges alle  
had we to mychel nede  
But to hem 3at 3e chepyng made :  
hit fel to myche vnspede  
Iudas 3ei seide what woltou haue :  
of vs for 3i mede  
And he 3at traitour feloun seide :  
but 3ritty pens in dede  
Make vs 3ei seide sikir of him :  
3o pens here we 3e bede  
What sikernes he seide wol 3e more :  
to him I wol 3ou lede  
Wher aboute abyde 3e now :  
go we better spede.  
[ . . . . .  
no gap in the MS.]  
¶ Whenne 3is wreche Iudas :  
had his money fonge  
Comeþ forþ he seide 3o :  
why 3e dwelle so longe  
3ei armed hem soone priuely :  
for to make hem stronge  
[ . . . . .  
no gap in the MS.]  
Whenne 3ei were armed in 3at court :  
Iudas hem stood amonge  
3e traitour fals seide hem to :  
wip me shul 3e gonge

þe man þat i youu sal biteche,  
abute him has gret thrang,  
A taken þan i sal youu giue,  
þat yee sal noght ga wrang. 15448  
¶ Knau yee þe man þat yee sal tak  
bi night?" þai said "nai."  
"Quarwit þat he sal knaun be  
a taken i sal yow sai. 15452  
þat ilk man yee se me kis,  
hand on him yee lai,  
1For þat es he yee ga to seke." 15455  
"it sal be don," coth þai. [leaf 85, col. 1]  
"For to hails him fair i sal  
ga furth wit yow yur wai,  
And lok yee folu me nere hand."  
"And sua we sal, parfai!" 15460  
"þat time þat yee me se him kis,  
lais hand on him onan,  
He has wit him sum men, i-wiss,  
bot armed es þar nan. 15464  
If þai bigin þam for to werr,  
yee lok þat all be slan;"  
Suilk was þe talking o þat traitur,  
to do his lauerd be tan. 15468  
Ha! quat þis traitur iudas was  
vnkind bath and felun,  
þat þus his suete lauerd soght  
vn-to dampnacion, 15472  
Bettur had him ben to ha ben ded,  
or ben wit batail bun,  
þan wit a kissing on þis wisse,  
him haf dun sli tresun. 15476  
Bot sene es nu he serued ar  
his moder malisun.  
Ha! þou Iudas, traitur, thef,  
felunest in lede! 15480

þe man þat I. 3ou sal be-teyche  
aboute him has grete þrang.  
for þi takin I. salle 3ou giue  
atte 3e ga noȝt wrange.  
¶ knaw 3e þe man þat 3e sal take  
be niȝt þai saide nay  
quar-wiþ þat he salle knawen be  
a takin I. salle 3ou say.  
þat ilk man 3e se me kisse [leaf 72]  
3our hande on him 3e lay  
for þat is he we ga to seke  
hit sal be-done quoþ þai.  
for til hails him faire I. salle.  
ga forþ wiþ 3ou in way  
& loke 3e folow me nerehande  
3us þai saide parfay.  
¶ þe quilst þat 3e me se him kis.  
lay hande on him a-nane.  
he has wiþ him sum men I.-wis  
bot armed is þer nane.  
if þai be-gyn ham to were.  
loke þai alle be slane.  
suche was þe talking of þat traitour  
to do his lorde be tane.  
¶ A quat þis traitour Iudas was  
vnkinde baþ & feloun.  
þat þus his squete lorde soȝt.  
vn-to dampnacioun.  
better him had bene. to be dede:  
or bene wiþ bataille boun  
þen wiþ a kissing of suche wise  
him haue done þis tresoun.  
hit semis now he serued are.  
his moder malisoun.  
¶ A þou Iudas traitour thefe  
falsest in any lede.

THEY MUST KILL THE MEN WITH JESUS IF THEY SHOW FIGHT. WHAT AN 885  
UNNATURAL TRAITOR! BETTER HAVE BEEN SLAIN THAN BETRAY WITH A KISS.

þe man þat i sal 3u bitheche,  
a-bute him has grete thrang,  
þar-for a takeining i 3u giue,  
þat 3e ga noght wrang. 15448

[K]nau 3e þe man þat 3e sal take  
bi night?" þai said "nay."  
"Quar-wid 3e sal him knau,  
a taken i sal 3u say. 15452

þat ilk man 3e se me kiss,  
3ur handes on him 3e lay,  
For þat es he owe go to take."  
"it sal be done," said þay. 15456

"For to hals him faire i sal  
ga forwid 3u þe way,  
And loke 3e folud me nerehand."  
"And sua we sal, parfay!" 15460

"[T]o-quillis 3e se me him kis,  
lais handis on him on-ane,  
He has wid him sum men, i-wis,  
bot armed es þar nane. 15464

If þai bigin þaim forto were,  
loke þai all be slaine;"  
Suilk taking was of þat traitur,  
to do his lauerd be tane. 15468

[H]a! quat þis traytur iudas  
was vnkind and felun!  
þat þus his suete lauerd soght  
vnto dampnaciun, 15472

Better him hade ben to bene dede,  
or bene wid bataile bune,  
þan wid a kissing on þis wise,  
him haue done sli tresune. 15476

Bot sene es nu he serued are  
his modir malisune.  
[H]a! þu iudas, traitur, thef,  
felunest in lede! 15480

þe mon þat I shal 3ou biteche:  
aboute him faste 3e þronge  
þerfore a tokene I shal 3ou 3yue:  
þat 3e go not wronge  
¶ Knowe 3e him þat 3e shul take:  
þenne seide þei nay  
Wherby 3e shul him knowe:  
a token I shal 3ou say  
þat mon þat 3e se me kisse:  
hondes on him 3e lay  
For þat is he we gon to take:  
hit shal be do seide þay  
Him to clippe aboute þe necke:  
I go bifore þe way  
And loke 3e folwe me ne3ehonde:  
3us þei seide parfay

¶ whil 3e se me kisse him: [leaf 96]  
leye hondes on him allone  
Mony opere he haþ wiþ him:  
but armed is þere none  
If þei bigynne to warne 3ou him:  
loke þei be soone slone  
Suche tokenes 3af þat traitour  
to ben his lordis bone  
¶ A þat þis traitour Iudas:  
was ful of felonye  
þat þus his swete lord souzt:  
to do him for to dye  
Bettur had him bene to haue bene deed:  
so dere he shulde hit bye  
þen wiþ a kysyng on þis wise:  
his lord done triccherye  
his modir malisoun he had:  
þat sene was sikerlye  
¶ As þou traitour Iudas þeof:  
feloun foulest in lede



O þi mikel wickednes  
mai al þis werld nu rede. 15482  
Hu moght it sco in-to his hert,  
For to do suilk a dede,  
Suilk a lauerd al for to sla  
and þar-for ta þi mede? 15486  
þou yeild again þat þou has tan,  
þof þou þar-to þe bede,  
þou was an es þe traitur mast  
þat euer was in thede. 15490  
Leue we nu of iudas here  
to sai and his tresun.  
To spek o iesu þar he was  
herberd in þat tun. 15494  
Hu sent petre mened him to,  
and said him þis resun,  
"þou sal be traijst lauerd, to night,  
it es noght to mistrun, 15498  
Elleuen er we yeitt to witstand  
wit þe, all redi bun.  
¶ If þai cum þe for to take, [col. 2]  
we sal þe werr þam fra, 15502  
We er herdi men i-nou  
agains iudas vr fa."  
"Quat wepens ha yee?" coth *iesus*,  
"sir, we haf suerdes tua." 15506  
þan he bad þam all be still,  
and said, "i-nou er þaa,  
¶ I do yow to wijt, mi breþer leif,  
þat lang es siþen gan 15510  
þat ʒerned i haf þis ilk mete,  
mast at ete of an.  
Iudas sal now com in hi,  
for to do me be tan, 15514  
And yee for soth sal efter me  
be ful will o wan."

of þi mykil wekkednes  
may al þis werlde of rede.  
how muʒt hit falle in þi hert  
to be-gyn suche a dede.  
suche a lorde for to sla.  
& þar-fore take þi mede  
þou ʒilde a-gayne atte þou has tane  
wiþ louyng & wiþ bede  
þou was & is þe traitour mast.  
þat euer ʒet was in thede.  
L eue we now Iudas here  
tallane wiþ his tresoun.  
to speke of Ihesu þer was  
herbered in þat toun.  
how seint Petre mened him to.  
& saide him þis resoun.  
þou salle be saued lorde to-niʒt  
hit is noʒt to mistroun.  
xj. ar we ʒette to stande.  
we þe alle redy boun.  
¶ If þai come þe to take.  
we salle ham were þe fra.  
we ar hardy men I-nogh.  
a-gayne Iudas our fa  
quat weppenis haue ʒe quop̃ ihesus  
sir we haue squordis twa.  
þen he bad ham alle be stille  
& saide I-now ar þa.  
¶ I do ʒou wete my breþer dere  
þat lange is siþen gane.  
þat ʒerned I. haue þis ilk mete  
maste atte ete of an.  
Iudas sal now come in hye  
for to do me be-tane.  
& ʒe for-soþ sal efter me  
be left ful wil of wane.



¶ Quen þai vnderstode þis worde,  
A soruing þai bigan, 15518  
And vr lauerd cald eft sith  
petre, and said him þan,  
“Petre, freind, self sathanas  
has asked þe to fan, 15522  
He wil þe sift nu if he mai,  
as man dos corn or bran.  
Bot ic haf praid for þi faith  
þat it stand gain sathan. 15526  
¶ Petre, comforth breþer þin  
quen i am ledd yow fra.”  
“Lauerd,” he said, “þou wat þat i  
þe luue and dred al-sua, 15530  
I am redi to folu þe  
bath in wel and wa ;  
Bath to prisun and to ded,  
for þi luue wil i ga.” 15534  
¶ þan bi-heild þam lauerd hind  
apon þat suete meigne,  
þat ful mikel murning mad,  
ful sorouful on to se. 15538  
“Ha mi leif fernet,” he said,  
“ful wel yeitt sal yow be,  
þis ilk night sal be a sculd  
bituix yow and me. 15542  
Til vnmesur mismai yow noght,  
for time sal cum þat yee  
Sal yur vngladnes þat es nu  
haf turnd in to gle. 15546  
¶ Forþof misflex to þam betaght, <sup>[lf 85, bk,  
col. 1]</sup>  
Als prophetis has sett,  
þat thoru mi ded a-pon þe rode  
sal mans bale be bette, 15550  
I sal rise on þe thrid dai,  
to lijf wit-vten lett.

COTTON

¶ Quen þai vnderstode þis worde  
in sorowing<sup>i</sup> þai be-gan.  
& oure lorde calde eft siþe  
peter & saide him þan.  
Petre frende self sathanas  
has asked þe to fan.  
he wille þe sift if he may.  
als man dos corne & bran.  
bot I. haue praied for þi faiþ  
to stande agayne sathan.  
¶ Petre confort breþer þine  
quen I. am led þe fra.  
lorde he saide 3e wate atte I.  
þe loue & drede alsqua.  
I am redy to folow þe  
baþ in wele & wa.  
to suffre prisoun & al-so dede.  
for þi loue wil I ga.  
¶ þen be-helde þat lorde hende  
a-pon þat squete meyne  
þat þaire mikil mourning made  
ful sorouful vn-to se.  
a my leue breþer he saide  
ful wele sal 3e be  
þis ilk niȝt salle be parting<sup>i</sup>  
be-twix 3ou and me.  
loke 3e 3ou disconfort noȝt  
a time 3ette salle 3e se  
þat 3our myche vn-gladnes  
salle turne 3ou vn-to glee  
¶ ffor 3ou my flesshe to ham is taȝt  
as prophecy is sette.  
<sup>1</sup>¶ þat þorou my dede a-pon þe rode.  
salle mannīs saule be bette. <sup>[leaf 72, bk]</sup>  
I. salle rise on þe þrid day  
to liue wiþ-uten lette.

FAIRFAX

[Q]uen þai vnderstod þis word,  
a-soruing þan bigan, 15518  
And vr lauerd cald eft sith  
petir, and said him þan,  
"Petir freind, self sathanas  
has askid þe to fan, 15522  
He will þe siften if he mai,  
als men dos corn in barn.  
Bot i haue praid for þe faith  
þat it stand gain sathan. 15526  
[P]etre, cumfort breper þine  
quen i am ledd 3u fra."  
"Lauerd," he said, "þu wat þat i  
þe luue and drede alsua, 15530  
I am redi þe to folu  
bath in we[1] and wa;  
Bath to presun and to dede,  
for þi luue will i ga." 15534  
[þ]an bihelde þat lauerd heind  
apon þat suete meygne,  
þat þar mekil murning made,  
ful sorful on þaim to se. 15538  
"Ha mi leue farnet," he said,  
"ful wele þan sal 3u be,  
þis ilke night sal be a skaile  
bi-tuix 3u and me. 15542  
Till vnmesure mismay 3u noght  
for time sal cum þat 3e  
Sal 3ur soru þat es nu  
haue turned in-to gle. 15546  
[F]or þogh mi fless to þaim be taght,  
als propheci has sett,  
þat thoru mi dede apon þe rode  
sal mannes bale be bett, 15550  
I sal rise on þe thridd dai,  
to liue widytten lett.

¶ whenne þei vndirtoke þis word :  
a sorwyng þei bigon  
And oure lorde calde petur :  
& seide to him þon  
Petur he seide sathanas :  
oon is is of þi foon  
hap asked now to fonde :  
þe þi self allon  
But I haue preyed for þi feiþ :  
þat hit stonde as stoon  
¶ Petur coumforte breper þine :  
whenne I am lad 3ou fro  
lord he seide þou woost :  
þat I loue þe & drede also  
I am redy þe to folwe :  
bope in wele & wo  
Bope to prisoun and to deþ :  
for þi loue wole I go,  
¶ þenne bihelde þat lord hende :  
vpon þat swete meyne  
How myche þei mournyng made :  
& sorweful were to se  
A my leue frendes he seide :  
ful wel shal 3ou be  
þis nyzt shal ben a scateryng :  
bitwene 3ou & me  
In no manere mysse may I 3ou nouzt :  
for tyme shal come þat 3e  
¹ Shul al þe sorwe þat 3e haue now :  
be turned 3ou in to gle [leaf 96, back]  
¶ For þouge my flesshe be to hem take :  
as prophecie hap sett  
And bi my deef on þe rode :  
shal monnes synne be bet  
I shal rise þe þridde day :  
to lif wipouten let

And *quen* we sal in galilee,  
eft be samen mete, 15554  
Al þe care yee nu sal haf,  
clenli yee sal for-gett.  
¶ Petre, be þou nocht to radd,  
ma not to mikel care, 15558  
Yee weind yow in-to galilee,  
and i sal mete yow þare."  
"I," he said, "to leue þe þus?  
þat sal be neuer mare, 15562  
Bot sal we elles suffre samen,  
bath soft and sare."  
"Do wai, leif frend," coth *iesus*,  
"þou sal nite me oft are, 15566  
¶ þou sal þam se yeitt to night  
do me ful gret spite,  
For þat<sup>1</sup> wald writ on me þou wat  
al þair aun wijt, [<sup>1</sup> read þai] 15570  
Ar þe cock him crau to-night,  
thris þou sal me nite,  
And sai þat þou me neuer sagh,  
bes þar na langer lite. 15574  
Bot þou sal couer and comforth þam  
þat þou sees in þair site,  
And þe and þin, bath of yur care,  
i sal yow mak all quite." 15578  
¶ Alle þe apostels þan bi-gan  
to fal a-pon a gret;  
And þan he went als he was wont  
vn-to mont oliuete, 15582  
Thre disciplis wit him yede  
foluand at his fete.  
"Bides here, and prai," he said,  
"i sal cum to yow skete." 15586  
Fra þaim he yode þan allan  
a stancast wel o strete.

& *quen* we salle in galilee  
eft be sammyn mette  
alle þe care atte 3e haue now.  
clanly 3e sal for-gette.  
¶ Petre be þou nozt a-dred.  
make nozt to mykil care.  
3e wende 3ou in-to galilee.  
& I sal mete 3ou þare.  
I. he saide to leue þe þus  
þat sal be neuer mare.  
we salle ga in company!  
& suffre baþe a sare  
do wai leue frende *quop* *ihesus*  
þou salle for-sake me are.  
¶ þou sal se ham 3et to-ni3t  
do me ful grete dispite  
for þai wille wriþe on me.  
þing<sup>1</sup> þat is þaire wite.  
or þe cok him craw to-ni3t.  
þries þou salle me nyte.  
& say atte þou me neuer sagh.  
bes þare na langer lite.  
bot þou sal couer & confort ham  
þat sitis in sorou & site.  
& þe & ham baþ of 3oure care.  
I. salle 3ou make ful quite.  
¶ alle þe apostles þen be-gan.  
to falle a-pon a grete  
& he him 3ode as wonte he was  
to þe mount oliuete.  
iij. disciplis wiþ him 3ode  
folowande atte his fete.  
a-bides here & prayes he saide  
I. salle come to 3ou skete.  
fra ham he 3ode him allane  
a stane caste of a strete.



And quen we sall in galile,  
eft be samen mett, 15554  
All þe care 3e nu sal haue,  
ful clene 3e sal forgett.  
[P]etre, be þu noght to rad,  
make noght to mekil care, 15558  
3e weind 3u in-to galile,  
and i sal mete 3u þare."  
"I," he said, "to leue þe þus  
þat sal be neuer mare, 15562  
Bot sal we ellis suffir samen,  
bath soft and sare."  
"Do wai, leue freind," said *iesus* þan,  
"þu sal me nickin are, 15566  
[þ]u sal þe þaim 3eit to night  
þo me ful gret dispite,  
For þai wald writh on me þu wate  
all þair auen wite, 15570  
Ar þe koc him crau to-night,  
thries þu sal me nite,  
And sai þat þu me neuer sau,  
bes þar no langer lite. 15574  
Bot þu sal couer and cumfort þaim  
þat þu seis in þair site,  
And þe and þaim, bath of 3ur [care],  
i sal 3u make ful quite." 15578  
[A]ll þe apostlis þan bigan  
to fall apon þe ground ;  
¹And he him went als he was wont  
vnto þe mont oliuete, [¹ leaf 105]  
Thre disciplis wid him 3ode 15583  
foluand at his fete.  
"Abides here, and praies," he said,  
"i sal cum to 3u skete." 15586  
Fra þaim he 3ode, þan him allane  
wele a stan cast of strete.

And whenne we shul in galile :  
efte to gider be met  
Alle þe cares þat 3e haue now :  
clene shul 3e forȝet  
¶ Petur be þou not to ferde :  
I bidde þe herfore  
But wende 3e in to galile :  
& I shal mete 3ou þore  
Nay sir he seide to leue þe þus :  
þat shal be neuer more  
But suffer wol we to gider :  
boþe softe & sore  
Dowey seide *iheſus* þo :  
þou shal forsake me ore  
¶ þou shal se hem 3itt to nyȝt :  
do me greet deray  
For þei wolde on me wreke :  
al her owne affray  
þou shal ar þe cokke crowe :  
forsake me þries I say  
And say þat þou me neuer seȝe :  
hit beþ noon oþere way  
But þou shal couer & coumforte hem :  
þat þou seest in delay  
And þe & hem of 3oure woo :  
I make quyt som day  
¶ Alle þe apostles þo bigon :  
to grounde to falle so mete  
him self went as he was wont :  
to mount of olyuete  
þre disciples wiþ him ȝede :  
folewyng at his fete  
Abideþ here & preyeyþ he seide :  
I shal com to 3ou swete  
Anoon he ȝede a stoness cast :  
bi syde þat ilke strete

¶ Wit him he thre apostels toke,  
ar he mad his praier, 15590  
Petre, Iams, and sant Ion,  
þer thre him derrest wer.  
Priueli þam ledd him wit [col. 2]  
for-qui þai war him dere, 15594  
And sceud þam a-pon þe mont,  
his consail for to here.  
Als dos þe fader to þe sun,  
he can þam teche and lere, 15598  
And of angus in his hert  
til þam al mad he clere.  
¶ “Mi saul es sorful to þe ded  
þat i sal suffer son, 15602  
To-quils i ga mi praier mak  
ye bide me here on hone.”  
A stancast þan fra þaim he yode,  
and þar he made his bone, 15606  
Til his fader der of heuen  
þat sittand es in trone.  
Of his soru mai naman tell  
þat liues vnder þe mone, 15610  
¶ For-þi godmen, i warnis yow  
to thine al of his care,  
And folus him yur fader es  
to leten on his lare; 15614  
Awai yee do yur pride o lijf  
þat yee wit mikel fare,  
And buxu[m]nes for him yee bere,  
þat baret for yow bare; 15618  
For his wa agh yee all to wepe,  
þat sufferd for us sare,  
Of all þe sorus þat has ben,  
suilk herd yee neuer ar. 15622  
¶ To-quils he lai in orisun,  
he wit his fader grett,

¶ wip him þe þrin apostles toke.  
or he made his praier.  
petre Iame & seynt Iohn.  
þer iij him derrest were.  
priueli þai went him wip.  
for þai ware him dere.  
& shewed ham a-pon þe mount  
his consaile for to here.  
as blessed fader dos to sone.  
he can ham teyche & lere.  
& his anguis in his hert.  
to ham þus made he chere.  
**M**y saule is sorouful to dede  
þat I. salle suffre sone  
þe quilest I. ga my praier make.  
3e bide as 3e ware wone.  
a stane caste he fra ham 3ode  
& þare he made his bone.  
til his fader dere of heyuen.  
þat sitande is in trone.  
his muche sorou can na man telle  
þat liuis vnder þe mone.  
¶ ffor-þi godemen I. warne 3ou.  
to þink a-pon his care.  
& folow him our fader is  
to liue a-pon his lare.  
a-way 3e do 3our pride of life.  
þat 3e wip mikil fare.  
& buxumnes for him 3e bere.  
þat betin was ful bare.  
for his wa aȝt vs wepe.  
þat suffred for us sare.  
of alle þe soroues þat has bene  
suche herd 3e neuer are.  
¶ ffor quilest he lai in orisoun.  
til his fader he grette.

[W]id him he thre apostlis toke,  
are he made his praier, 15590  
Petir, iam, and als saint iohn,  
þir thre him derrest were.  
Priueli þaim ledd him wid  
for þai war him dere, 15594  
And scheud þaim apon þe mount,  
his consaile forto here.  
Als dughti fadir dos to sun,  
he gun þaim teche-and lere, 15598  
And his angus in his herte  
to þaim þus made he clere.  
“[M]i saule es sorful to þe dede  
þat sal i suffer sone, 15602  
Quilis i ga mi praier to make,  
3e bide me here and hone.”  
A stancast þan fra þaim he 3ode,  
and þar he made his bone, 15606  
Till his fadir dere of heuen  
þat sittand es in throne.  
His soruyng mai na man telle  
þat liues vndermone, 15610  
[F]orþi god men, i warn 3u  
to thinc apon his care,  
Aud folus him 3ur fader es  
to leten on his lare ; 15614  
Awai 3e do 3ur prid of lijf  
þat 3e wid mekil fare,  
And buxumnes for him 3e bere,  
þat sua grete for 3u bare ; 15618  
For his wa agh we all to wepe,  
he suffer for vr sare,  
Of all þe sorus þat has bene,  
suilk herd 3e neuer are. 15622  
[F]or quilis he lai in orisun,  
he wid his fadir grett,

GÖTTINGEN

¶ wiþ him þre apostles he toke :  
ar he made his preyere-  
Petur Iame & seynt Ion :  
þese him derest were  
Pryuely lad hem hym wiþ :  
for þei were him dere  
And ledde hem vpon þe mount :  
his counsel for to here  
As dere fadir doþ son :  
so he dud hem lere  
And his angwisshe in his hert :  
to hem þus made he clere  
¶ Mi soule is sorweful to þe deþ :  
þat I shal suffer soone  
I wol go make my preyere :  
abideþ til I haue done  
A stones cast fro hem he 3ede :  
& þere he made his bone  
To his fadir dere of heuen :  
þat sitting was in trone  
His sorwe my3te no mon telle :  
þat lyueþ vndir mone  
¶ þerfore gode men I warn 3ou :  
þenke vp on nis care  
And folweþ him 3oure fadir is :  
to lerne on his lare  
Doþ away 3oure pride of lif :  
þat 3e muche wiþ fare  
And buxomnes for him 3e bere :  
þat so myche for 3ou bare  
For his woo ou3te we to wepe :  
he suffered for vs sare  
Of alle þe woes þat euer were :  
suche herde we neuer are  
¶ whil he lay in orisoun :  
he on his fadir grette

TRINITY

For þe mikel drednes o ded, his hali flesche al suett; 15626 þat was blod þan of him ran, þe place was þar-wit wett, Strang it was, þat soru, i-wiss, þat in his hert was sett. 15630 ¶ "Fader," he said, "þou her þi sun þat nu to þe wil cri, Quer i sal þis calice drinc, or i sal pass þar-bi? 15634 Fader," he said, "þou wat it wel, sai it noght-for-þi, All þi wil it sal be dun, þar-til i am redi." 15638 Lauerdinges nu, for godds luue, <sup>[leaf 86, col. 1]</sup> yee herken to mi spell, O suilk a soru so <sup>1</sup> i said ar <sup>[<sup>1</sup> altered from sa]</sup> 15642 man herd neuer tell. Wit strang dred he smiton was, Thoru his flesche and fell, Quen suete o blod vte of him brast, þat sua on erth fell. 15646 ¶ Quen he was risen vt o þis sture, til his felaus come he, All on-slepe he fand þam fast for soru and for pite. 15650 Ful mildli to þam he spak, "breþer, quat nu do yee? Rises vp, and wakes wel, Ar yee tempted be. 15654 Petre, wak wit me a quile, þus hight þou not to me?" þair eien war greued sua wit grete, þat soru was to se, 15658 ¶ "Rise vp peris, has þou nu al forgeten þat þou hight?	for þe mikil dredenes of dede his hali flesshe hit squette. hit was blode þat of him ran. þe place was wiþ hit wette strange was þat sorou I.-wis þat in his hert was sette. ¶ ffader he saide þou here þi sone. þat now to þe wille cry. queþer I. salle þis dede drink. or I. salle pas þer-bi. ffader he saide quat-euer þou wille I. sal hit noȝt deny. alle þi wille hit sal be done þer-to am I. redy. ¶ lordinges for goddes loue I. say. herkenis to my spel. of suche a sorou as I. þou saide man herde of neuer telle wiþ strange drede he stoned was þorou alle his flesshe & felle <sup>1</sup> quen squete of blode out of him brast þat on þe erþ hit felle. <sup>[<sup>1</sup> leaf 73]</sup> ¶ quen he was risen of his stoure til his felawes come he alle on slepe he fand ham fast for sorou & pyte. ful squeteli til ham he spac. breþer quat do ȝe. rises vp & wakis a quile. þat ȝe ne temp[t]ed be. Petre wake wiþ me a stont þus heȝt þou noȝt to me. þaire eien ware greued with weping þat sorou hit was to se ¶ ris vp peris has þou now. for-geeten atte þou me heȝt.
--	--

For þe mekil drede of dede,  
his hali self all suett; 15626  
þat was blod þat of him ran,  
þe erd was þar-wid wett,  
Hard it was, þat soru, i-wis,  
þ[a]t in his hert was sett. 15630  
" [F]adir," he said, " þu here þi sun  
þat nu to þe will cri,  
Queþer i sal nu þis chalis drinc,  
or i sal passe þar bij? 15634  
Fadir," he said, " þu wat it wele,  
i sai it noght-for-þi,  
All þi will it sal be done,  
þare-tille i am redi." 15638  
Lauerdinges nu, for goddes luue,  
þe herkin nu to mi spell,  
Of suilk a soru sum i sai  
er men herd neuer of tell. 15642  
wid strand<sup>1</sup> drede he smiten was,  
thoru his fless and felle, [<sup>1</sup> so in MS.]  
Quen suete of blod vte of him brast,  
þat sua on erd fell. 15646  
[Q]uen he was resin vte of his stoure,  
till his felaus come he,  
All on slepe he fand þaim fast  
for soru and pite. 15650  
Ful suetli to þaim he spack,  
"breþer, quat nu do þe?  
Rises vp, and wakes wele,  
ar þat þe tempid be.  
Petre, wake wid me aquile, 15655  
þus hight þu noght to me?"  
2 þair eien was greued sua wid grete,  
þat soru it was [to] se, [<sup>2</sup> leaf 105, back]  
" [R]ise vp peris, has þu nu  
forgetin þat þu me hight? 15660

GÜTTINGEN

And also for drede of deef: [leaf 97]  
his holy body swette  
Of blood & watir þat of him ran:  
þe erþe was al wette  
Harde was þat sorwe:  
þat in his herte was sette  
¶ Fadir he seide here þi son:  
þat now to þe wol crye  
wheþer shal I now þis deþ drinke:  
or elles passe þerbye  
Fadir he seide þou woot hit wel:  
I saye hit not for þye  
Al þi wille shal be done:  
þerto I am redye  
¶ Lordynges now for goddes loue:  
herkenþ to my spelle  
Of suche a sorwe as was þat:  
men herde neuer er telle  
Wiþ stronge drede was he smyten:  
boþe þourþe flesshe & felle  
¶ Whenne swoot of blood out of him  
& ran on erþe to dwelle [brast:  
whenne he was risen of þat stour:  
to his felawes coom he  
Alle on slepe he hem fonde:  
for sorwe & greet pite  
Ful swetely to hem he spake:  
breþer what do þe  
Riseþ vp & wakeþ wel:  
ar þat þe tempted be  
Petur wake wiþ me awhile:  
þus hettestou not me  
hir eyen were greued so wiþ grete:  
þat sorwe hit was so se  
¶ Rise vp petur hastou forþete:  
þat þou er me hiȝt

TRINITY



pou said for me if mister war,  
to ded thole suld pou fight; 15662  
And nu pou mai noght wak wit me  
An hore of a night.  
Bes wakand ai in orisun  
for him, þe maledight, 15666  
þof þe spreit ai redi be [<sup>1</sup> MS. he \*read fus]  
þe flesche be<sup>1</sup> ful<sup>2</sup> to plight."  
¶ Quen he ha þus-gat þam bi-taght,  
stil he left þam þare, 15670  
And went him eft vnto þe sted  
quar he was praiand are.  
Mikel he dred þat hard ded,  
þat broght vs vte o care. 15674  
Ful buxumli he laid him don  
apon þat erth bare,  
And til his suete fader of heuen,  
þan quainid he his sare, 15678  
Wit wordes þat he forwit said,  
and noþer less na mar.  
¶ "I wat wel þat i sal it drinc  
þis calice, fader mine, 15682  
Thoru mi bodi most it pass  
þe tholing o þis pine.  
I am þi sun, al redi bun, [<sup>col. 2</sup>  
will to do al þin." 15686  
Wit þis he ras vp o þe place,  
þat he honurd him in;  
Quen he had mad his orisun,  
vp þeþen he ras ewai, 15690  
He com til his apostels son  
slepanð þar þai lai.  
To wacken þam ne wald he noght,  
þai teind war wit trai. 15694  
O þam redles him reud sare,  
mare þan man can sai.

COTTON

pou saide for me if mister ware.  
to dede thole sulde pou fiȝt.  
& now pou may noȝt wake with me.  
an owre of an niȝt.  
bes wacande ay in orisoun  
for þe feule wiȝt.  
if þe spirit ay redi be.  
þe flesshe is boun to pliȝt.  
<sup>3</sup> Quen he had þus-gate ham taȝt  
stil he left ham þare. [<sup>3</sup> MS. O]  
& went him eft vn-to þat stede  
quare he praied are.  
mikil he dred þat harde dede  
þat broȝt vs out of care.  
ful buxumli he laide him doun.  
a-pon þat erþ bare.  
& til his squete fader of heyuen.  
þen mened he his fare.  
wiȝ wordis þat be-fore saide  
& nauþer lesse ne mare.  
¶ Syn squa is þat I. sal drink  
þis calice fader myne.  
þorou my bodi most hit pas.  
þe þoling<sup>1</sup> of þis pine.  
I am þi sone al-redi boun.  
to fulfil alle þine.  
wiȝ þis he ras out of his place.  
þat he anoured him in.  
¶ quen he had made his orisoun  
vp sone he was a-way.  
he come til his apostles þan.  
slepande alle þai lay.  
to wakkin ham ȝet walde he noȝt  
for-soþ as I ȝou say.  
of ham redeles him rewed sare  
he went him forþ his way.

FAIRFAX

MOANING, "I KNOW THAT THE SUFFERING OF THIS GRIEF MUST PASS THROUGH 897  
MY BODY." HE ROSE AND CAME TO HIS APOSTLES, BUT WOKE THEM NOT.

þu said for me if mistir war,  
to dede thole suld þu fight; 15662  
And nu þu mai noght wake wid me  
ane vre of a night.

Bes wacand ay in orisun  
for him, þe maledight, 15666  
þogh þe spirite ai redi be  
þe fless es fuss to plight."

[Q]uen he þus had þaim taght,  
still he left þaim þare, 15670  
And went him eft into þe stede  
quar he praid are.

Mekil he dred þat hard dede,  
þat broght vs vte of care. 15674  
Ful buxumli he laid him dune  
apon þe erd bare,

And till his suete fadir of heuen,  
quained his sare, 15678  
wid wordes þat he forwid said,  
and nouþer less ne mare.

"[I] wate wele þat i sal it drinck  
þis chalice, fadir mine, 15682  
Thoru mi bodi most it passe,  
þe tholing of þis pine.

I am þi sun, all redi bune,  
will to do all þine." 15686  
wid þis he ras vte of þe plasse,  
þat him anurd in;

[Q]uen he had mad his orisun,  
vp sone he ras a-wai, 15690  
And come till his apostlis,  
slepan all þai lai.

To waken þaim 3eit wold he noght,  
þat tened war wid trai, 15694  
Of þaim redeles he reud sare,  
more þan man couth sai.

þou seidest for me if nede were :  
de3e þou woldes in 3it  
Now maistow not wake wiþ me :  
an hour of a ny3t  
Be wakyng in orisoun :  
for þe waryed wi3t  
þou3e þe spirit redy be :  
þe flesshe is seke to si3t  
¶ whenne he þus had hem tau3te :  
stille he lafte hem þere  
And went efte into þe stude :  
þere as he was ere  
Muche he dradde þe harde deep :  
þat brou3t vs out of fere  
Buxomly he fel to grounde :  
& lete þe erþe him bere  
And on his fadir in heuen calde :  
wiþ pleynt him to arere  
Wiþ þo wordis biforn seide :  
lasse ne more þei were  
¶ I woot wel now I shal hit drynke :  
þis deþ fadir myne  
þour3e my body mot hit passe :  
þe þoling of þis pyne  
I am þi son redy boun :  
to do wille þine  
Wiþ þat he roos out of þe place :  
þat he was knelyng Ine  
¶ whenne he had made his orisoun :  
vp soone he ros away  
And coom to his apostles :  
slepyng alle þei lay  
Wake hem 3itt wolde he not :  
þat tened were in tray  
Of hem redles he rewed sore :  
more þen men con say

- And þan he went þe thrid sith,  
his fader for to prai. 15698
- ¶ Quen he had þe thrid sith  
made his orisun,  
And mening til his fader der  
made of his passiun, 15702
- þe strang soru þat he ledd  
can na man rede in run ;  
þe angel vte of heuen come,  
On slepe þai lai alle dun. 15706
- ¶ "Slepes nu, for wel yee mai,  
mi breþer leif," he said,  
"For he es cummand negh at hand  
þe tresun has puruaid, 15710
- For mi god ded he sal me giue  
A waful hard braid,  
Bot mikel wa if he wald wijt  
þer es him for-wit laid, 15714
- And pine lastand wit-vten end  
in hell es for him graid.  
¶ He has wroght, if he wald wijt,  
him-seluen mikel wa. 15718
- Wit mikel folk nu cumand es  
he þat es mi fa,  
Sper and suerd and mace þai bring,  
And wapens oper maa ; 15722
- Iudas yonder cums nu lo,  
þat sekis me to sla."  
¶ Ful merred war þai in þair mode,  
ful merck it was þe night ; 15726
- Als þai on ferr þam lok fra,  
þai sagh cumand a light.  
His disciplis wex ful radd 15729
- quen þai sagh þat sight, [1196, bk, col. 1]
- <sup>1</sup>A lantern, staf, and suerd, and sper,  
and mani brandes bright, 15732
- vn-to þe hille þe þrid siþe  
his fader for to pray.  
Q uen he had þe þrid siþ  
made his orisoun.  
& mening til his fader dere.  
made of his passioun.  
þe strange sorow þat him led.  
can na man rede ne roun.  
þe angel out of heyuen come.  
on slepe þai lay alle doun.  
¶ wakkenes<sup>1</sup> now for wele 3e may.  
now breþer leue he saide. [<sup>1</sup> Slepis crossed  
through.]  
for he is comande nere atte hande.  
þe tresoun has puruaide.  
for my gode he sal me giue.  
a ful harde braide.  
& mikil wa 3et sal he wete  
before him is hit laide  
[ . . . . .  
. no gap in Fairfax & Laud MSS.]  
¶ he has wro3t if he walde wete  
him-seluen mikil wa.  
wip mikil folk now comande is.  
he þat is my fa.  
sper & squorde & mase þai bring<sup>t</sup>  
& weppenes oper ma.  
Iudas 3onder comes he lo.  
þat sekis me to sla.  
¶ fful merred ware þai in þaire mode  
for mirk hit was þe ni3t.  
as þai on ferrum loked ham fra  
þai sagh comande a li3t.  
his disciplis wex ful ferde  
quen þai sagh þat si3t.  
of launternes staf squorde & spere  
& many helmis bri3t

JUDAS HAS PREPARED FOR HIMSELF LASTING PAIN IN HELL. HE NOW COMES 899  
WITH MANY ARMED FOLK. THE DISCIPLES WERE DAZED ; THEY LOOKED ON AFAR.

And þan he went þe thrid siþe,  
his fadir for to prai. 15698

[Q]uen he had þe thrid siþ  
mad his orisun,

And mening till his fadir dere  
mad of his passiun, 15702

þe strang soru þat he lede  
can na man rede in roun ;

þe angelis vte of heuen come,  
on slepe þai lai all dun. 15706

“[S]lepis nu, for wele 3e mai,  
mi breþer leue,” he said,

“For he es comand nere at hand,  
þe tresun has puruaid, 15710

For nu goddote ! he sal me giue  
a sorful hard braid,

Bot mekil wa if he wald witt  
þar es him forwith laid, 15714

[ . . . . .  
. . . . . *no gap in the MS.*]

[H]e has wroght, if he walld it witt,  
him-self mekil wa. 15718

wid mekil folk nu comand es  
he þat es mi mast fa,

Spere, surd, and mace, þai bring  
and wapins oþer ma ; 15722

Iudas nu yonder comes  
þat sekas me to sla.”

[F]ul marrid war war þai in þair mode,  
ful mirk it was þe night, 15726

Als þai on ferr þaim lokid fra,  
þai sau comand a light.

His disciplis wex ful radd  
quen þai sau þat sight, 15730

Of lantern, staf, suord, and spere,  
and mani brandes bright,

GÖTTINGEN

þo he went þe þridde tyme :

his fadir for to pray

¶ whenne he had þe þridde tyme :  
made his orisoun

And menged to his fadir dere :  
of his passioun

þe stronge sorwe þat he hadde :  
may no man rede in toun

Aungels out of heuen coom : [leaf 97, back]  
to coumforte him ful boun

¶ Slepeþ now for wel 3e may :  
breþeren dere he seide

For here he comeþ neȝe at honde :  
þe tresoun haþ purueide

Now forsoþe he shal me ȝyue :  
a ful harde breide

But muchel woo if he wist :  
is bifore him leide

[ . . . . .  
. . . . . *no gap in the MS.*]

¶ He haþ wrouȝte soþ hit is :  
to him self mychel woo

wip muchel folke comyng is he :  
þat is my moost fo

Spere swerd & mase þei bringe :  
& wepenes oþere mo

Iudas now ȝonder comeþ :  
& sekeþ me to slo

¶ Ful mad were þei in her mod :  
for derke was þat nyȝt

On fer fro hem þei loked :  
& say comyng liȝt

þo disciples wex aferde :  
whenne þei say þat siȝt

Of lanterne staf swerde & spere :  
& mony armes briȝt

TRINITY

And Iudas armed to þe fote,  
al redi for to fight, 15734  
On him he suld ha foghten fore,  
Wit resun and wit right,  
¶ Iesus went him forþerward,  
disciplis him foluand, 15738  
Vn-tilward a littel yard  
O cedron ouer þe strand.  
Iudas wel he kneu þe stede  
quar iesus was hauntand, 15742  
Wit his fals felausecip  
þe traitur par him fand.  
¶ Quen Iudas had auised him  
quilk it was iesu, 15746  
Son he ran him for to kis,  
And grett him, herkes hu.  
¶ "Hali maister," he said, "þou be!"  
"Iudas, quat sekis þou?" 15750  
"Iesus," he said, "o nazareth."  
"yee haf him funden nu,  
¶ I am he;" quen he sua had  
said al to þam þan, 15754  
Iudas and his felausecip  
All on bak þai ran.  
þai fell þaim don vn-to þe grund,  
þar euer-ilk man, 15758  
Iudas on ilk lim he quok,  
all vp þai sipen wan.  
¶ Yeitt asked iesus "quat þai soght?"  
þai said, "iesum sek we," 15762  
"And als i forwit haf yow said,  
here haf yee funden me."  
Iudas eft he lepe him to,  
"Aue rabi," coth he, 15766  
For to kiss his suet muth  
he bedd it him ful fre.

& Iudas armed to þe fote  
alle-redy for to fȳt.  
on him þat he sulde fȳt fore  
wip resoun & wip riȳt.  
Ihesus went him forþer-ward  
his disciplis him folowande  
vn-til a stede a litel ȳarde  
& þer he con stande.  
Iudas wele know þe stede  
quare ihesus was hauntande  
wip his fals felawshepe [leaf 73, back]  
þe traitour þare him fande.  
¶ quen Iudas had auised him,  
quilk hit was ihesu  
sone he ran him for to kis.  
& hailed him herkenes how.  
haile maister he saide þou be.  
Iudas quat sekis þou.  
ihesus he saide of nazareth  
ȳe haue him funden now.  
¶ I am he for-soþ he saide  
vn-tille ham alle þan.  
Iudas & his felawshepe.  
alle on bak þai ran.  
þat fel doun sone vn-to þe grounde.  
euer-ilka man.  
Iudas ilk lime he quoke.  
alle vp þai sipen wan.  
¶ ȳet askid ihesus quat þai soȳt  
þai saide ihesu seke we.  
& als be-fore I. haue ȳou saide.  
here haue ȳe funden me.  
Iudas lepe eft vp him to.  
aue raby quop he.  
for to kis his squete moup  
he bedde hit him ful fre.



"HAIL, MASTER!" JESUS ANSWERS. JUDAS AND HIS MEN FALL DOWN, HE 901  
QUAKING IN EVERY LIMB. "WHOM SEEK YE?" JUDAS LEPT UP AND KISSED HIM.

And iudas armed to þe fote,  
all redi for to fight, 15734

On him þat he suld fight fore, [leaf 106]  
wid resun and wid right,

Iesus went him forþer-ward,  
disciplis him foluand, 15738

Tillward a littel ȝard  
of cedron ouer þe strand.

Iudas wele he kneu þe stede  
þar iesus was hauntand, 15742

wid his fals felaschip  
þe traitur þar him fand.

[Q]uen iudas had a-vised him,  
quilk it was iesu, 15746

Sone he ran him forto kis, [read harkens]  
and gret him, haikens<sup>1</sup> hu.

"Haile, maistir," he said, "þu be!"  
"iudas, quat sekis þu?" 15750

"Iesus," he said, "of nazareth."  
"ȝe haue him funden nu,

[I] am he;" quen he had sua  
said all to þaim þan, 15754

Iudas and his felauschip  
all on-back þai ran.

þai fell dune sone to þe grund,  
euer-ilk a man, 15758

Iudas ilk lim he quoke,  
all vp þai siþen wan.

[ȝ]eit ansuerd iesus, "quat þai soght?"  
þai said, "iesus seke we," 15762

"And als i haue ȝu forwid said  
here haue ȝe funden me."

Iudas lepe eft up him to,  
"aue rabi," said he, 15766

For to kisse his suete muth  
he bedd it him ful fre.

Iudas was armed to þe foot :  
redy for to fȝt

Wip him he shulde haue fouȝten fore :  
bi resoun & bi riȝt

¶ Ihesus went him forþermore :  
disciples him folewonde

To a litil ȝarde of cedron :  
ouer þat ilke stronde

Iudas wel he knew þe stude :  
þat ihesus was hauntonde

Wip his false felowshipe :  
þe traitour þere him fonde

¶ whenne Iudas had avised him :  
whiche þat ihesus was

Soone he ran him for to kis :  
as traitour in þat plas

Heil maistir he seide :  
whom sekestou Iudas

Ihesu he seide of nazareth :  
funden I haue his fas

¶ I am he soone he seide :  
to þat pepul þon

Iudas & his felowshepe :  
soone abak þei ron

þei fel doun soone to þe grounde :  
eueryche mon

Iudas vche lymme he quoke :  
& aftir þei vp won.

¶ ȝitt asked oure lord what þei souȝt :  
ihesus þei seide seke we

As I seide to ȝou bifore :  
here haue ȝe funden me

Iudas lep eft vpon him :  
heil maistir seide he

For to cusse his swete mouþ :  
he bed hit him ful fre

“Sin yee me seke, i yow biseke  
 yee lat mi felaus be, 15770  
 Iudas,” he said, “þat þou sal do,  
 þar-to nu hij þou þe.”  
 ¶ Quen Iudas him bedd to kiss,  
 Iesus it groched noght, 15774  
 “Iudas, quilum was,” he said,  
 “þat mikel o þe i roght,  
 Nu þou has wit felunni [col. 2]  
 and tresun me bisoght, 15778  
 Wit a coss has þou mans sun  
 vn-to þi bandun broght.”  
 ¶ Wit þis word þat iesus said,  
 þai stert þam forth ilkan, 15782  
 þai him vn-sett on ilk side  
 þat son þar was he tan.  
 Wit maces and wit neues smert  
 vn-rekenli on him ran, 15786  
 Ilk dint þat þai him gaf,  
 it reked to þe ban.  
 ¶ Petre þan him luued sa wel,  
 he sagh na better wan, 15790  
 O þe forel a suerd he drogh  
 þe ere he smat of an,  
 For had it ben efter his wil  
 he wald him fain ha slan. 15794  
 Iesus þan said, “petre, do wai !  
 dint ne giue þou nan,  
 ¶ In þe forel þou pute þi suerd,  
 I wil noght þat þou smete.” 15798  
 On malcus ere his hand he laid,  
 And heild it ful tite ;  
 “He þat smitand es wit suerd,  
 o suerd sal ha þe wite, 15802  
 I wil þat nan for mi sak  
 noþer fight ne flite.

COTTON

sin 3e me layte I. 3ou be-seke  
 3e lete my felawes be  
 Iudas he saide quat þou salle do.  
 þer-to þan hye þou þe  
 Quen Iudas bed him for to kis  
 Q ihesus grocched noȝt  
 Iudas he saide sum tyme.  
 ful mykil of þe I. roȝt.  
 now þou has wiȝ felony.  
 made me salde & boȝt.  
 wiȝ a cosse has þou man sone  
 vn-to þi baundoun broȝt.  
 ¶ wiȝ þis worde atte was saide  
 þai stert ham forþ ilkan.  
 þai him vmbset on ilk side.  
 þat sone þen was he tane.  
 wiȝ macis & wiȝ knyuis smert  
 vn-rekenli on him ran  
 ilk dint þai him gaf.  
 hit reyched to þe bane.  
 Petre þat him loued sa wele  
 he sagh na better wane.  
 of þe skawbarð his squorde he drogh  
 þe ere he smate of an.  
 for had hit bene ofter his wil.  
 he walde him fayne haue slane  
 Petre saide ihesu þou sal do way.  
 þat dint now gif þou nane.  
 ¶ In-to þe sheþe þou putt þi squorde  
 I wil noȝt atte þou smyte  
 on malcus ere his hande he laide  
 & heled him ful tite.  
 he þat smitis wiȝ squorde  
 with squorde I. sal him quite.  
 I wil þat nane for my sake.  
 nauȝer feȝt ne flite.

FAIRFAX

"Sipen 3e me seke, i 3u biseke  
3e late mi felaus be, 15770  
Iudas," he said, "pat þu sal do,  
par-to nu hij þu þe."  
[Q]uen iudas bed *iesus* to kisse,  
forsoth he groched noght, 15774  
"Iudas," he said, "quilum was pat  
mekil of þe i roght;  
Nu þu has wid feluni  
and tresun me bi-soght, 15778  
wid a kiss has þu mannes sune  
vnto þi bandun broght."  
[w]id þis word pat *iesus* said,  
þai stirt þaim forth ilkane, 15782  
þai him vmsett on ilk side  
pat sone þan was he tane.  
wid macis and wid neuis smart  
vnrekinli on him þai rane, 15786  
Ilk dint pat þai him gaue,  
it reked to þe bane.  
Petre pat him luued sua wele,  
he sau na beter wane, 15790  
Of þe forel his suord he drogh  
and smat þe ere of ane,  
For had it bene eftir his will  
he wald him fain haue slane.  
*Iesus* said þan "petre, do wai! 15795  
pat dint giue þu nane,  
[I]n þi forel þu put þi suord,  
i will noght pat þu smitte."  
On malkus ere hes hand he laid,  
and he led him ful tite; 15800  
"He pat smitand es wid suord,  
of suord sal haue þe wite,  
I will pat nane for mi sake  
nouþer fight ne flite. 15804

GÖTTINGEN

Sip 3e me seke I 3ou biseche:  
to lete my felowes be  
Iudas he seide þat þou shalt do:  
þerto now hi3e þou þe  
¶ whenne Iudas bed *ihesus* to kis:  
forsoþe he grucched nou3t  
Iudas he seide sumtyme was:  
muche of þe I rou3t  
Now hastou wiþ felonye:  
& tresoun me here sou3t  
Wiþ a cosse mannes son:  
hastou to bandoun brou3t  
¶ wiþ þat word pat *ihesus* seide:  
þei bigon to awake  
And him faste aboute biset:  
til þei had him take  
Wiþ mases & wiþ fustes:  
mony strokes him 3af blake  
Vche dynt went to þe boon: [leaf 98]  
al was for oure sake  
¶ Petur pat him loued sò:  
say no better won  
his swerd out of scauberde drowe:  
& smot of þe ere of oon  
Hat hit ben aftir his wille:  
þere had he ben slon  
*Ihesus* seide Petur dowey:  
Stroke 3yue þou more noon  
¶ In þi sheeþe put þi sword:  
I wol not pat þou smyte  
On malkes ere honde he leide:  
& heled hit ful tite  
He he seide pat smyteþ wiþ sword:  
of swerd shal haue wite  
I wol pat no mon for my sake:  
nouþer fizte ny flite

TRINITY

Peter freind, i sai to þe,  
 quer þou it has for-gett, 15806  
 If i mi fader wald be-seke,  
 I moght wit-vten lett  
 Haf tuelue thusand legions  
 redi all vmsett. 15810

Bot hu suld þan þe prophecies  
 til end cum, þat er sett?"

¶ Petre was in hand nummen 15813  
 for forfait<sup>1</sup> he had don. [<sup>1</sup> MS. sorfait]

Iesus tok þis malcus ere,  
 And heild it wit-vten hon,  
 "Ga forthe," [he] said, "mi fader has  
 Wroght for þe mi bon." 15818

Petre wald a-wai ha bene  
 And þan he scaped son,  
 Quen his lauerd a-wai was ledd  
 Wit him war leift ful fon. 15822

<sup>2</sup> ¶ Bi his heued and bi his hare  
 for þai his maister drogh,  
 And rugged him vn-rekenli 15825  
 bath ouer hill and ogh; [<sup>2</sup> leaf 87, col. 1]

Wit þair bastons bete þai him,  
 and did him mikel wogh  
 Hu þai him ledd þat ilk time  
 to se was soru i-nogh. 15830

¶ Nu wit bastons þai him beft  
 Ful grimli to þe grund,  
 þai huited on him viliker  
 þan he had ben a hund. 15834

His disciplis þat wer feird  
 at fle bigan to fund,  
 And als þai fra þe herth him tite,  
 His bodi was al stund. 15838

¶ Quils þai war þus him handland  
 Wilik als þai mogh[t],

¶ Petre frende I. say to þe.  
 queþer þou has hit for-gette.  
 if I. my fader walde be-seke.  
 I muȝt wiþ-uten lette.  
 haue xij. thousande legiouns  
 redi alle vmsette.

bot nede wil þe prophecy  
 þat I to dede be bette.

¶ Petre was in hande tane  
 for forfait he had done

ihesus toke malcus ere.  
 & heled wiþ-uten hone.  
 ga forþ he saide my fader has  
 wroȝt for þe my bone.

Petre walde a-way haue bene  
 & þen he escaped sone  
 forþ a-way his lorde þai led.  
 wiþ him was left ful fone.

¶ By his heued & bi his hare  
 forþ his maister þai drogh  
 & ronsaked him vnrekenli.  
 baþ ouer hil & scogh.

& wiþ cordis girde him squa.  
 þat dide him mykil wogh  
 how þai him led þat ilk time  
 to se was sorou I.-nogh

¶ how wiþ stauis þai him bette  
 riȝt vn-to þe grounde.  
 þai spitte on him mare vily  
 þen he had bene an hounde.

his disciplis atte ware ferde  
 to fle be-gan to founde.  
 & mony a falle þai him gaf  
 wiþ-in a litel stounde

<sup>3</sup> Quilest þai ware handeland him.  
 als vily as þai moȝt. [<sup>3</sup> leaf 74]

THEY DRAGGED JESUS FORTH BY HIS HEAD AND HAIR. THEY BEAT HIM, THEY 905  
HUNTED HIM AS IF HE WERE A DOG. HIS DISCIPLES FLED ; HE WAS ALL BRUISED.

[L]eue petir, i sai to þe queþer þu it has fo[r]gett,	15806	¶ Leue petur I seide to þe : þou vndirstonde hit bet
If i mi fadir wald biseke, i moght widvten lett		If I my fadir wolde biseche :
Haue tuelue thousand legiuns		I myȝt wiþouten let
red[i] wid me vmsett.	15810	Haue twelue þousande legiouns :
Bot hu suld þan þe prophecis	[1f 106, bk]	of aungels wiþ me set
till end cum þat er sett ? ”		But how shulde þenne þe prophecies :
Petre was in handis nomin		be done þat ben det
for fight þat he had done.	15814	¶ Petur was in honde nomen :
Iesus him toke þan malcus ere, it helid widvten hone,		for fiȝte þat he had done
“ Ga forth,” he said, “ mi fadir has wroght for þe mi bone.”	15818	Ihesus toke malkes ere :
Petre wald a-wai haue bene and þan he eschaped sone,		& heled hit ful soone
Quen his lauerd awai was ledd, wid him wa left ful fone.	15822	Go forþ he seide my fadir haþ :
[B]i his heued and bi his har forth þai his maistir droght,		wrouȝte for þe my bone
And rugged him vnrekinli bath ouer hil and hogh ;	15826	Petur scaped fro þe iewes :
wid þair bastunes bet him sua, þai did him mekil wogh,		& lafte þe kyng in trone
Hu þai him ledd þat ilk time to se was soru inogh.	15830	Fewe abod þo wiþ ihesus :
[H]u wid bastuns þai him beft ful brimeli to þe grund,		lord of sonne & mone
þai huitid on him viliker þan he had bene a hund.	15834	¶ Bi his heed & bi his heer :
His disciplis þat war ferd at fle bigan to fund,	[1 read fra]	forþ þei ihesus drowȝe
And als þai fre <sup>1</sup> þe erd him titt, his bodi was all stund.	15838	And lugged him lopsumly :
[Q]uilis þai him war þus handland wikidli als þai moght,		ouer hilles dale & slowȝe
		Wip her staues beten him :
		& dud him muche wowȝe
		How þei him ladde þulke tyme :
		to se was sorwe ynowȝe
		¶ þei bete him wiþ her maces :
		bremely to þe grounde
		And foule halowed him þer to :
		as he had ben an hounde
		His disciples were aferde :
		bigon to fle & founde
		And as þei to & fro him pulde :
		his body was stounde
		¶ whil þei þus him handeled :
		wicked as þei mouȝt



"Ha, quat yee godmen nu er  
man vnseli thoght; 15842  
Wit stauas qui bete yee me sua,  
quat haf i gain yow wrought?  
Quar-for haf yee taken me,  
And als a theif vm-soght 15846  
Wit lantern a-pon nightertale  
And i ne fled yow noght?  
¶ Forsoth i neuer serued it,  
in dede ne yeitt in sau, 15850  
In þe temple was i wont  
to teche þam ilk dau,  
þar all þe folk was won to cum  
Wit maisters o þe lau. 15854  
Maister was þar nan sa grett  
þat i dred for þair au,  
Ne o þe thinges i þam said,  
mi word wit seil wit-drau. 15858  
¶ Nu er yee cummen to tak me,  
Als in mercknes o night,  
And nu þan haf yee taken me  
Wit-vten ani plight. 15862  
For yee me hate al to þe ded  
Haf yee nan oper might,  
Bot suilk it es yur time," he said,  
"mirckenes wit-vten light. 15866  
Ful il-hail þan troud yee  
Iudas, þat maledight,  
Mikel pine puruaid es yuu, [col. 2]  
bot mar til him es hight." 15870  
His hend þai band and ledd him forth,  
a-trott and noght þe pas,  
Vntil þair aun biscop hus,  
Was hatten caiphas. 15874  
Mate and weri war þai þan,  
þai ne wist quar-for it was,

COTTON

quy do 3e squa gode men he saide  
& quat is in 3oure þo3t  
wiþ stauis quy bete 3e me squa.  
quat haue I. gayne 3ou wro3t.  
quar-fore haue 3e takin me.  
& als thefe vmbeso3t  
wiþ launterne a-pon nizter-tale  
& I. ne fled 3ou no3t.  
¶ for-soþ I. neuer serued hit.  
in dede ne in sagh.  
in þe temple was I. wont  
to teyche men ilk dagh.  
þer many man was wont to come  
wiþ maistres of þe lagh.  
maister was þer nane sa grete  
þat I. dred for þaire agh  
ne of þe þingis þat I. haue saide.  
my worde wiþ squike with-dragh.  
¶ now ar 3e comyn me to take  
as in mirckenes of nizt.  
& now 3e haue tane me  
wiþ-uten ani plizt.  
for 3e me hate to þe dede  
haue 3e nane oper rizt.  
& now hit is out of time.  
mirckenes wiþ-uten lizt  
ful ilhaile trawed 3e.  
Iudas þat cursed wizt.  
mikil pine puruaide is 3ou.  
bot mare til him is hizt  
**H**is hend þai bande & led him forþ  
a-trot & no3t a-pas.  
rizt til þaire awen bisshop hous  
þai calde him cayphas  
mate & very ware þai þan  
þai ne wiste neuer quy hit was

FAIRFAX

“Ha men,” he said, “quat 3e er  
of ane vnseli toght, 15842  
wid staues qui bete 3e me sua ?  
quat haf i again 3u wroght ?  
Quarfor haue 3e taken me,  
and als a thef vmsoght 15846  
wid lantern apon nightertale,  
and i ne fled 3u noght ?  
[F]orsoth i neuer se[r]ued it,  
in dede ne 3eit in sau, 15850  
In þe temple was i wont  
to teche men ilk dau,  
Quar all þe folk was wont to cum  
wid maistris of þe lau. 15854  
Maistir was þar nane sua gret  
þat i dred for þair au,  
Ne of þe thinges þat i said,  
mi word wid skil wid-drau. 15858  
[N]u er 3e comen me to take,  
all in mirknes of night,  
And nu haue 3e here tane me  
widvten ani plight. 15862  
For 3e me hate all to dede,  
haue 3e nanoper right,  
Bot suilk it es, 3ur time,” he said,  
“mirknes widvten light. 15866  
Ful ilhaile þan troud 3e  
iudas, þat maledight,  
Mekil pine puruaid es 3u,  
bot mare till him es dight.” 15870  
[H]ishend þai band and ledd him forth,  
a-trott and noght þe pas,  
Right to þair auen bischop,  
his name was called cayphas.  
Mate and weri war þai þan, 15875  
þai ne wist quarfor it was,

Men he seide what eileþ 3ou :  
vnsely is 3oure þouzt  
Wip staues me þus to bete :  
what haue I to 3ou wrouzt  
Wherfore haue 3e me taken :  
& as a þeof me souzt  
Wip lanterne on nyzturtale :  
& I ne fledde 3ou nouzt  
¶ For soþe nouþer semeþ 3ou :  
3oure dede ny 3oure sawe  
In 3oure temple haue I tauzt :  
openly to knawe  
þere al folke was wont to com :  
wip maistris of þe lawe  
Maistir was þere noon so grete :  
þat I drede of her awe  
Ny of þingis þat I seide :  
my word not to wip drawe  
¶ Now are 3e comen me to take :  
in myrkenes of nyzt  
And also 3e haue taken me :  
wipouten any plizt  
For 3e me haten to þe deþ :  
haue 3e noon opere rizt  
Suche is 3oure tyme he seide :  
merkenes wipouten lizt  
In euel tyme leued 3e : [leaf 98, back]  
Iudas þe waried wizt  
Muchel pyne purueide is 3ou :  
but more to him is dizt  
¶ His hondes þei bonde & lad him  
a trot & not a pas [forþ :  
Rizt to her owne bisshop :  
his name was þo cayphas  
Mased & wery þenne were þei  
þo þei nuste wherfore hit was

Left þai noght bi-hind þam þan		left þai noȝt be-hinde ham.
þe fals felun Iudas,	15878	þat fals feloun Iudas
þar he liuerd his maister vp		þer he deliuered his maister vp.
þai bunden had wit laȝas,	15880	þat bundyn was wiȝ las
þe feluns logh him til hething		þe felouns him logh til heȝing'
on ilk side, allas !		on ilk side allas.
Petre he folud him on ferr,		¶ Petre folowed him on ferre.
For durst he noght in sight,	15884	& durst noȝt come in siȝt
For wonder gladli wald he wite		for wonder gladli walde he wete
o þe ending if he might.		of þe ending' if he miȝt.
To caiphas hus son he com,		to caiphas hous he him come
And þider in he tight,	15888	& þidder he him diȝt.
Nu i hope it halden bes		now I. hope hit wille be haldin
þat crist him forwit hight,		atte ihesu criste him hiȝt.
He drogh him bak be him þe men		[ . . . . .
Wald he noght cum in light.	15892	. no gap in Fairfax & Laud MSS.]
Quen he was to þe palais cummen,		¶ quen he was to þat palas commyn.
Sperd it was þe yate,		spered was þe zate.
A knaun freind he had þare-in,		a knawen frende was porter
in he did him late	15896	& in he dide him late
Priueli for in his mode,		preueli wiȝ-in his mode
For was he neuer sa mate,		for was he neyuer sa mate
Gladli wald he spek and sper		gladli walde he speke & spir
Bot at quam he ne wate ;	15900	bot atte quam he ne wate.
Quat thing suld of his maister worth,		¶ what sulde of his maister worȝ.
Wijt wald he ful fain.		wite walde he ful fayne
A quil forward he yode,		a-quile forȝ he ȝode.
a quile him drogh a-gain,	15904	a-noȝer quile a-gayne.
Quat þai thoght wit his maister do		quat þai þoȝt wiȝ his maister do.
gladlie wald he frain.		gladli walde he frayne
For sare he dred þat sipen fell		bot sare he dred þai ware sa felle.
o paim he suld be slain.	15908	of ham he sulde be slayne.
¶ A fir was kindeld on þe place,		¶ A fyre was kindeled in þe halle.
þe night it was ful caald,		þe niȝt hit was ful calde.
Mani drou a-bote þat fire		many drogh a-boute þat fire.
For tiȝans þat war tald.	15912	for tiȝinges þat was talde.

par he liuerd his maistir up,	15879	Lafte þei not bihynden hem :
þai bunden had wid las,	15880	þe fals feloun Iudas
Ne left þai noght bi-hind þaim	15877	Er he delyuered ihesus vp :
þat fals felun iudas.	15878	I bounden harde wiþ a las
þe feluns him logh till hething	15881	þo felouns him lowþe to scorn :
on ilk side, allas !		On vche side þat plas
[P]etre folud him on ferr,		¶ Petur folwed on fer :
for durst he noght in sight,	15884	for durst he not in siȝt
For wonder gladli wald he witt		For wondir fayn wolde he wite :
of þe ending if he might.		þe ende if he myȝt
To cayphas hus he him come,	[leaf 107]	To cayphas hous he aftir coom :
and þider in he tight,	15888	& þider in he tiȝt
Nu i hope it halden bes		Now shal þe forwarde holden ben :
þat crist him forwid hight.		þat crist bifore him hiȝt
[ . . . . . ]		[ . . . . . ]
. . . . . no gap in the MS.]		. . . . . no gap in the MS.]
[Q]uen he was to þat palais comen,		¶ whenne he was to paleis comen :
spered it was þe ȝate,		spered was þe ȝate
A knauen freind he had þar-ine,		A knowen frend he had þerin :
and in he did him late	15896	& lete him In þer-ate
Preuili widin his mode,		For ful of sorwe in his herte :
for was he neuer sua mate,		was he neuer so mate
Gladdli wald he speke and spir		Fayn wolde he speke & aske :
bot at quam he ne wate ;	15900	of ihesus Astate
[Q]uat suld of his maistir worth,		¶ what shulde of his maistir worþe :
wit he wald ful faine.		wite wolde he fayn
A quile forward he ȝode,		A while forþewarde he ȝede :
a quile him drou againe,	15904	awhile him drouȝe azayn
Quat þai wald wid his maister do		What þei wolde wiþ his maistir do :
gladli wald he fraine.		gladly wolde he frayn
For sare he dred þat syden fell		For sore he dredde as aftir fel :
wid þaim he suld be slaine.	15908	þat he shulde be slayn
[A] fire was kindlid on þe place,		¶ A fuyr was made in þat plas :
þe night it was ful cald,		þe nyȝte hit was ful colde
Mani drogh abute þat fire		Mony drowȝe aboute þat fuyr :
for thinges þat war tald.	15912	for þingis þat were tolde

Petre þidder-ward him drogh,  
þof he was vn-baalde, 15914  
¹ A sargant þar was war of him,  
and can him to be-hald. [1f 87, bk, col. 1]  
¶ Quen þis man had auiſed him,<sup>2</sup>  
And þar he ſagh him ſtand, [² MS. hine]  
"yon," he ſaid, "es an of his 15919  
þat wit vs es in hand."  
"Ful eber thuert nai," coth he,  
"yee mis nu vnderſtand, 15922  
Ne wiſt i neuer quat he was  
ſin i was born in land."  
¶ Had noght petre bot a-wai  
vnnethes þepen gan, 15926  
Quen a-noþer wit him mete  
And ſaid, "þis ilk es an  
Of his felauſcep for-ſoth,  
yee do þat he be tan." 15930  
Coth petre, "knaulage of him  
had i neuer nan,"  
¶ Wit þis he drou him nere þe zate,  
Fain wald ha ben þer-vte, 15934  
Bot þar he mett a woman ſon  
þat did him maſt to dute.  
Him þis ſco ſaid, "for-ſoth i ſagh  
lang ar wit him in rute, 15938  
þou ſais noght ſoth 'i knau him noght  
ne neuer was þar a-bute."  
¶ "I knau him noght, for-ſoth," he ſaid,  
þar-til his ath he ſuer ;— 15942  
Be þis was þe time o night  
paſt midnight and mare.  
þan bigan þe cok to crau,  
þe time was cummen þar, 15946  
Petre þan him bi-thoght,  
þe word him ſaid was are,

COTTON

Petre þidder-ward him drogh.  
al if he was vnbalde.  
a ſeriaunt þer was warre of him.  
& con him to be-halde.  
¶ quen þis man had a-viſed him.  
& þer-bi ſagh him ſtande.  
yon he ſaide is an of his  
þat we haue in hande.  
nay ſhortli quop he  
ʒe do mys-vnderſtande.  
ne wiſte I. neuer quat he was  
ſyn I. was borne in lande  
Petre drogh him bakker mare  
& vnnepiſ was he gane.  
quen malcus ſone wiþ him mette.  
& ſaide þis ilk is an.  
he ſmate myne ere of ſicureli  
I walde atte he ware tane.  
I quop peter knowlage of him  
had I. neuer nane.  
¶ wiþ þis he drogh him nere þe zate  
& walde haue bene þer-oute  
bot þer he mette a womman ſone [1f 74, bk]  
þat did him maſte to doute.  
him þis ho ſaide for-ſop I. ſagh.  
langare wiþ him in route.  
þou ſais noʒt ſop I. knaw him noʒt.  
ne neuer was þare a-boute.  
¶ I knaw him noʒt for-ſop he ſaide  
þar-tille his athe he ſquare.  
be þis was time of niʒt paſſed  
midniʒt or mare.  
þen be-gan þe cok to craw.  
ihesus be-helde him þare.  
peter þen him be-þoʒt.  
quat he him ſaide are.

FAIRFAX



HE WAS GOING OUT AT THE GATE, WHEN HE MET A WOMAN WHO PUT HIM MOST 911  
IN FEAR; SHE HAD SEEN HIM WITH THEM. DENYING AGAIN, THE COOK CREW.

Petir didir-ward he drogh,  
pogh he was vnbold, 15914  
A sergant þer was war of him,  
and gun him to bihald.  
[Q]uen þis man hade avised him,  
and þar he sau him stand, 15918  
"yoene," he said, "es ane of his  
þat wid vs es in band."  
"Ebbberthwert nai," said he,  
"ʒe misunderstand, 15922  
Ne wist i neuer quat he was  
sipen i was born in land."  
[H]ad noght petre bot a littel  
vnethes þepin gane, 15926  
Quen anoþer wid him mett  
and said, "dis ilk es ane  
Of his felauschip forsoth,  
dos þat he be tane." 15930  
"I," said petir, "c[n]aulage of him?"  
he said, "i neuer nane,"  
[A]nd þis he drou him to þe ʒate,  
faine wold he be þar-vte, 15934  
Bot þar he mett a womman sone  
þat did him mast to dute.  
Him þis scho said, "forsoth i sau  
lang ar wid him in route, 15938  
bu sais noght sotht 'i knau him noght  
ne neuer was þar a-boute.'"  
"[I] knau him noght, for-soth," he said,  
þar-to his ath he suare;— 15942  
Bi þis was time of night passid  
ouer midnight and mare.  
þan bigan þe koc to krau,  
þe time was comen þare, 15946  
Petre þan him vnbitoght,  
þe word him said was are,

GÖTTINGEN

Petur to here þider drowʒe:  
þouʒe he were vnbolde  
A seruauunt soone was war of him:  
& gon him to biholde  
¶ whenne he hadde avised him:  
& say petur þere stonde  
þis mon he seide is oon of his:  
þat we here haue in bonde  
Anoon petur seide nay:  
ʒe bere me wrong on honde  
Wist I neuer what he was:  
sip I was born in londe  
¶ Petur had but a litil:  
vnneþe þennes gon  
Whenne anoþer wiþ him mette:  
& seide þis is oon  
Of ihesus felowshipe I-wis:  
do take him now allone  
And petur seide knowlechyng.  
of him had I neuer none  
¶ Anoon he drowʒe him to þe ʒate:  
fayn wolde he be þeroute  
Soone met he wiþ a wommon:  
þat made him moost to doute  
Him þis I say for soþe she seide:  
longe eer wiþ him in route  
þou seist not sooþ petur seide:  
I was neuer þere aboute  
¶ I knowe him not for soþe he seide:  
& swor hem þo bfore  
Bi þis tyme hit was past:  
ouer mydnyzt & more  
þenne bigan þe cok to crowe:  
þe tyme was comen þore  
Petur þenne him biþouzt:  
þe word was seide him ore

TRINITY

And went him forth vte of þat curt,  
Wepand full selli sare. 15950

¶ *Iesus* þan turnd him a-bute,  
on petre his hei he kest,  
þan wijst he cummen his maister word  
Wit-vten langar frest. 15954

*Quen* he him-self it vnderstod,  
Almast his hert can brest.  
þat night he did him to a roche,  
þar-vnder for to rest, 15958

For he ne wijt quider-ward to weind,  
ne quat þat him war best.

¶ It es writen o sir Iudas [col. 2]  
quen he had don þat sin, 15962

Wit his penis þat he tok,  
Went til his moder in.

“Modér, i haf mi maister sald,  
sal he naman bigin, 15966

And in mi purs þe pris i bere,  
sumquat þan get i win.”

¶ Iudas was iesu aumnere,  
bath theif and traitur bald, 15970

All þat him was bitaght  
Ful selden gain he yald.

Of his theft and his felunni,  
His moder al he tald, 15974

And hu he to þe Iuus had  
His aun maister sald.

¶ “Nu has þou þi maister sald?”  
“moder,” said he, “ya.” 15978

“þou,” seo said, “nu sal be scent,  
i wat þai mon him sla,

To ded þou sal him se be don,  
bot he sal rise þar fra.” 15982

“Rise,” said he, “dame nai, god dote,  
bes it noght moder sua,

& went him forþ atte þe ȝate  
wepande ful selli sare.

**I**hesus turned him a-boute  
on peter his ey he kest.  
þen wiste he commyn his maister worde  
wip-oute langer frest.

quen he him-self vnderstode.  
alle-maste his hert con brest.  
þat nigt he did him til a roche  
þer-vnder or to rest.

for he ne wiste quidder to wende  
ne quat atte him was best.

**H**it is writin of iudas  
quen he had done þat sin.

wip his penis atte he toke  
went til his moder in.  
moder I. haue my maister salde  
salle he naman be-gyn.

& in my purse þe prise I. bere  
& þus-gatis con .I. wyn.

¶ Iudas was ihesus awmener  
bap thefe & traitour balde.

& ay þe siluer to him was ȝagt  
& selden a-countis he ȝalde.

of his þeft & his felony  
his moder alle he talde

[<sup>1</sup>And how he to the iewis had  
his owne master sold] [<sup>1</sup> from Laud MS. 416]

¶ Sone has þou þi maister salde  
moder he saide ȝa.

ho saide þe iewes wil him shende  
I. wate þai wil him sla.

to þe dede þai wil him do  
bot he salde rise þer-fra.

Iudas saide nay godote.  
sal hit neuer be squa.

THAT HE HAD HIS MASTER'S PRICE ; HE TOLD HER OF HIS THEFTS AND WICKED- 913  
NESS. SHE REPLIES HE WILL BE RUINED, JESUS WILL BE SLAIN, BUT SHALL RISE.

And went him forth vte of þat curt,  
wepand ful selli sare. 15950

[I]esus þan turned him abute,  
o petre eie he keist,  
þan wist he comen his maistir word  
widvten langer frest. 15954

Quen he him-self it vnderstode,  
almost his herte wald brest.  
þat night he did him till a roche,  
þar vnder for-to reist, 15958

For he ne wist quiperward to weind,  
ne wat þat him was best.

[I]t es writen of þis iudas  
quen he had done þat sin, 15962  
wid his penis þat he tock,  
went till his moder in.

“Modir, i haue mi maistir sald, <sup>[lf 107, bk]</sup>  
sal he na man bigin, 15966

An in mi purs þe pris i bere,  
sumquat mon i win.”

[I]udas was iesus aumoner,  
bath thepf and traitur bald, 15970

Alle þat was till him bitaght  
ful seldin again him 3alde.

Of his theft and of his feluni,  
his modir alle he tald, 15974

And hu he to þe iuus had  
his auen maistir sald.

“[S]un, has þu þi maistir sald?”  
“modir,” he said, “3a.” 15978

“þu,” scho said, “nu sal be scheint,  
i wat þai will him sla,

To dede þu sal se him be done,  
bot he sal rise þer fra.” 15982

“Rise vp modir eft?” he said,  
“na sertis ! ne bes it noght sua,

He went forþ out of þe court : <sup>[leaf 99]</sup>  
wepyng wondir sore

[¶] Ihesus turned him aboute]  
on petur e3e he kest  
þo wist he comen his maistir word :  
wipouten lenger frest

For sorwe he wronge & wept also :  
as his hert shulde brest  
þat ny3te he dud him to a roche :  
þere vndir for to rest

He nuste whiderwarde to wende :  
ny what him was best

[¶] Hit is writen of þis Iudas :  
whenne he had done þat synne  
Wip his penyes þat he toke :  
he went to his modir Inne

Modir I haue my maistir sold :  
bi a sotil gynne

And in my purs þe penyes I bere :  
now shal I sumwhat wynne

[¶] Iudas was ihesus Aumenere :  
boþe þeef & traitour bolde

Al þat was bitaken him :  
selden a3ein he 3olde

Of his þefte & felonye :  
his modir so he tolde

And how he to þe iewes hadde :  
his owne maistir solde

[¶] Son hastou þi maistir solde :  
3e he seide ful þro

Now she seide shaltou be shent :  
I wot þei wol him slo

To deþe men shul se him be done :  
but rise he shal þerfro

Fro deþ he seide nay forsoþe :  
modir hit beþ not so

- ¶ Ne sal he neuer vp-rise eft, bona fabula de juda traditore & gallo occiso & scaturizato ¶ Ne salle he neuer rise eft  
truli i þe hight, truli I. þe higt.  
Ar sal þis cök vp-rise 15987 or sal þis ilk cök vprise  
was skald yisternight ! " was skalded 3uster-nigt.  
Vnnethe had he said þe word, vnnepes had he saide þat worde  
þe cök lepe vp and flight 15990 þe cök lepe vp on fligt  
Federd faryer þan be-forn feþerred fayrer þen be-forne  
and cru thoru grace o dright ; & krew þorou goddis migt.  
And þan bigan þe traitur fals & þen be-gan þe traitour fals.  
to dred him of his plight. 15994 to drede him for his pligt.  
¶ þis it was þat ilk cök, ¶ þis hit was þat ilk cök  
þat petre herd him crau, þat petre herde him craw.  
Quen he had nite his lauerd thris quen he had nite his lorde þris.  
he did him-seluen knau. 15998 he did him feloun knaw.  
Spek we nu hu þai iesus ledd, speke we how þai ihesu led.  
þis folk wit-vten au, þis folk wiþ-ouden awe.  
Bath hidir and pider, bot þai ne wist bapþidder & þidder wist þai no3t quidder  
quider þai wald him drau ; 16002 atte þai walde him dragh.  
þe lath despit þat þai him did, þe grete dispite þai til him did.  
es soru i-wiss to scau. sorou hit ware to shawe.  
¶ Al þat night he was in hand ¶ alle þat nigt he was in hande  
a-mang þat cursed lede, 16006 amang þat cursed lede.  
Apon þe morn ran pider-ward [1f88, col. 1] apon þe morne ran þidderwarde  
þe folk, als þai wald wede. þe folk as þai walde wede.  
þe laueringes al war efter sent þe lordinges alle ware efter sent  
to be bfore þis dede. 16010 to be bfore þis dede.  
Peter, quen he sagh þe dai, petre quen he segh þe day  
til his felaus he yede til his felawes he 3ede.  
He went him for to wisit þaim, ham to conforte & visite.  
for þar-of had þai nede, 16014 for þar-of had þai nede.  
A sorful[er] night moght naman haf, a soroufuller nigt migt na man haue  
þan he had, als we rede. þen he had as we rede.

[The Trial before Caiaphas and Pilate.]

- ¶ In sir caiphas curt ¶ In þe bisshop caiphas court.  
þai heild þan þair gadiring, 16018 helde þai þaire geddering

[N]e sal he neuer rise eft,  
 treuli nou i þe hight, 15986  
 Are sal þis ilk coke vp rise  
 was skaldid 3isternight !"  
 vnethes had he said þe word,  
 þe coke lep up on flight 15990  
 Feþerid fairer þan biforn,  
 creu thoru grace of dright ;  
 And þan bigan þe traitur fals 15993  
 to drede him for his pligh[t].  
 [þ]is it was þat ilke coke,  
 þat petir herd him crau,  
 Quen he had nitt his lauerd thrijs  
 he did him-seluen knau. 15998  
 Speke we nu hu þai iesus ledd,  
 þis folk widvten lau,  
 Bath hider and þedir, bot þai ne wist  
 quider þat þai wald him drau ;  
 þe lath despite þai till him did, 16003  
 es soru i-wiss, to schau.  
 [A]ll þat night he was in hand  
 amang þat cursed lede, 16006  
 Apon þe morn ran diderward  
 þe folk, als þai wald wede.  
 þe lauerdings all quar eftir sent  
 to be bifor þis dede. 16010  
 Petre, quen he sau þe dai,  
 till his felaus he 3ede,  
 He went þan forto visite þaim,  
 for þar-of had þai nede, 16014  
 A sorfuler night might na man haue,  
 ne he had, als we rede.

¶ He shal neuer rise a3eyn :  
 truly bi no my3t  
 Furst shal þis cok vp rise :  
 was scalded 3ustir ny3t  
 Vnneþe had he seide þat word :  
 þe cok toke vp his flizt  
 Feþered feirer þen biforn :  
 erwe bi grace on hizt  
 þenne bigon þe traitour fals :  
 to drede for his plizt  
 ¶ þis was þe same cok :  
 þat petur herðe crowe  
 Whenne he had forsake his lord :  
 þries on a rowe  
 Speke we now how ihesus stood :  
 among þe folk so lowe  
 Hider & þider þei him drow3e :  
 vchone oper him to showe  
 [ . . . . .  
 . no gap in Trinity & Laud MSS.]  
 ¶ Al þat ny3te he was in honde :  
 among þe cursed lede  
 On þe morwe ron þiderward :  
 folke as þei wolde wede  
 þe lordes alle were aftir sent :  
 to ben at þis dede  
 Petur whenne he say þe day :  
 to his felowes he 3ede  
 He went for to visite hem :  
 for þerof had þei nede  
 An harder ny3t no mon my3t haue :  
 þen he had we rede

[The Trial before Caiaphas and Pilate.]

[I]n sir cayphas hus  
 þai helde þair gadering, 16018

¶ In sir cayphas hous :  
 þei helde her gederynge



Again þair lege lauerd, i-wiss,  
to hefd him or to hing. 16020  
All þai gadird o þe tun,  
bath freman and dring,  
And sent to pilate þair *procuratur*,  
And did him þider bring, 16024  
For he sett vte-ouer þam  
vnder cesar þe king.  
¶ Sir pilate com and asked þam,  
in hething als it war, 16028  
"Quar es your king, yee do him bring  
forth bifor vs here."  
þai<sup>1</sup> stert þam forth vnsterli, [1 MS. þat]  
Wit a fulbald bere, 16032  
"Parfai, pilate, wel þou aght  
to hald him ful vn-dere,  
þat king him mas wit-vten leue  
Ouer cesar þe emperour, 16036  
Herd þou neuer na selcut slike  
Als þou of him sal here."  
Caiphas þair biscop was  
Ful riche man and rank 16040  
All þai gedird at his curt,  
and þai samen sanck.  
*iesus* þat in prisun lai,  
ful herd þai did hanc, 16044  
And bonden broght him forth as thef,  
þair will him was ful vlanck.  
¶ þai vmbithoght þaim on quat wise  
þat þai moght him wrei, 16048  
And wit quat thing þai titest moght  
do him for to dei.  
Sir pilate o þaim bi-heild,  
o skil was sumdel slei, 16052  
þat<sup>2</sup> kneu sumdel þair feluni, [col. 2]  
Wist þam was leif to lei; [1 MS. þai]

COTTON

agayne þaire lege lorde I-wis.  
to heued him or to hinge.  
alle þai gedderred of þe toun.  
bap freman & dring.  
& sende to pilate þaire *procuratour*  
& did him þidder bringe.  
for he was keper of þe lagh.  
vnder cesar þe king.  
**S**ir pilate askid ham.  
in heping<sup>1</sup> as hit were.  
quar is 3oure king<sup>1</sup> 3e do him bringe.  
forþ be-for vs here.  
þai stert ham forþ vn-sturenli.  
wip an ful baldeli chere.  
Parfai pilate þou him a3t [leaf 75]  
to halde him ful wondere.  
þat king<sup>1</sup> he him mas wip-out leue.  
of cesar þe emperere.  
herde þou neuer sa selcouþ þing<sup>1</sup>  
as þou of him salle here.  
¶ Sir caiphas þair bisshop was  
ful riche he was & ranke.  
alle þai gedderred atte his court  
& þer þai sammyn sanke  
*ihesus* þat in prisoun lay.  
ful harde þai dide him hanke  
& bundyn bro3t him as a thefe  
þer wele him was ful wlanke.  
**þ**ai vmbi-þo3t ham on quat wise  
atte þai mu3t him wreye.<sup>3</sup>  
& wip quat þing<sup>1</sup> þai tittest mo3t.  
to him for to dey. [3 MS. wroye]  
sir pilate on ham be-helde  
of skile was sumquat sley.  
he knew sumdel þaire felony  
& wiste atte þai walde ley.

FAIRFAX

Again þair lege lauerd, i-wiss,  
to heued him oþer to hing. 16020

All þai gederid of þe tune,  
bath fre man and dring,  
And sent to pilate þair procketur,  
and did him dider bring, 16024  
For he was sett vte ouer þaim  
vnder cesar þe king.

[S]ir pilate come and askid þaim,  
in hething als it were, 16028  
“Quare es þur king, 3e do him bring  
forth bifor vs here.”

þai stirt þaim forth vnsternli,  
wid a ful baldli chere, 16032

“Parfai, pilat, þu him agh  
to hald nu ful vndere,  
þat king him mas widvten leue  
of cesar þe emperore, 16036

Ne herd þu neuer selcuth slike  
als þu of him sal here.”

[C]ayphas þat þair bischop was  
ful riche he was and rank, 16040  
Alle þai gedrid at his curt, [leaf 108]  
and þar þai samen sank.

Iesus þat in p[re]sun lai,  
ful hard þai did him hank, 16044

And bunden broght him forth als thef,  
þair will it was full wlank.

[þ]ai vmbithoght þaim on quat wisse  
þat þai might him wrei, 16048  
And wid quat þing þai tittest might  
do him for to dei.

Sir pilate on þaim biheld,  
of skill was sumdele sli, 16052  
He knew sum-dele þair feluni,  
wist þaim was lef to li ;

GÖTTINGEN

A3ein her lege lord I wis :  
to hede him or to hyngre  
Mony gedered of þe toun :  
bi certeyn warnynge  
And senden aftir sir pilate :  
þidur him for to brynge  
For he was Iustise ouer hem :  
vndir cesar þe kyngre  
¶ Pilat cam & asked hem :  
in scornynge as hit were  
[ . . . . .  
. no gap in Trinity & Laud MSS.]  
þei stirten forþ sternely :  
wip a lodly chere  
¹Forsope pilate þou owe him holde :  
to vs & þe vndere [leaf 98, back]

þat kyng him calleþ wipouten leue :  
of Cesar wipouten pere  
Herdestou neuer suche wondres :  
as he haþ don vs lere  
¶ Caiphas þat her bisshop was :  
was ful riche of fee  
Alle gedered at his court :  
þat ilke sory meyne  
Ihesus þat in prisoun lay :  
þei brouzte forþ þat fre  
Harde bounden as a þeof :  
was wont wip hem to be  
¶ þei biþouzte hem on what wise :  
þat þei myzte him wrye  
And with what þing þei sonnest shulde :  
do him þenne to dye  
Sir pilat on hem bihelde :  
of skil was somdel slye  
He knew somdel her tresoun :  
þat hem was leef to lye

TRINITY

¶ He beheilde þat bitter bald,  
Hu þai said þair resun, 16056  
And vnderstode þat þai him had  
tene al wit tresun.  
He luued nawight þat wick folk,  
for þai war ai felun. 16062  
Pilat satt, and him a-butte 16059  
þe burges o þe tun; 16060  
Bifor þam iesus stode als a lambe,  
His hefd druppand dun, 16064  
On þam he loked noght his ei.  
to lei þai war ai bun,  
Mani lesing had þai loun  
again iesu þat dai; 16068  
Pilat did men here and list  
Al thing þat þai wald sai.  
Bot he cuth find na skil quar-for  
On him men witte suld lai, 16072  
For in þair aun sagh þai said,  
oft-sith for-kid þai.  
¶ Vp þar stert tua panteners  
in middes þat consile, 16076  
And said on hei to sir pilate,  
“sir, herken vs a quile.  
He þis es man, and mas him godd,  
to ger men trou his gile, 16080  
He es na godd ne godd suns,  
of him we knau þe stile.”  
¶ “Godmen,” he said, “yeitt es þar  
“Herkens we sal yow tell, [mar?”  
þat he in þe temple said 16085  
quar we herd him spell.  
He bad þat we þe temple suld  
al to þe grund dun fell,  
He suld it rais þe thrid dai, 16089  
na langer terme emell.”

COTTON

¶ he be-helde þa cursed men.  
how þai saide þaire resoun.  
& wiste wele þai had him tane.  
wip-oute riȝt & wip tresoun.  
Pilate sette him a-boute.  
þe burges of þe toun.  
he loued na þing þat wikked folk  
for þai ware ay feloun.  
be-for ham ihesus as a lambe  
his heued droupande doun.  
on ham he loked noȝt with eye.  
bot bade þaire wille ay boun.  
¶ Mani lesing þer þai made.  
a-gayne ihesu þat day.  
pilate did ham herkin & list  
alle þing atte þai walde say.  
bot he cowde finde na skil quar-fore  
gilt on him to lay.  
for oft siȝ an saide ȝa.  
& ij. or iij. nay.  
¶ Vp þer stert ij. felouns  
in middis þat counsile.  
& saide on hey to sir pilate  
sir herkin vs a quile.  
he þis is man: & makis him god.  
to gere man traw his gyle.  
he is na god ne goddis sone  
of him we knaw þe stile.  
¶ Gode men þai saide ȝet is þer mare  
herkin we sal ȝou telle.  
þat he vs saide in þe temple.  
quere we herde him spelle.  
he bad þat we þat temple sulde  
al to þe gronde hit felle  
& he sulde on þe þrid day.  
raise hit wip-uten dwelle.

FAIRFAX

[H]e biheld þa bitter bald,  
hu þai said þair resun, 16056  
And vnderstod þat þai him had  
tane all wid tresun.

Pilate satt, and him abute,  
þe burgeises of þe tun, 16060  
He louend na wight þat wick folk,  
for þai war ay felun.

Bifor þaim *iesus* stod als a lamb,  
his heued drupand dun, 16064  
On þaim he loked noght his heie,  
bot bad þair will ai bun.

[M]ani lesing had þai mad  
again *iesus* þat day, 16068  
Pilate did men herk and list  
all þat þai wald say.

Bot he cuth find na skill quarfor  
plight on him to lay, 16072  
For in þair auen sau þai said  
oft sith þan forkid þai.

[V]p þar stert tua pantenërs  
in middes þat cunsile, 16076  
And said on hei to sir pilate,  
“sir, herkin vs a quile.

He þis es man, and mas him god,  
to gere men trou his gile, 16080  
He es na godd ne goddes sun,  
of him we knau þe stile.

[G]od men,” þai said, “zeit es þar mare,  
herken, i sal 3u tell, 16084  
þat he in þe temple said,  
quar we herd him spell;

He bad þat we þat temple suld  
all to þe grund it fell, 16088  
He suld it raise þe thrid dai,  
no langer terme emell.”

¶ He bihelde her bittur bere :  
How þei seide her resoun  
And vndirstood þat þei him had :  
taken wiþ tresoun

Pilate sat & him aboute :  
þe Burgeys of þe toun  
He leued not to þat wicked folke :  
for þei were euer feloun

Bifore hem *ihesus* stood as lomb :  
his heed droupyng doun  
On hem he cast vp his e3e :  
but bod her wille al boun

¶ Mony alesyng had þei made :  
a3eyn *ihesus* þat day  
Pilate herkened hem þo :  
of al þat þei wolde say

But he coude fynde no cause whi :  
deþ on him to lay  
For in her owne sawes :  
ofte chaunged þay

¶ vp þo stirte two pardoners :  
þat false were ful of gile  
And seiden on he3e to pilate :  
sir here vs a while

He is mon & makeþ him god :  
to make men leue his wile  
He is no god nor goddes son :  
of him knowe we þe stile

¶ Gode men þei seide 3itt is þer more :  
here & we wol telle  
In þe temple þis he seide :  
þere we herde him spelle

he bad þat we þe temple shulde :  
al to ground felle  
He wolde hit reise þe þridde day :  
no lenger tyme to dwelle

¶ Wit þis sir pilate sun vp-raiſ,  
Ieſum he wit him ledd, 16092  
And yode in-to þe pretori,  
þat was a ſundri ſtede.  
Bituix þam tua he asked him  
quar-for he was ſa medd 16096  
To þat folk him ſoght wit ſcam  
þat anſwar nan he bedd?  
¶ "Seiſ þou noght, þat þai þe hate  
þir Iuus, naþing mare, [1688, bk. col. 1]  
If þai ha might wit wild ded 16101  
þai will þe for-fare.  
Ne heres þou noght on ilk-a ſide  
hu þai apon þe rar, 16104  
Again þair ſaues þat þai ſai,  
quin giues þou þaim anſwar?  
Sin man haſ ſaid vs þat þou ert  
A wiſ man o lare; 16108  
Sai me ieſus, qui doſ þou þuſ?  
to me na ſoth þou ſpare."  
¶ At þir wordes come a man  
rinnand faſt in hij, 16112  
And ſaid þat he wald ſpek onan  
wit pilate priueli.  
A meſſager him tiþand broght  
Fra hiſ wiſf, hiſ leuedi, 16116  
Seo grett him wel and tiþand ſent  
þe quilk he had redi.  
"Mi wiſf eſ ſumquat iuel at eſſ,  
And þat eſ for a ſight 16120  
þat ſeo wit-in hir ſleping ſau,  
nu þiſ ilk night,  
O ieſu, þat þiſ falſ folk  
Haſ tan wit-vten plight. 16124  
Word ſeo ſendes þe for-þi,  
if ani wai þou might

COTTON

W iþ þiſ pilate vp him raſ.  
iheſuſ wiþ him he led.  
& 3ode in-to þe precory.  
þat waſ a preuey ſtede.  
& in counſail aſked him.  
quar-fore he waſ ſa med.  
to þat folk him walde ſpille.  
þat anſquare nane he bedde.  
¶ Seyſe þou noȝt atte þai þe hate.  
þer ieweſ na-þing<sup>1</sup> mare.  
bot þou help þi-ſelf atte nede.  
ellis wil þai þe forfare.  
ne heriſ þou noȝt on ilka ſide  
how þai a-pon þe rare.  
a-gayne þaire ſagheſ atte þai ſay  
quyne gyueſ þou ham anſquare.  
ſin þou be-fore time haſ bene  
a man of witty lare.  
ſay iheſuſ quy doſ þou þuſ  
to me na ſoþ þou ſpare.  
A tte þer wordes come a man.  
rynnande faſte in hye.  
& ſaide atte he walde ſpeke anane  
wiþ pilate priueli.  
a meſſager him tiþande broȝt.  
fra hiſ wife þat lauedi.  
ho grette him wele & tiþandiſ ſaide  
þe quilk he had redy.  
¶ ȝour wife iſ ſumdel euel atte eſe.  
& þat iſ for a ſiȝt.  
þat ho in hir ſleping<sup>1</sup> ſagħ  
now þiſ ilk niȝt.  
of þiſ iheſu atte þiſ folk<sup>1</sup>  
haſ tane wiþ-uten plizt  
worde ho ſendiſ þe for-þi.  
if any way þou miȝt.

FAIRFAX



[w]id þis pilate vp he ras,  
*iesus* wid him he lede, 16092  
 And ȝode into þe pretori,  
 þat was a sundri stede.  
 Bi-tuix þaim tua he askid him  
 quarfor he was sua medd, 16096  
 To þat folk him soght wid schame  
 þat ansuer nane he bedd ?  
 “[S]eis þu noght, þat þai þe hate  
 þir iuus, na-thing mare, 16100  
 If þai haue might wid vile dede  
 nu will þai þe forfare.  
 Ne heris þu noght on ilk side,  
 hu þai apon þe rare, 16104  
 Again þair saus þat þai sai,  
 qui ne giues þu þaim ansuare :  
 Siben men has said us þat þu es  
 sua wis a man of lare ; 16108  
 Sai *iesus*, qui dos þu dus  
 to me na soth þu spare.”  
 [A]t þir wordis come a man  
 rinand fast in hij, 16112  
 And said þat he wald speke on-ane  
 wid pilat priueli.  
 A messenger him tipand broght  
 fra his wif, þat leuedi, 16116  
<sup>1</sup>Scho grett him wele and tipand sent,  
 de quilk he had redi. [1 leaf 108, back]  
 “[p]i wijf es sumdele iuel at ese,  
 and þat es for a sight 16120  
 þat scho in hir sleping sau,  
 nu þis ilke night,  
 Of þis *iesu*, þat nu þis folk  
 has tan widvten plight. 16124  
 word scho sendis þe forþi,  
 if ani wai þu might

¶ Anoon pilate vp he roos :  
*ihesus* wiþ him he laddo  
 And ȝede in to þe parlour :  
 þat was a counsel hous badde  
 Bitwene hem two he asked him :  
 whi he was so madde  
 To þat folke him souȝte wiþ shome :  
 noon vnsware þat he hadde  
 ¶ Sestou not þat þei þe hate :  
 þese iewes no þing more  
 þei wol þe sle if þei may :  
 & destrye þi lore  
 Herestou not on euery syde :  
 how þei on þe rore  
 Aȝeyn her sawes þat þei say :  
 vnswarestou not wherfore  
 Sip men han seide þat þou art :  
 wis of lernyng ȝore  
 ȝyue vnsware of þis *ihesus* :  
 or elles þou smartes sore  
 ¶ At þese wordes coom a man :  
 rennyng faste in hize  
 And seide he wolde speke anoon : [1f 100]  
 wiþ pilate priuelye  
 A messaugere him tiping brouȝte :  
 fro his wif þat ladye  
 She grette him ofte & tipinge sende :  
 to drede of þat folye  
 ¶ þi wif he seide is ille at ese :  
 & þat is for a sizt  
 þat she in hir slepyng say :  
 þis ilke laste nyȝt  
 Of þis *ihesus* þat now þis folk :  
 han taken wiþouten plizt  
 Word she sendeþ þe if þat þou :  
 on eny weye myȝt

þat þou thole him noght to dei,  
for it war gret vn-right." 16128  
¶ Quen pilate had þis tipand herd,  
And wel it vnderstode,  
He broght þam *iesum* þan agayn,  
And to þe curt he yode. 16132  
"Godmen," he said, "yeecan noght find  
oght in þis man bot gode,  
For he es noght worthi to dei,  
Als me think in mi mode. 16136  
Bot skurges him and late him ga,  
*quen* yee mai see þe blod."  
¶ "Do wai," coth þai, "nu sir pilate,  
quare-for sais þou sua, 16140  
We wil it graunt on nankin wise  
þat he suld scap vs fra.  
He mas him king, and wald be cald,  
And þou wat wel þat qua 16144  
Mas him king wit-vten leue, [col. 2]  
es þe imperours fa.  
O galilee þan es he born  
þe folk he dos mis-ga." 16148  
Quen þat pilat herd þam sai  
he was o galilee,  
Thoght he wald ha sauued him,  
to dred þan can he, 16152  
For herod was þat ilk siquar  
keper o þat contre.  
*Iesus* bunden als he was,  
alsua he lete him be, 16156  
And wit his sergant he him sent  
til herod for to se.  
¶ For to wreth yeit herod mar  
pilat thoght ful lath, 16160  
For he and he had samen ben,  
forwit selcuth wrath,

COTTON

atte þou þole him noȝt to dey.  
for hit ware grete vn-right.  
¶ quen pilate had þis tipande herde.  
& wele hit vnderstode. [leaf 75, back]  
he broȝt ihesu wiþ him a-gayne  
& to þe court he ȝode.  
gode men he saide I. can noȝt finde  
in þis man bot gode.  
for he is noȝt worpi to dey.  
as me þink in my mode  
bot skourges him & late him ga  
til ȝe se þe blode.  
¶ Do way quop þai sir pilate  
quar-fore þen says þou squa.  
we wille noȝt grante on nankin wise  
atte he sulde escape vs fra.  
he mas him king & walde be calde  
& þou wate wele at qua.  
mas him king wiþ-uten leue.  
he is þe emperour fa.  
of galilee þen is he borne  
& bringis our folk in wa.  
Quen þat pilate herde ham say.  
he was of galilee.  
he poȝt he walde haue sauued him.  
to drede þen con he.  
for eraude was of<sup>2</sup> þat lande [MS. of or]  
king in þat cuntree.  
Bundyn ihesu as he was.  
al-squa he lete him be.  
& wiþ his *seriauntes* he him sende.  
til herode for to se.  
¶ for to wrap sir herode mare.  
pilate þuȝt hit lath.  
for he & he had sammyn bene.  
be-fore selcouþ wrap.

FAIRFAX

þat þu thole him noght to dei,  
for it war gret vnright." 16128

[Q]uen pilate had þis tipand herd,  
and wele it vnderstode,

He broght wid him *iesus* again,  
and to þat curt he ȝode. 16132

"Gode men," he said, "i can noght  
nu in þis man bot gode, [find

For he ne es noght worthi to dei,  
als me thinc in mi mode. 16136

Bot schourges him and lates him ga,  
quen ȝe mai se þe blod."

"[D]o wai," said þai, "nu sir pilate,  
quarfor þan sais þu sua, 16140

we will it grant on nanekin wise  
þat he suld scap vs fra.

He mas him king, and wald be cald,  
and þu wat wele þat sua 16144

Mas him king widuten leue,  
hes þe emperurs fa.

Of galile þan es he born<sup>1</sup>  
þe folk he dos mis-ga." 16148

[Q]uen þat pilate herd þaim sai  
he was of galile,

Thoght he wald haue sauued him,  
to drede þan gan he, 16152

For herodis was þat ilk siquar  
keper of þat contre.

Bunden *iesus* als he was,  
alsua he lete him be, 16156

And wid his sergantes he him sent  
till herodes forto se.

[F]orto wreth sir herodes mare  
pilat thoght ful laith, 16160

For he and he had samen bene,  
forwid selcuth wrath,

þat þou suffre him not to deȝe :  
for hit were greet vnriȝt

¶ whenne pilat had þis tiping herd :  
& wel hit vndirstode

He brouȝte wiþ him *ihesus* aȝeyn :  
& to þe court he ȝode

Gode men he seide I con not fynde :  
in þis mon but gode.

He is not worþi for to deye :  
me pinkeþ in my mode

But scourgeþ him & leteþ him go :  
whenne ȝe se þe blode

¶ Dowey þei seide sir pilate :  
whi seistou now so

We wol graunte on no wise :  
him to scape vs fro

He makeþ him kyng & so calleþ :  
in mony cuntrees ful þro

who so calleþ him kyng wiþouten riȝt :  
is emperoures fo

Of galile is he born :  
oure folke he doþ mys-go

¶ whenne þat pilate herde hem sey :  
he was of galile

he þouȝte to haue sauued him :  
to drede sore gon he

For heroudes was in þat tyme :  
kyng of þat cuntre

Bounden *ihesus* as he was :  
also he lete him be

And wiþ seruauantis he him sende :  
to heroude him to se

¶ For to wrappe heroude more :  
ful looþ was pilate

For he & he a litil biforn :  
had bene at debate

For to do his breth to bu,  
of him þat was ful brath. 16164  
[To herowde þo he hym sent  
euyñ the hie gate ;] [ from Laud MS. 416 ]  
¶ Herod had yernd him to se,  
and of his come was fain, 16168  
Wit his knightes vp he ras,  
and went him þan again.  
Of him he wend ha signes sene,  
For noght, al was in vain, 16172  
Ne wald he neuer on him bi-hald,  
for thing þat he moght frain.  
¶ Bot yeit þe Iuus fined noght,  
to seke iesum wit wrake, 16176  
þai praid herod þat he ne suld  
na praier for him make,  
Ne help him, ne he ne did,  
Al for þe Iuus sake. 16180  
Yeit I hope þat þai sal bath  
grisly bi-for him quake.  
¶ Quils þat herod wit him spak,  
And he answerd him noght, 16184  
For he had gernd him to se  
þar-for him for-thoght,  
For had he þan anlepi signe  
forwit herods wroght, 16188  
Had noght þe Iuus don him to ded  
for thing þai cuth or moght.  
[ . . . . .  
. . . . .  
. . . . .  
. . . . .  
no gap in Cotton & Laud MSS.]  
¶ He asked him al priueli,  
qui þai him sua bi-soght, 16196  
“Speke wit me, and sai me qui [189, col. 1]  
and al sal be for noght.”

COTTON

for to do his breþ to bogh  
of him þat was ful brap.  
herode had 3erned him to se.  
þer-fore many rath.  
¶ herode 3erned him to se.  
& of his come was fayne  
wip his kni3tis vp he ras  
& went him þam a-gayne  
of him he wende haue signes sene  
for no3t alle was in vayne  
ne walde he neuer on him be-hald  
for o3t atte he mu3t frayne.  
¶ Ne 3et þe iewes fined no3t  
to seke ihesu wip wrake  
þai be-so3t herode atte he ne sulde  
na praier for him make.  
ne help him no3t na mare he dede  
alle for þe iewes sake.  
3et I hope atte þai sal baþ  
grisli be-for him quake.  
**Þ**e quilest þat herode wip him spac  
& he ansquared him no3t.  
for he had 3erned him to se.  
many a time in þo3t.  
for had he an anlapi signe.  
be-for herode wro3t  
had no3t þe iewes him done dede  
for þing þai cowde or mo3t.  
þen had þe prophecy bene fals  
& turned in-to no3t.  
¶ & alle saulis had be lorne  
þat þorou him was bo3t.  
he asked him alle priueli  
quy þai him squa wip so3t.  
speke wip me & say me quy.  
& alle sal be for no3t.

FAIRFAX

Forto do his breth to bu,  
of him þat was ful brath. 16164  
Herodes had grenid him to se,  
þar forwid mani ratht;  
[H]erodes grenid him to se,  
and of his come was faine; 16168  
wid his knithes vp he ras,  
and went all him againe.  
Of him he wend haue signes sene,  
for noght, all was in vaine, 16172  
Ne wald he neuer on him bi-hald,  
fo[r] thing þat he might fraine.  
[B]ot 3eit þe ius find noght,  
to seke iesu wid wrake, 16176  
þai praid herodes þat he ne suld  
no praiser for him make,  
Ne helpe him noght, ne he ne did,  
all for þe iuus sake. 16180  
3eit i hope þat þai sal bath  
grisli bifor him qwake.  
[Q]uiliþ þat herodes wid him spack,  
and he ansuerd him noght, 16184  
For he had grened him to se  
þar-for it him for-thoght,  
For had he anikin signe  
forwid herodes wroght, 16188  
Had noght þe ius him done to dede  
for thing þai cuth or moght.  
[ . . . . .  
. . . . .  
. . . . .  
. . . . . *no gap in the MS.*]  
[H]e askid him all priueli,  
qui þai him had sua soght, 16196  
"Speke wid me, and sai me qui, [fr 109]  
and all sal be for noght."

GÖTTINGEN

For to do his wrappe to ceese :  
& saue his astate  
To heroudes þo he him sent :  
euen þe he3e gate  
¶ Heroudes 3erned him to se :  
& of his come was fayn  
Wip his kny3tis vp he roos :  
& went him a3ayn  
Of him he wende signes to seen :  
But hit was al in vayn  
wolde he neuer on him biholde :  
for nou3t þat he coude frayn.  
¶ 3itt þo iewes fyned not :  
to seke ihesus wip wrake  
þei preied þat he shulde :  
no preyere for him make  
Ne helpe him not no more he dud :  
for þe iewes sake  
3itt shul þei alle biforn him :  
ful grisly quake  
¶ whil þat heroude wip him spake ;  
he vnsuered nou3t  
And he had 3erned him to se :  
þerfore him for þou3t  
For hadde he any maner signe :  
bifore heroude wrou3t  
þe iewes had not him slayn :  
for no þing þat þei mou3t  
[ . . . . .  
. . . . .  
. . . . .  
. . . . . *no gap in the MS.*]  
¶ He asked him priuely :  
whi þei had him bounde  
Speke to me & telle me why : [fr 100, bk]  
as hit shal be founde

TRINITY



And *iesus* held him stil als he 16199  
 noght of him-seluen had roght :  
 A purprin clath þai on him kest,  
 And gain to pilate broght  
 In taken þat he was a fole,  
 þat his wijt littel doght. 16204  
 ¶ Apon þan sir herods halue  
 þai gret wel sir pilate,  
 And said, "sir, yee er freindes made,  
 þe soth þar-for yee wate, 16208  
 He has þe sent þis man again  
 right in þat ilk state.  
 A word wit him ne wald he spek,  
 ne ans vp lift his late. 16212  
 ¶ He es þe selcuthest man,  
 þat euer yeit we sei,  
 For he will noiþer change his cher  
 for lau man ne for hei, 16216  
 Noiþer ansuar for to giue,  
 ne lift vp ans his hei.  
 Bot herod thankes þe þi sand,  
 for-soth we sal noght lei." 16220  
 ¶ "Godote," said pilate to þam þan,  
 "þat thinc me ful gode,  
 Bot giues me consail if yee can,  
 for menged es mi mode. 16224  
 þis godman es o mikel wijt,  
 qua-sa it vnder-stode,  
 Bot he has wrethed yow, for-qui  
 yee er wit him sa wod. 16228  
 I rede men chasti him for-þi,  
 And bete him to þe blod.  
 Godmen quat es þan your dome  
 sais me certanli," 16232  
 Alle þai said, "þat he be don  
 on rode, and þat in hi."

COTT ON

[<sup>1</sup> And *Iesus* held hym stille  
 in that ilk stound] [<sup>1</sup> from Laud MS. 416]  
 a purple clath þai on him kest  
 & gayne to pilate broȝt  
 In takinge he was bot a fole  
 þat his witte litel doȝt.  
 Apon sir herodes halfe  
 þai grette wele sir pilate.  
 & sir ȝe ar frendis made  
 þe soþ þer-of we wate.  
 he has þe sende þis man a-gayne  
 riȝt in þe same state.  
 a worde wiþ him he wil noȝt speke  
 ne anis halde vp his late.  
 ¶ he is þe selcoupest man quop þai.  
 þat euer ȝette we seye  
 for he wil nauþer chaunge his chere  
 for lagh man ne for heye.  
 nauþer ansquare for to giue  
 ne lift anis vp his eye  
 & herode þankis þe þi sande  
 for-soþ we wille noȝt leye  
 ¶ Godote saide pilate þan.  
 þat þink me ful gode.  
 for gif me counsaile if ȝe can.  
 þat menged is in my mode.  
 þis godeman is of mykil witte  
 qua wele hit vnderstode.  
 [<sup>2</sup> But for he hath you wrathid  
 with hym ye are so wood  
 I rede ye chastice hym þus  
 and bete hym to þe blood  
 ¶ Good men what is youre dome  
 sey me certainly  
 Alle seid that he be don  
 on cros and þat in hie

FAIRFAX (LAUD MS.)

[<sup>2</sup> From Laud MS. 416, leaf 149, back. Several leaves missing in the Fairfax MS.]

HE WILL NOT ANSWER." PILATE ASKS FOR COUNSEL, HE IS PUZZLED; "THIS 927  
MAN IS WISE, BUT HE HAS ANGERED YOU. WHAT WILL YE DO?" "CRUCIFY HIM."

And *iesus* held him stille, als he  
nocht of him-seluen roght: 16200  
A purprin cleth þai on him kest,  
and gain to pilate broght  
I[n] takking he was a fole,  
his witt bot littil doght. 16204  
[A]pon sir herodes halue  
þai grett wele sir pilate,  
And said, "ʒe er freindes made,  
þe sotht þar-of we wate, 16208  
He has þe sent þis man again  
right in þat ilke state.  
A word wid him ne wald he speke,  
ne anes lift vp his late. 16212  
[H]e es þe selcuthest man,  
þat euere ʒeit we sei,  
For he wald nouþer chaunge his chere  
for lau man ne for hei, 16216  
Nouþer ansur for to giue,  
ne anes lift vp his hei.  
Bot herodes thankes þe þi sand,  
forsoth we sal nocht lij." 16220  
"[C]ertis," said pilate to þaim,  
"þat thinck me nu ful gode,  
Bot giues me consail if ʒe can,  
þat menged es in mi mode. 16224  
þis gode man es of mekil witt,  
qua it welle vnderstode,  
Bot he has wrethed ʒu, for-qui  
ʒe er wid him sua wode. 16228  
I rede men chasti him þarfor,  
and bete him to þe blode.  
[G]ode men quat es þan ʒur dome,  
sais me sertainli," 16232  
All þai said, "he be done  
on rode, and þat in hij."

GÖTTINGEN

And *ihesus* helde him stille :  
in þat ilke stounde  
A purpur cloop þei on him cast :  
þerin þei han him wounde  
In token of fool forþ him ladde :  
to pilate on þat grounde  
¶ Sir heroude þe grett wel :  
we sey pilate to þe  
And now be ʒe frendes made :  
þe soþe þerof woot we  
He haþ þe sende þis mon aʒeyn :  
riȝt in to þi se  
A worde wiþ him nolde he speke :  
for nouȝte þat myȝte be  
¶ He is þe selcoupest mon :  
þat euer ʒitt we seȝe  
For he chaunȝed no chere :  
for lowe ny for heȝe  
Nouþer vnswere wolde he ʒyue :  
ny listen vp his eȝe  
But heroude þonked þe þi sonde :  
soþely wiþouten leȝe  
¶ Certis seide pilate þo :  
þat þinkeþ me ful gode  
But hereþ now my counsel :  
for menged is my mode  
þis gode mon is of greet witt :  
who so hit vndirstode  
But for he haþ ʒou wrapped :  
wiþ him ʒe are so wode  
I rede ʒe chastise him þus :  
& bete him to þe blode  
¶ Gode men what is ʒoure doom :  
seiþ me certeynly  
Alle seide þat he be don :  
on cros & þat in hy

TRINITY

<p>"Better mote yee sai þan sua," coth pilate, "sua rede i, 16236 To varn yur consail better it es þan to do mar foli." ¶ Pilate þan was ful wrath, i-wiss, wit þaim þat ilk dai, 16240 "Man," he said, "qui dos þou sua, qui wil þou nothing sai Agains þam þat folus þe, [col. 2] noiper ya ne nai? 16244 For þi stat þou aght to spek, to bring þi self a-wai, And help þe nu als ar has dun, for wel þou can and mai. 16248 ¶ Qui es þe nu sa lath to spek? for-ansuer þam, i rede, Ne seis þou noght hu þat þis folk þe beres to þe dede? 16252 A freind has þou noght bituix þam, for all er þai þi fede, If þou wil noght help þi-self, men haldes þe for quede. 16256 ¶ Sai me son <i>quer</i> þat þou be godd sun or nan, þat i mai wijt it witerli." þan ansuerd he o-nan, 16260 "I am his sun als þou has said þat all leis be wan; þat sal be sene <i>quen</i> sothfastnes sal quilum be ouer-tan, 16264 ¶ Tru it qua-sum wil it tru, i sal yow seau þe right, For to climbe þe cludes all þe sunn sal haf þe might. 16268 And for his freindes efterward dun þan sal he light,</p>	<p>To turne that councele better it is þan done a more foly Better mote ye sey than so <i>quod</i> pilat so redy ¶ Pylat was full wrothe y-wis with hem þat ilk day Man he seid why dost þou þus that þou wilt no þyng say ayenst hem that sew on the nothir ye ne nay ffor thy state þou owest to speke to bryng thy-self away [ . . . . . . . . . . <i>no gap in the MS.</i>] ¶ why is the so lothe to speke answer hem I rede Seist þou not how that they the hatyn to þe dede O frend hast þou not of hem alle wille they the quede yf þou wilt not help thy-self I can no fyrre þe lede ¶ Sey me now whethir þou be goddess sonne or non That I may wyttirly yt wyt [leaf 150] tho answerd he allone I am his sonne as þou hast seid that shulle ye wyt echone hyt shalbe sene when sothefastnes shalle among you gone ¶ leve yt who-so that wille I telle you yt right To Clymb above the clowdis alle þe sonpe shalle haue might And for his frendis afterword doun shalle he light</p>
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"Better most 3e sai þan sua,"  
 coth pilat, "sua rede I, 16236

To uarn 3ur consaile better it es  
 þan to do mare foli."

[P]ilat was ful wrath i-wiss,  
 wid þaim þat ilk dai, 16240

"Man," he said, "qui dos þu þus,  
 þat þu will na-þing sai

Againes þaim þat folus<sup>1</sup> þe; [<sup>1</sup> MS. fouls]  
 nouþer 3e ne nai? 16244

For þi state þu au to speke,  
 to bring þi-self a wai.

[ . . . . .  
 . . . . . no gap in the MS.]

[Q]ui es þe sua lath to speke?  
 bot ansuer þaim, i rede,

Ne seis þu noght hu þat þis folk  
 þe hates to þe dede? 16252

A freind has þu nogh bituix þaim,  
 for all þai er þi fede,

If þu will noght helpe þi-self,  
 men haldes þe for quede. 16256

[S]ai me þu queþer þat þu be  
 goddes sun or nane,

þat i mai witt it wittirli."  
 þan ansuerd he on-ane, 16260

"I [am] his sun, als þu has said  
 þat all lese be wane;

þat sal be sene quen sothfastnes  
 sal quilum be ouertane, 16264

[T]rou it qua-sum will it trou,  
 i sal 3u cheu 3e right,

For to climb þe cludes all  
 þe sun sal haue þe might. 16268

And for his freindes efterward,  
 dune þan sal he light,

To turne þat counsel bettur hit is :  
 þen don a more foly

Better mot 3e seye þen so :  
 quod pilat so rede I.

¶ Pilate was ful wroop I wis :  
 wiþ hem þat ilke day

Mon he seide whi dostou þus :  
 þat þou wolt no þing say

Azeines hem þat sewe on þe :  
 nouþer 3e nor nay

For þi state þou owest to speke :  
 to bringe þi self away

[ . . . . .  
 . . . . . no gap in the MS.]

¶ whi is þe so loop to speke :  
 vnswere hem I rede

Sestou not how þat þei :  
 þe haten to þe dede

O frend hastou not of hem :  
 alle wol þe þe quede

If þou wolt not helpe þi self :  
 I con no furre þe lede

¶ Say me now wheþer þou be :  
 goddes son or none

þat I may witerly hit wite :  
 þo vnswered he alone

I am his son as þou hast seide :  
 þat shul 3e wite vchone

Hit shal be sene whenne soþfastenes :  
 shal among 3ou gone

¶ Leue hit who so þat wol :  
 I telle 3ou hit riȝt

To clymbe aboue þe cloudes alle :  
 þe son shal haue myȝt

And for his frendes aftirward :  
 doun shal he liȝt

Noght als in priuete i sai,  
 bot in yur aller sight." 16272  
 ¶ Ful wel at þis word was he herd  
 wit þat cursd lede,  
 And vp þai ras and gaf a cri,  
 Als þof þai wald wede. 16276  
 "Quat mister es o wijtnessing  
 again him for to lede?  
 His aun muth nu has him dempt,  
 o wijtnes es na nede. 16280  
 Dos him on rode, þat ranscun non  
 sa bald befor him bede."  
 ¶ Wit þis a sergarnt forth þar stert,  
 þat stode a-mang þam þar, 16284  
 He lift his hand and a buffet  
 He gaf iesu ful sare;  
 Eftersons said he, "spek bot scil  
 and wordes suilk na mare, 16288  
 For þi mi[s]-sau þat all has herd <sup>[ff 89, bk, col. 1]</sup>  
 maldathait qua þe spare,  
 And quils þou liues here wit vs  
 þi lengring sal be care." 16292  
 He lift þan vp his face  
 And loked on þat felun,  
 "Freind," he said, "qui smites þou me  
 wit-vten right resun, 16296  
 Ar þat þou mi word had mend,  
 quat es þin a-chesun?  
 þe man es noght ouertan in mote  
 at smit him es tresun." 16300  
 ¶ Pilate him ras, and forth yode  
 vte o þe pretori,  
 þis felun folk iesu þai ledd,  
 foluand him wit cri. 16304  
 Pilate said and badd þai ne suld  
 do him na vilani,

Not in previte I sey  
 but ynne your' aller' sight  
 ¶ Evile at that word' was he herd  
 of þat cursid lede  
 vp rose they alle and' yaf a cry  
 right as they wold' wede  
 what nede haue we of' wytnes  
 agen hym vs to spede  
 his owne mowthe hath hym demyd  
 of wytnes is no nede  
 ¶ dothe hym on rode *with-outyn* raun-  
 that no man for hym bede [som]  
 Anon a sergeaunt stert forth  
 that stode among hem thor'  
 Wyth his hond' a buffet  
 he yaf Iesu full sore  
 he seid' Eft-sonys speke but skylle  
 & wordis suche no mor'  
 ffor thy myssaw that þou hast seid'  
 take that to teche þe lor'  
 [ . . . . .  
 . . . . . *no gap in the MS.* ]  
 ¶ Iesu lyftid' vp his face  
 and' lokyd' on that feloun  
 ffriend' he seid' why smote þou me  
*with-outyn* eny reson  
 Are þou mightist haue foundyn  
 a skylful' encheson  
 The man that dothe no vnright  
 to smyte hym it is treson  
 ¶ Pylat vp-ros and' forth he yode  
 out of þe pretory  
 This fals folk' Iesus lad'  
 folowyng hym *with* a cry  
 Pylate hem defendid'  
 to do hym vilony



Noght in priuete i sai,  
bot in 3ur aller sight." 16272

[W]ele at pis word was he herd  
wid þat curced lede,  
All up þai ras and gaue a cri, [lf 109, bk]  
right als þai wald wede. 16276

"Quat mister es of witnesing  
again him forto lede?  
His auen muth nu has him dampnid,  
of witnes es no nede. 16280

Dos him on rode, þat ranson nane  
sua bald befor him bede."

[Q]uid pis a sergant forth him stret  
þat stod ama[n]g þaim þare, 16284

He lifte his hand and a buffet  
he gaue iesu ful sare,  
And said eftsones, "speke bot skill  
and wordis slik na mare, 16288

For þi missau þat all has herd  
maldat þat þe qua spare."

[ . . . . .  
. . . . . no gap in the MS.]

Iesus þan lifted vp his face  
and loked on þat felun,  
"Freind," he said, "qui smites þu me  
wid-vten right resun, 16296

Ar þat þu þi word had mendid,  
quat es þine achesun?

þe man þat es noght ouertane in mote  
to smite it es tresun." 16300

[P]ilate him ras, and forth he 3ode  
vte of þe pretori,  
þis felun folk iesus þai ledd,  
foluand him wid cri. 16304

Pilate said þaim and bad þai suld  
do him no vilani,

Not in priuete I sey :  
but in 3oure aller si3t

¶ Euel at þat word was he herd :  
of þat cursed lede  
Vp ros þei alle & 3af a cry :  
ri3t as þei wolde wede

What nede haue we of witenes :  
a3ein him vs to spede  
His owne mouþ haþ him demed : [rf 101]  
of witenes is no nede

Dop him on rode wiþouten raunsoun :  
þat no mon for him bede

¶ Anoon a sergeaunt sterte forþ :  
þat stode among hem þore

wiþ his hond a buffet :  
he 3af ihesus ful sore  
he seide eftsones speke but skil :  
& wordes suche no more

For þi mis sawe þat þou hast seide :  
take þat to teche þe lore

[ . . . . .  
. . . . . no gap in the MS.]

¶ Ihesus lifted vp his face :  
& loked on þat feloun  
Frend he seide whi smot þou me :  
wiþoute any resoun

Are þou mi3test haue founden :  
a skilful enchesoun

þe mon þat dop no vnri3t :  
to smyte hit is tresoun

¶ Pilate vp ros & forþ he 3ede :  
out of þe pretory  
þis fals folk ihesus ladde :  
folewyng him wiþ a cry

Pilate hem defendede :  
to do him vileny

For quat ending þe mote suld take,		ffor what endyng þe mote wold take
þai wist noght witerli.	16308	wyst he not wytterly
¶ In-til a chamber went pilat þan		¶ Into a chambre preunly
priueli him an,		went pilat his oon
And <i>iesus</i> thoru his commandment,		And <i>Iesus</i> by his byddyng
þar-in wit him es gan.	16312	In <i>with</i> hym was gon
Pilate þan him to resun did		Pylat sone hym askyð
wit wordes manian,		<i>with</i> wordes in that won
“Goddman,” said he, “sai me nu qui		Good man why hatyn they the þus
þou ert als prisun tan,	16316	thise iewis euerychon
¶ Thoruut þis biscop and his men		¶ The busshop and alle his men
þat þou ert to be taght?		<i>with</i> þe bene vnsaught
Wel knaus þou þaim, and þai þe		hir purpos is fully
þat þe in hand has laght.	16320	to deth to make thy drawght
Ert þou goddsun,” he said,		Art þou goddes sonne he seið
“es o sua mikel maght?”		þat her þus art cawght
“Soth,” he said, “qui askes þou,		Sothe he seið why askyst þou
it es þe forthwit taght.”	16324	hit is by-for the tawght
¶ “þe soth þou sai me,” coth pilate,		¶ Sey me sothe seið pilat
“quar-for þai er þi fa,		why þou art her fo
I wat and seis þai wel noght fine,		I wote that they wille not fyne
be-tuixand þai þe sla.	16328	tille þat they þe slo
Ne wat þou þat þe pouste es min		Wotyst þou not that power is myn
to spill or latte ga?”		to spille or let go
þan said <i>iesus</i> to sir pilate,		Then seið <i>Iesus</i> to pilat
“me thinc it es noght sua,	16332	me thynckyth it is not so
¶ For þof þou pouste haf a quil,		ffor they þou pouste haue awhile
þou sal noght haf it ai.		þou shalt not haue it ay
I haf it o godd and es his sun	[col. 2]	¶ I haue it of god and am his sonne
if i þe soth sal sai.”	16336	yf I sothe shaft say
Pilate seis þat wit na word		Pylat saw that <i>with</i> no word
ouercum him he mai,		ouer-come hym he may
Of his clothes vn-clethes him,		he vncled hym of his clothis
And oþer on him did lai.	16340	& did on oþer þat day
Sua he sent him cled a-gain		So he sent hym cladd a-yen
to þaim þat was his fas,		to his fois in place

For quat ending þe mote suld take,  
 þai wist noght witterli. 16308  
 [I]ntill a chambir went pilate þan  
 priuili him ane,  
 And *iesus* thoru his comandment,  
 þar-in wid him es gane. 16312  
 Pilate him sone to resun did  
 wid wordes mani ane,  
 “God man,” he said, “þu sai me qui  
 þu ert als *presun* tane, 16316  
 Thoru þis bischop and his men  
 þat þu ert to be-taght?  
 wele knaus þu þaim, and þai þe,  
 þat þe has to me laght. 16320  
 Ert þu goddes [sun],” he said,  
 “es of sua mekil maght?”  
 “Soth,” he said, “qui askes þu,  
 it es þe forwid taght.” 16324  
 “[þ]e soth þu sai me,” said pilate,  
 “quarfor þu es þair fa,  
 Iwate and seis þai wile noght fine,  
 bituix and þai þe sla. 16328  
 Ne wate þu þat þe pauste is mine  
 to spill or lat þe ga?”  
 þan said *iesus* to sir pilate,  
 “me thinck it es noght sua, 16332  
 [F]or if þu pouste haue a quile,  
 þu sal noght haue it ay.  
 I haue it of godd and es his sun  
 if i þe soth sal say.” 16336  
 Pilate seis þat wid na word  
 ouer-cum him he ne may,  
 Of his clathes vnclad him,  
 and oper did on him lay. 16340  
 [S]ua he sent him cled again  
 to þaim þat war his fas,

For what endyng þe moot wolde take :  
 wiste he not witturly  
 ¶ Into a chaumber priuely :  
 went pilate his one  
 And *ihesus* bi his biddying :  
 in wiþ him was gone  
 Pilate soone him asked :  
 wiþ wordes in þat wone  
 Gode mon whi haten þei þe þus :  
 þese iewes euerychone  
 ¶ þe bisshop & alle his men :  
 wiþ þe ben vn sauþt  
 Her purpos is fully :  
 to deþ to make þi drauþt  
 Art þou goddes son he seide :  
 þat here þus art cauþt  
 Soþ he seide whi askestou :  
 hit is bifore þe tauþt  
 ¶ Say me soþ seide pilate :  
 whi þou art her fo  
 I wot þat þei wol not fine :  
 til þat þei þe slo  
 wostou not þat power is myn :  
 to spille or lete þe go  
 þenne seide *ihesus* to pilate :  
 me pinkeþ hit is not so  
 ¶ For þei þou pouste haue a while :  
 þou shal not haue hit ay  
 I haue hit of god & am his son :  
 if I soop shal say  
 Pilat say þat wiþ no word :  
 ouercom him he may  
 He vnclad him of his cloþes :  
 & dud on oper þat day  
 ¶ So he sende him clad aþeyn :  
 to his foos in plas

934 THE JEWS CROWN JESUS IN SCORN ; HE HUNG HIS HEAD IN SADNESS ; THEY SAID, "HERE IS YOUR KING." THEY CRIED, "NAIL HIM ON THE CROSS !"

Apon his heued a cron þai sett,  
 In hething al, allas ! 16344  
*Iesus* thoght ful mikel scam  
 quen he sua scruded was,  
 For cuth he neuer wit suilk be cledde,  
 for-wit in nankin cas. 16348  
 ¶ *Iesus* thoght ful mikel scam,  
 and luted dun his cher,  
 "He," þis þai said, "es yur king,  
 lo ! him befor yow here." 16352  
 Lude bigan þai for to cri  
 þat moght ouer-here,  
 "Gas nu forth tas him biliue,  
 we wald on rode he were." 16356  
 ¶ All þai cried, als wit a muth,  
 "nail him on rode tre !"  
 "Sais noght sua," coth sir pilate,  
 "þat es noght þe rede o me, 16360  
 He aght noght dei for na resun  
 þat i can in him se."  
 þai said ilkan, "þis ilk man  
 bot if he dampned be, 16364  
 þe frencscip sal þou lese for-soth  
 bi-tuix cesar and þe."  
 ¶ Pilat said, "los, her yur king !  
 bot herk i sal yow sai, 16368  
 To-moru it es your mikel fest  
 þat yee halu in your lai,  
 A prisun ar yee wont at hafe,  
 for resun o þe dai. 16372  
 Ask quilk sum yee will haue,  
 yee sal it haue parfai,  
 Ask þan your king, and i  
 yow sal noght nick wit nai." 16376  
 "Quar-for," coth þai, "qui said þou sua?  
 leif maister, do þou a-wai !

COTTON

A Crowne on his hed he set [leaf 150, bk 1  
 In scornynge alas  
*Iesus* thought muche shame  
 þo he so scornyd was  
 ffor cowde he nevir do the dede  
 to come in suche a cas  
 ¶ *Iesus* was sore agrevid  
 and lowtid down his chere  
 This they seide is your kyng  
 lo hym befor you here  
 lowde bygon they to Cry  
 that alle herd that þat bere  
 Go now and take hym blyve  
 we wold on rode he wer  
 ¶ Alle they Cried with O mowth  
 naile hym on þe tre  
 Seith not so quod pilat  
 that is not rede of me  
 hym owith not die for no cause  
 þat in hym yet I se  
 Alle they seid but if this man  
 by þe dampnyd be  
 Thy frendship shalt þou lese  
 by-twene zesar & þe  
 ¶ Pilat seid lo her' your kyng  
 but her' what I wille say  
 To-morow is your' moche fest  
 that ye hold in your' lay  
 A presonar ar' ye wont delyuyr  
 for reuerens of þe day  
 Asketh which that ye wille  
 ye shul yt haue parfay  
 And I rede you aske your' kyng  
 & I shalle not sey nay  
 Wher-for seid they seist þou so  
 leve sir that do wey

FAIRFAX (LAUD MS.)

PILATE SAITH, "HE OUGHT NOT TO DIE." THEY TWIT HIM WITH LOSING CÆSAR'S 935  
FRIENDSHIP. PILATE THEN SAYS HE WILL RELEASE JESUS TO THEM ON THE FEAST.

Apon his heued a crune he sette,  
in hething all, alas ! 16344

*Iesus* thoght ful mekil schame  
quen he sua schorned was,  
For cuth he neuer wid suilk be cled,  
forwid in nankin cas. 16348

*Iesus* thoght ful mekil schame,  
and luted dune his chere, [1 MS. king]

*þis þai* said, "it es *zur* king,<sup>1</sup>  
lo ! him bifor *zu* here." 16352

Loude bigan *þai* forto cri [leaf 110]  
*þat* all moght ouer-here,

"Gas nu and take *zu* him bliue,  
we wald on rode he were." 16356

[A]ll *þai* crid als wid a mouth,  
"naile him on rode tre !"

"Sai *ze* noght sua," said sir pilate,  
"*þat* es no rede of me, 16360

He agh noght dei for na resun  
*þat* i can in him see."

*þai* said ilkane, "*þis* ilk man  
bot he ne dampned be, 16364

*þe* freindschip sal *þu* lele forsoth  
bituix cesar and *þe*."

[P]ilate said *þan*, "lo ! here *zur* king,  
bot herke i sal *zu* sai, 16368

To moru it es *zur* mekil fest  
*þat* *ze* halu in *zur* lay,

A *presun* er *ze* wont at haue,  
for resun of *þe* day. 16372

Askes quilksum *þat* *ze* wille,  
*ze* sal it haue parfay,

Askes *þan* *zur* king, and i  
*zu* sal noght nic it nay." 16376

"Quarfor," coth *þai þan*, "sais *þu* sua ?  
leue maistir, do wai !

GÖTTINGEN

A crowne on his heed *þei* sett :  
in scornynge alas

*Ihesus* þouȝte muchel shame  
*þo* he so scorned was

For coude he neuer do *þe* dede :  
to com in suche a cas

¶ *Ihesus* was sore agreued :  
& louted down his chere

*þis þei* seide is *zoure* kyng :  
lo him bifore *zu* here

Loude bigon *þei* to crie :  
*þat* alle herde *pere þat* bere

Goop now & take him blyue :  
we wolde on rode he were

¶ Alle *þei* cried wiþ a mouþ :  
naile him on rode tre

Seiþ not so quod pilate :  
*þat* is not rede of me

<sup>2</sup>Him oweþ not deȝe for no cause :  
*þat* in him ȝit I se [2 leaf 101, back]

Alle *þei* seide but if *þis* mon :  
bi *þe* dampned be

*þe* frenshepe shaltou lese :  
bitwene cesar & *þe*.

¶ Pilate seide lo here *zoure* kyng :  
but here what I wol say

To morwe is *zoure* myche feest :  
*þat* *ze* holde in *zoure* lay

A prison are *ze* wont delyuer :  
for reuerence of *þe* day

Askep whiche *þat* *ze* wol :  
*ze* shul hit haue parfay

And I rede *ze* aske *zoure* kyng :  
& I shal not say nay

wherfore seide *þei* seistou so :  
leue sir *þat* doway

TRINITY



¶ O þis iesu speke þou namar,  
 bot of a-noþer man, 16380  
 þe quilk nu we haf til us taken, <sup>[leaf 90, col. 1]</sup>  
 his name is baraban."  
 "O yur king þat es in hand,  
 quat aghtel yee do þan?" 16384  
 "Do him on tre;" "sacles es he  
 sa feir se sum i can."  
 Efter þis word ai mar and mar  
 to cri all þai be-gan. 16388  
 "Selcuth vs thinc o þe, pilate  
 wit drightin for to drill,  
 We haf us chosen nu baraban,  
 him haf alगत we will." 16392  
 Pilate he thoght þair 3erning al  
 þat he it wald fulfill,  
 Quen he sagh þat al his soigne  
 þai tok it al to ill, 16396  
 Iesus þat al to-draun was  
 to scruge he taght þam til.  
 ¶ Quen þat pilate sagh na bote  
 gain þaim langer to striue, 16400  
 O iesu dede he thoght þe saght  
 al fra him-seluen driue,  
 Vp he ras midward þe folk  
 and wess his hend bi-liue. 16404  
 "All yee se," he said, "þat i  
 es saccles of his liue."  
 ¶ þai cried all on hei, "pilate  
 bi still, thar þe noght dred, 16408  
 His blod on us be, and on þaim  
 þat of vs sal brede."  
 And sua it es, la god it wijt,  
 sene on al þair sede, 16412  
 For nu þan er þai thrallles made  
 vnder al oþer lede.

COTTON

¶ Off' this Iesus speke þou no more  
 bot of' anoþer man  
 which we haue chosyn to vs  
 his name is Abraham  
 Of' your' kyng in hond he seid  
 what thynck' ye do þan  
 To nayle on tre he is not worthy  
 as ferre as I se can  
 But this word more and more  
 to cry they by-gan  
 ¶ Wondir vs thynekyth of' the pilat  
 that mouyst þus þis skylle  
 We han chosyn baraban  
 alle-gate hym haue we wille  
 Pilat thought her desire  
 sone after to full-fille  
 when he sey his tyme  
 they toke in to grete ille  
 Iesu that alle to-drawyn  
 to scorge they toke hym tille  
 ¶ When pilat sey no bote  
 ayen hem long to stryve  
 Of' Iesus dethe he thought þe synne  
 alle fro hym to dryve  
 Vppe he rose his hondes weshe  
 Among that folk' full blyve  
 Alle ye se he seid that I  
 am giltles of' his lyve  
 ¶ Alle they cried on hie pilat  
 dare ye no-thing drede  
 On vs mote his blode falle  
 & on ours that we brede  
 And so it did god it wote  
 sene is on her side  
 ffor now be they thrallis made  
 vnder alle oþer lede

FAIRFAX (LAUD MS.)

HE GIVES HIM OVER TO BE SCOURGED, AND WASHES HIS HANDS OF THE GUILT 937  
OF HIS DEATH. THE JEWS TAKE IT ON THEMSELVES, AND NOW ARE THEY THRALLS.

[O]f þis <i>iesus</i> speke þu na mare, bot of anoþer man, 16380	¶ Of þis <i>ihesus</i> speke þou no more : but of anoþer man
þe quilk þat we haue till vs tane, his name es baraban."	Whiche we han chosen to vs : his nome is baraban
"Of þour king þat es in hand, quat aghtel 3e do þan?" 16384	Of þoure kyng in honde he seide : what þenke 3e do þan
"Do him on tre ;" "sackles es he als fer se sum i can."	To naile on tre he is not worþi : as fer as I se can
Eft þis word ai mare and mare to cri þai all bigan. 16388	But efte þis word more & more : to criþe þei bigan
"[S]elcuth vs thine of þe, pilate, wid dreching forto drill, we haue vs chosin barabaras, algat him haue we will." 16392	¶ wondir vs þinkeþ of þe pilate : þat mouest þus þis skille we haue chosen baraban : algate him haue we wille
Pilate him thocht þair grening alle þat he it wild fulfill, Quen he wele sau þat all his soigne, þai tok it bot till ill, 16396	Pilate þouþte her desire : sone aftir to fulfill whenne he say his assoyne : þei toke in to greet ille
<i>Iesus</i> þat all to-drauen was to skourge he taght þaim till.	<i>Ihesus</i> þat alto drawen was : to scourge he toke hem till
[Q]uen þat pilate sau na bote gain þaim lang to striue, 16400	¶ whenne pilat say no bote : aþeyn hem longe to stryue
Of <i>iesus</i> dede he þoght þe sake all fra him-seluen driue, vp he ras and wess his hend emidward þat folk bliue. 16404	Of <i>ihesus</i> deþ he þouþte þe synne : al fro him to dryue vp he ros his hondes wesshe : among þat folke ful blyue
"All 3e se," he saide, "þat i am sacles of his liue."	Alle 3e se he seide þat I : am giltles of his lyue
[þ]ai crid all on hei, "pilate be still, thar 3e noght drede, 16408	¶ Alle þei cryed on heþe pilate : þar þe no þing drede
His blod on vs be and on þaim þat of vs sal brede."	On vs mot his blood falle : & on oure þat we brede
And sua it es, god it wat, sene on alle þair sede, 16412	And so hit dud god hit woot : sene is on her sede
For nu er þai als thrallis made vnder all oþer lede.	For now be þei þralles made : vndir alle oþere lede

Pilate stode vp on his fete  
mid-ward þat gret gadring, 16416  
“Pes,” he said, “lo, here to yow  
es liuerd vp yur king.  
And i here yow sai þat yee him will  
do on rode to hing.” 16420  
“Do wai pilate, til vs,” coth þai,  
“feires noght do sli thing,  
¶ He<sup>1</sup> haf vr lagh,” coth þai, “þat we  
liue wit al in land, [1 so in MS.]  
Efter þe lagh þan sal he dei, 16425  
þis sal þou vnderstand.”  
2Pilate forthoght þaim bath to wrath,  
bot wald þam hald in hand, [2 col. 2]  
To þaa wilful wod he taght 16429  
þe lauere es al-weldand.  
¶ þan was þat suet sacles fless  
don to mikel wrang, 16432  
First þai band him til a tre  
and scourges him suang  
Fra þe hefd vnto þe fote,  
Oueral þe blod vte-wrang. 16436  
Siþen þai crond him wit thorn,  
þat thoru his hefd thrang,  
And bitaght ham at þair will,  
þair sergantz for to hang. 16440  
¶ þe man-slaer, he barabas,  
es laisd o prisun,  
And vr lauere es ledd to sla  
wit-vten ani chesun. 16444  
For vte o prisun ha þai don  
þe thef and þe felun,  
And on þe rod þai ga to hing  
þe lauere and þe barun ; 16448  
þai and alle þe sede of him  
has godds malesun.

COTTON

¶ Pilat stode vpon his fete  
Among that gederyng  
Pees he seid lo here now  
is delyuerd vp your kyng  
I here you sey ye wille hym do  
on rode tre to hyng  
do wey pilat vs they seid  
fallyþ not to do suche thyng  
¶ We haue our law seid they [leaf 151]  
that we in leue in lond  
after the law shalle he die  
þus shalt þou vnderstonð  
Pylat lothid hem to wreth  
he wold hem hold in hond  
To tho wilfull wode he toke  
þe lord then alle wendonð  
¶ Then was that swete sakeles flesh  
done to mucche wrong  
To a pillour they hym bond  
and with scourges hym swong  
ffro the heð to the fote /  
ouer alle the blode out-sprong  
They Crownyd hym þo with sharp  
that thorough his heð throng [thorne  
And bytoke hym at her wille  
to her sargeantes to hong  
¶ The mansleair that berabas  
was take out of preson  
And our lord lað to sle  
with-outyn eny cheson  
Out of preson so they toke  
that thef the felon  
And gon so then to hong on tre  
the kyng of heuyn croun  
Wherefore they and her sede  
haue his maleson

FAIRFAX (LAUD MS.)

THEN WAS THAT SWEET FLESH WRONGED ! THEY SCOURGED AND CROWNED HIM 939  
WITH THORNS. THEY LOOSE THE THIEF, AND HANG THE LORD AND BARON ON ROOD

[P]ilate stud vp on his fete  
emidward þat gret gedering, 16416  
“Pes,” he said, “lo here to 3u  
es liuerd vp 3ur king.  
I here 3u sai 3e will him do  
on rode tre to hing.” 16420  
“Do wai pilate till vs,” said þai,  
“feris noght to do sli thing,  
[w]e haue vr lau,” said þai,  
“þat we liue in inland, 16424  
Eftir þe laue þan sal he dei,  
þis sal þu vnderstand.”  
Pilate forthoght þaim bath to wreth,  
he wald þaim hald in hand, 16428  
To þat wilful wode he taght [leaf 110, bk]  
þe lauerd es all-weldand.  
[þ]an was þat suete sackeles flesse  
done to mekil wrang, 16432  
First þai band him till a tre,  
and wid skourges him suang  
Fra þe heued to þe fote,  
ouer all þe blod oute wrang. 16436  
Siþen þai crowned him wid thorn,  
þat thorn his heued thrang,  
And bitaght þaim at þair will,  
har sargant for to hang. 16440  
þe manslaer, þat barabas,  
es loused of presun,  
And vr lauerd es ledd to sla  
widvten ani chesun. 16444  
vte of presun þat haue þai tane  
þe thef and þe felun,  
And on rode þai go to hing  
þe lauerd and þe barun; 16448  
þai and all þe sede of þaim  
has goddes malisun.

GÖTTINGEN

¶ Pilate stode vp on his fete :  
among þat gederynge  
Pees he seide lo here now is :  
delyuered vp 3oure kyng  
I here 3ou saye 3e wol him do :  
on rode tre to hinge  
Dowey pilate vs þei seide :  
falleþ not to do suche þinge  
¶ we haue oure lawe seide þei :  
þat we in lyue in londe  
Aftir þe lawe shal he de3e :  
þis shal þou vndirstonde  
Pilate loþed hem to wraþþe :  
he wolde hem holde in honde  
To þo wilful wode he toke : .  
þe lorde þenne al weldonde  
¶ þenne was þat swete sakles flesshe :  
don to myche wronge  
To a piler þei him bonde :  
& wiþ scourgis him swonge  
Fro þe heed to þe foot :  
ouer al þe blood out spronge  
þei crowned him þo wiþ sharpe þorn :  
þat þour3e his heed þronge  
And bitoke him at her wille :  
to her sergeauntis to honge  
¶ þe monsleer þat barabas : [leaf 102]  
was take out of prisoun  
And oure lord lad to sle :  
wiþouten any chesoun  
Out of prisoun so þei toke ;  
þe þef þat feloun  
And goon so þenne to honge on tre :  
þe kyng of heuen croun  
þerfore þei & her sede :  
han his malisoun

TRINITY

¶ And il chance ha þai þam made,  
þaa fals felun fede, 16452

Quen þai þe fine gold for-soke,  
and to þam to þe lede.

þai ches þaim-self dampnacion  
thoru þair aun rede, 16456

And broght vs til saluacion  
þaim-self alle to þe dede.

¶ Iudas stode amang þe folk,  
for to be-hald and se 16460

Hu vile þat þai wit him delt,  
and quat scham he can dreī.

Quen þat he saght þar was na soigne  
þat his lauerd ne suld dei, 16464

þan him reued of his res,  
and went him-self wrei.

¶ Quen þat he sagh his maister sua  
be-casten al to care, 16468

Wit his penis forth he lepe  
he had resaueid are ;

þan him reud his marchandis,  
allas ! caitiue ful sare. 16472

<sup>1</sup> "Quat yee er," he said, "a felun folk !  
for yee can naman spar, [<sup>1</sup> leaf 90, back,  
col. 1]

Here i yeld yow yur mone,  
ges me a-gain mi war. 16476

¶ Ful wrather-hail to min bihoue  
haf i tan þis mone,

For þe sacles blod of him,  
for rightwis man es he. 16480

Allas ! he said þat euer i was  
til him made sua priue,  
þat euer þe time þat i was made  
ne had bi-sueld me. 16484

Tas," he said, "your penis here  
a felun folk er yee,"

¶ An euyH chaunge made they  
that fals feloun quede  
When they fyne gold forsoke  
and toke hem to þe lede  
They chese hem-self dampnacion  
thorogh her oun rede  
That was to vs savacion  
and to hem-self ded  
¶ Iudas stode among the folk  
and beheld & sie  
how fondly they with hym dalt  
and what shame he gon dry  
When he sie ther was no bote  
but his lord shuld die  
Tho hym rewid of his rese  
and went hym-self to wry  
¶ When he sie his master  
then suffer alle this care  
with his pens forth he lepe  
that he had resceyuyd there  
Then hym rewid his marchauntyse  
alas caytyf so bare  
he seid ye arn feloun folk  
for ye canne neuer spare  
her I yeld you your mony  
yef me ayen my ware  
¶ Wrothirhele to me by-hove  
haue I take this mony  
ffor the sakeles blode off hym  
betraied is by me  
Alas that euyr was I made  
to hym to prevy  
But with the Erthe at my byrth  
that I ne had swolowid be  
Takyth he seid your pens here  
A Cursid folk be ye



HE RUSHED OUT WITH HIS MONEY AND OFFERED IT BACK, ASKING THEM FOR HIS 941  
MERCHANDISE. "WOE UPON ME! WHY DID NOT THE EARTH SWALLOW ME AT MY BIRTH."

[a]n euil chaunge haue þai þaim made,	¶ An euil chaunge made þei :
þaa fals, þaa felun fode,	16452 þat fals feloun quede
Quen þai þe fine gold forsok,	whenne þei fyn golde forsoke :
and toke þaim to þe lede ;	& toke hem to þe lede
þai ches þaim-self dampnaciun	þei chees hem self dampnacioun :
thoru þair auen rede,	16456 þourþe her owne rede
And broght vs till saluaciun,	þat was to vs saluacioun :
þaim seluen to þe dede.	& to hem self dede
[I]udas stod emang þat folk,	¶ Iudas stood among þo folk :
to bihald and sei	16460 & bihelde & seþe
Hu vili þai wid him delt,	How foulely þei wiþ him dalt :
and quat schame he gan drei.	& what shame he gon dreþe
Quen he sau þar was na soygne,	Whenne he say þere was no bote :
bot his lauerd sud dei,	16464 but his lord shulde deþe
þan him reud of his res,	þo him rewed of his rees :
and went himself to wri.	& went him self to wreþe
[Q]uen þat he sau his maister sua	¶ whenne he say his maistir þen :
be casten alle to care,	16468 suffre al þis care
wid his penis forth he lepe	wiþ his pens forþ he lep :
þat he had rescaued are ;	þat he had receyued þare
þan him reud his marchandis,	þenne he rewed his marchaundis :
allas ! caitiue ful of sare.	16472 alas caitif so bare
"Ha," he said, "quat ȝe er a felun folke,	He seide ȝe are feloun folke :
for ȝe can na man spare,	for ȝe con neuer spare
Here i ȝeild ȝu ȝur mone,	Here I ȝelde ȝou ȝoure mone :
giues me again mi ware.	16476 ȝyueþ me aȝeyn my ware
[F]ul wrather-haile to mine bihoue	¶ wroperhele to my bihoue :
haue i tan þis mone,	haue I take þis mone
For þe sackeles blod of him,	For þe sakles blood of him :
for right-wis man es he.	16480 bitrayed is bi me
Allas ! þat euer i was	Alas þat euer was I made :
till him made sua priue,	to him so priue
þat þe erd þe time þat i was born	But wiþ þe erþe at my burþe :
ne had bisuelid me.	16484 þat I nadde swolewed be
Takes," he said, "ȝur penis here	Takeþ he seide ȝoure pens here :
a felun folk er ȝe,"	a cursed folke be ȝe

942 THEY WILL NOT TAKE THE MONEY ; JUDAS CASTS IT ON THE FLOOR AND FLEES.  
 "THEY WILL SLAY THE RIGHTEOUS, ALL THE WORLD WILL CRY TREASON ON ME."

"Ha we noght þar-of to do," coth þai,  
 "þou sal þi-self it se. 16488  
 ¶ All for noght," coth þai, "iudas  
 þi marchandis es made."  
 He kest þe penis on þe flore,  
 and son a-wai he glad. 16492  
 "þai will," he said, "þe rightwis sla  
 wit-vten ani bade,  
 And sal on me tresun spek  
 oueral þis werld sa brade ; 16496  
 ¶ I sal me-seluen on me wreck  
 For þis marchandis wrang,  
 For þis rightwis ful wratherhail,  
 tok i euer þat fang." 16500  
 A rape he gatt<sup>1</sup> al priueli, [1 or gait]  
 þat he wist was strang,  
 And fast he fest abute his hals,  
 þer-wit him-self he hang. 16504  
 He brest in tua his buels all,  
 vte at his wambe þai wrang,  
 þe sari saul vte þar he sent,  
 wit in þat sorful thrang. 16508  
 Vte at his wambe þe saul it brast,  
 at muth had it na wai,  
 þat he kist wit crist muth,  
 als ar yee herd me sai, 16512  
 Quen he come als traitur ful fals  
 His lauerd for to be-trai ;  
 Sli dede neuer, als man sais,  
 herd was for-wit þat dai. 16516  
 Ded es caitiue iudas nu,  
 þat traitur has to nam,  
 Of his vgli marchandis [col. 2]  
 has all þis werld þe fame. 16520  
 His knithes mai men call þa  
 þair lauerd dos despite or scham,

COTTON

What is that to vs they seid  
 thy-selvyn þou may se  
 ¶ Alle for nought they seid Iudas  
 the barge[n y]e made  
 He left the pens on the flor  
 and stale [<sup>2</sup>away wiþ þis]  
 They wille he seid the rightwis sley  
 [witþouten gilt i-wis] [<sup>2</sup> MS. torn: matter sup-  
 plied from Trinity MS.]  
 Alle this world shalle of me sp[eke]  
 [my tresoun is so mys]  
 ¶ I shalle [my-seluen on me wreke]  
 [alas þat me is wo]  
 ffor [þis riȝtwis þat shal deȝe]  
 [bi my tresoun so]  
 A strong rope gat he previly [leaf 151, bk]  
 and did hym fast to go  
 He knyt it fast abowte his nek  
 and hyng hym-self right þo  
 He brast in ij<sup>o</sup> his bowelles alle  
 fellyn adoune hym fro  
 The sory soule that wey he sent  
 with weylyng alle in wo  
 ¶ Out at his womb the soule brast  
 at mowthe had it no wey  
 ffor he kyssid Crystes mowthe  
 as ye herd me say  
 When he come as traytour fals  
 his lord to be-tray  
 So fals a dede was neuer herd  
 by-for that ilk day  
 ¶ Dede was caytyf Iudas tho  
 that traytour had to name  
 Of his Cursid Marchauntise  
 sprong alle þe world þe fame  
 his knyghtes men may calle tho  
 that dothe her lord suche shame

FAIRFAX (LAUD MS.)

HE GOT A ROPE AND HUNG HIMSELF; HIS BODY BURST; HIS SOUL WENT OUT 943  
DOWNWARDS, IT MIGHT NOT COME OUT AT THE MOUTH WHICH HAD KISSED CHRIST.

“Han we noght þar-of to do,” said þai,  
“þu sal þi seluen se. 16488

[A]ll for noght,” said þai, “iudas  
þe marchandis es made.”

He left þe penis on þe flore,  
and sone awai he glade. 16492

“þai will,” he said, “þe rightwis sla  
widuten ani bade,

And all sal nu of tresun speke,  
ouer all þis world sua brade; 16496

[I] sal mi-seluen on me wreke,  
of þis marchandis wrang,

For þis rightwis ful wratherhale,  
toke euere i þis fang.” 16500

A rape he gat him preuili,  
þat he wist was strang,

And fast he fest aboute his hals,  
him-self þar-wid he hang. 16504

He brast in tua his buelis alle, [leaf 111]  
vte at his wambe þai wrang,

þe sari saul þar-vte he sent,  
widvten þat sorful thrang. 16508

[v]te at his wamb þe saule brast,  
at muth had it na wai,

þat he wid kist cristes muth,  
als 3e are herd me say, 16512

Quen he come als a traitur fals  
his auen lauerd to be-trai;

Sli dede was neuer, als men sais,  
herd bifor þat dai. 16516

[D]ed es caitiue iudas nu,  
þat traitur has to name,

Of his vgli marchandis  
has all þis world þe fame. 16520

His knyghtes mai men call all þaa  
þair lauerd dos spite or schame,

GÖTTINGEN

What is þat to vs þei seide :

þi seluen þou maist se

¶ Al for nouȝt þei seide Iudas :

þe bargan made hit is

He laft þe pens on þe flore :

& stale away wiþ þis

þei wol he seide þe riȝtwis sle :

wiþouten gilt I wis

Al þis world shal of me speke :

my tresoun is so mys

¶ I shal my seluen on me wreke :

Alas þat me is wo

For þis riȝtwis þat shal deȝe :

bi my tresoun so

A strong rope gat he priuely :

& dud him faste to go

He knyȝt hit faste aboute his nek :

& heng him self riȝt þo

He brast in two his boweles alle :

fellen adoun him fro

þe sory soule þat wey he sent :

wiþ weylyng al in wo

¶ Out at his wombe þe soule brast :

at mouþ had hit no way

For he cust cristis mouþ :

as 3e herde me say

Whenne he coom as traitour fals :

his lord to bitray

So fals a dede was neuer herd :

bifore þat ilke day

¶ Ded was caitif Iudas þo :

þat traitour had to name

Of his cursed marchaundise :

sprong al þe world þe fame

His knyȝtis men may calle þo : [lf 102, bk]

þat doþ her lord suche shame

TRINITY

To dei als he for pair seruiss,  
 and hell haf to pair hame. 16524  
 ¶ Nu es he iudas ded wit scam,  
 Als ye haf herd me tell,  
 And to þe warlau al bi-taght  
 þat hurls herd in hell. 16528  
 "Los! here pris," he said, "þat i  
 can for mi lauerd sell,"  
 He kest þaim dun apon þe grund,  
 þe thritti penis þar fell. 16532  
 ¶ Bot þe Iuus, þat wald all haue,  
 þe mone forsok þai noght,  
 Wit pris o þat hali blod  
 a pottér place þai boght. 16536  
 To be don in pair corbanan,  
 þai said þat it noght doght,  
 Acheldemach þai cald þis feld,  
 for it wit blod was boght, 16540  
 For to delue in vncuth men  
 þat to þe cite soght.  
 ¶ Ihesus crist, vr sauueur,  
 es demed be dun on dau, 16544  
 For to be hanged on a tre,  
 Als þan was theues lau.  
 For suilk a tre þam wanted all  
 als written es in sau; 16548  
 þai said þai wald þe kinges tre  
 vnto þat mister sau,  
 For it was comun þai it suld  
 vte o þe temple drau. 16552  
 ¶ þai went þaim to þe temple suith,  
 in tua þis tre þai scare,  
 Als mikel als þai saght to þaim,  
 gainand an mani mar. 16556  
 þai fand it als neu and fress  
 als it on stouen ware.

die shuld they for her seruyce  
 and haue in helle her blame  
 ¶ Then was Iudas ded with shame  
 as ye herd me telle  
 And to the fendis sonne bytawght  
 that hurlyth hym to helle  
 But when he had the mony cast  
 among her fete so snelle  
 Alle in wreth the iewis wer'  
 xxx pens ther' felle  
 ¶ But yet the covetous iewis  
 that tresour' forsok nought  
 With that same mony then  
 a potters place they bought<sup>1</sup>  
 To be done in tresour' [<sup>1</sup> MS. brought]  
 they seid it not mowth  
 Acheldamach they callid the feld  
 for yt with blode was broght  
 ffor to bery ynne incoupe men  
 that to that Cite sought  
 ¶ Thus Iesus our' sauyour'  
 was dampnyd to do of daw  
 To by hanggid on a tre  
 as tho was thevis law  
 But suche a tre hem wantid  
 as wretyn is in saw  
 The kyngges tre thereto they seid  
 they wolde of tempiht draw  
 [ . . . . .  
 . . . . . no gap in the MS.]  
 ¶ To the tempiht sone they come  
 and kut þis tre in ij°  
 As mekyht as hem nedið  
 they toke with hem tho  
 They fond yt good and esy  
 to dele with also

JESUS WAS NOW CONDEMNED : THEY WANTED A TREE, AND WOULD HAVE THE 945  
 "KING'S TREE." THEY WENT TO THE TEMPLE AND CUT IT ; THE WOOD WAS SOUND.

To dei als he for þair seruis  
 and hell haue to þair hame. 16524  
 [N]u es iudas dede wid schame,  
 als 3e herd me telle,  
 And to þe warlou all bitaght  
 þat hurles hard in hell. 16528  
 "Lo ! here þe preis," he said, "þat i  
 gun for mi lauerd sell,"  
 He kest þaim dune apon þe grund,  
 threti penis þar fell. 16532  
 [B]ot þe iuus, þat all wold haue,  
 þe thresur forsok þai noght,  
 wid þe pris of þat hali blode  
 a potter place þai boght. 16536  
 To be done in þair corbanan,  
 þai said þat it ne doght,  
 Acheldemack þai cald þe feild,  
 for it wid blode was boght, 16540  
 Forto delue in vncuth men  
 þat to þat cite soght.  
 [I]esus crist, vr sauueur,  
 was dampned to do of dau, 16544  
 To be hanged on a tre,  
 als þan was thefis lau.  
 Bot swilk a tre þaim wantid alle  
 als writen es in sau ; 16548  
 þai said þai wold þe kinges tre  
 vnto þat mister sau,  
 For it was comanded þai it suld  
 vte of þe temple drau. 16552  
 [þ]an went þai to þe temple suith,  
 in tua þis tre þai schare,  
 Als mekil als þai sau þat gained,  
 þai tok þaim and na mare. 16556  
 þai fand it als nu and fress  
 als it on stouid ware.

De3e shulde þei for her seruyse :  
 & haue in helle her blame  
 ¶ þenne was Iudas ded wip shome :  
 as 3e herde me telle  
 And to þe fend soone bitau3t :  
 þat hurleþ him in helle  
 But whenne he hadde þe mone cast :  
 among her feet so snelle  
 Alle in wrappe þe iewes were :  
 þritty pens þere felle  
 ¶ But 3it þe couetouse iewes :  
 þat tresour forsoke nou3t  
 wip þat same mone þenne :  
 a potteres place þei bou3t  
 To be done in tresorie :  
 þei seide hit not mou3t  
 Acheldemach þei calde þe felde :  
 for hit wip blood was brou3t  
 For to burye in vncouþe men :  
 þat to þat cite sou3t  
 ¶ þus ihesu oure saueour :  
 was dampned to do of dawe  
 To be honged on a tre :  
 as þo was þeues lawe  
 But suche a tre hem wantid :  
 as writen is in sawe  
 þe kyngis tre þer to þei seide :  
 þei wolde of temple drawe  
 [ . . . . .  
 . . . . no gap in the MS.]  
 ¶ To þe temple soone þei coom :  
 & cut þis tre in two  
 As muchel as hem neded :  
 þei toke wip hem þo  
 þei fond hit good and esy :  
 to dele wip also



Al quat þai wald þar-of to scap,  
fand þai na letting þare, 16560  
¶ Wit-vten rott, wit-vten brest,  
it smeld selcut suete,  
For to mak þis werk þer-of,  
wit-vten letting it lete. 16564  
Bot for to ber it vte o þe kirk <sup>[leaf 91,  
col. 1]</sup>  
þai fand it ful vn-mete,  
For þepen moght þai for na might  
it stere a fote o strete. 16568  
¶ Tua hundreth men sent caiphaz  
to fote a-wai þat tre,  
þai most oþer heu it þare  
or for to lat it be. 16572  
þe rode þai scop þan as þai wald,  
als we þe taken se,  
O cedre, cipres, and o pine,  
Als writen es on þat tre. 16576  
¶ Apon þe hefd o þis rode,  
ouer-thwart was don a brede,  
þar war þe letters written in  
o mani man war redd. 16580  
Quen it was wroght þai moght all  
it ster vte o þe sted,  
Til ur lauerd iesus crist  
was þar-to self ledd. 16584  
¶ Quen he come to þat suete tre  
til him þaa feluns said,  
“Tak it up,” coth þai, “þou seis  
hu it es to þe graid.” 16588  
He luted dun and kist it sun,  
and at þe first braid,  
Wit-vten ani help o man  
apon his bak it laid. 16592  
¶ In-to þe tun forth he it bare,  
be-for þat cursed lede.

COTTON

What they wold ther-of shape  
there-to it was full thro  
¶ With-outyn rotyng or eny euylle  
hit savourid wonder swete  
ffor to make this werk ther-of  
with-outyn let hit lete  
Byforn to ber yt out of chirche  
they fond it fulle vn-mete  
[<sup>1</sup>For] they myght for no thyng  
yt ster oon fote in strete  
[¶ Two] hundird men sent Cayphas  
to fette away that tre  
[þei] musty[n] euyr hew yt there  
or els let yt be <sup>[<sup>1</sup> MS. torn: matter sup-  
plied from Trinity MS.]</sup>  
[þe rode þei shop]e as hem lyst  
as we the tokyn se  
[Of cidre cipres & pa]lme  
as wretyn is of tho iij<sup>e</sup>  
[¶ On þe heed of þat rode :  
to] set abrede was [bede  
And þer vpon lettres writen :  
of mony men to rede  
Whenne hit was done þei alle ne myzt  
stir þe cros of þat] stede  
Bytwene hem our lord Cryst <sup>[leaf 152]</sup>  
was theder hym-self led  
When he come to that swete tre  
þe iewis to hym seid  
Take it vp þou seist wele  
it is for the purveide  
he lowtid doune and kyssid it sone  
and at þe first breide  
With-outyn eny help of man  
on his bak he it leid  
¶ Thorogh the toune he it bar  
byfor that cursid lede

FAIRFAX (LAUD MS.)

All quat þai wald þar-of to schape,  
 fand þai na letting þare, 16560  
 [w]idvten rotte, widvten brest,  
 it smelde selcuth suete,  
 Forto make þis werk þarof,  
 widvten letting it lete. 16564  
 Bote forto bere vte of þe kirc  
 þa fand it ful vnmete,  
 For þeym might þai for na thing,  
 it stir a fote of strete. 16568  
 [T]ua houndreth men sent cayphas  
 to fett a-wai þat tre,  
 þai most þan ouer heu it þar  
 or forto late it be. 16572  
 þe rode þai schop þan als þai wald,  
 als we þe taken se,  
 Of cedre, cypres, and of pine,  
 als writen es of þaim thre. 16576  
 [A]pon þe heued hei on þe rode,  
 ouer þar was done a brid,  
 þar war þe lettris written in  
 of mani a man war red. 16580  
<sup>1</sup>Quen it was wroght þai all ne moght  
 stir it vte of þe stede, [leaf 111, back]  
 Bituix and þat ur lauerd crist  
 was þedir him-seluen ledd. 16584  
 [Q]uen he come to þat suete tre  
 þe felunes to him said,  
 "Take it vp," þai said, "þu seis  
 hu it es to þe graid." 16588  
 He lutede dune and kist it sone,  
 and at þe first braid,  
 Widvten ani help of man  
 vpon his bac it laid. 16592  
 [I]nto þe tune forth he it bare,  
 bifor þat cursed lede.

GÖTTINGEN

what þei wolde þerof shape :  
 þerto hit was ful þro  
 ¶ Wipouten rotyng or any euel :  
 hit sauered wondir swete  
 For to make þis werke þerof :  
 wipouten let hit lete  
 Biforen to bere hit out of chirche :  
 þei fond hit ful vnmete  
 For þei myȝt for no þing :  
 hit stire a foot of strete  
 ¶ Two hundride men sent cayphas :  
 to fet away þat tre  
 þei mosten ouer hewe hit þere :  
 or elles lete hit be  
 þe rode þei shope as hem lust :  
 as we þe tokene se  
 Of cidre cipres & palme :  
 as writen is of þo þre  
 ¶ On þe heed of þat rode :  
 to set abrede was bede  
 And þer vpon lettres written :  
 of mony men to rede  
 Whenne hit was done þei alle ne myȝt  
 stir þe cros of þat stede  
 Bitwene & oure lord crist.  
 was þider him self lede  
 ¶ whenne he coom to þat swete tre :  
 þe iewes to him seide  
 Take hit vp þou seest wel :  
 Hit is to þe purueide  
 He louted doun & kust hit sone :  
 & at þe furst breide  
 Wipouten any helpe of mon :  
 on his bak he hit leide  
 ¶ þourȝe þe toun he hit bare :  
 bifore þat cursed lede

TRINITY

948 THEY MET A MAN AND MADE HIM HELP TO CARRY THE CROSS, WHICH WAS  $4\frac{1}{2}$  ELLS LONG AND  $\frac{1}{2}$  AN ELL BROAD. THEY SET IT ON CALVARY, AND CROWDS CAME TO SEE.

þai mete a hisen man i-wiss,  
 him þai can to nede, 16596  
 At tak þe tan end o þe tre  
 to ga þe better spede.  
 Half feirth of eln was þe length,  
 And oþer half þe brede, 16600  
 And þan to mont o caluari  
 all þar-wit þai yede.  
 Apon þe mont of caluarie  
 þai sett þis rode tre, 16604  
 Mani man folud o þe tun,  
 and mani o þe contre,  
 þat sum for god and sum for ill,  
 him come all for to se; 16608  
 Mani þar grett and mani logh,  
 o þat grett assemble.  
 þe riche men bi-scornd him, [col. 2]  
 and did al þat þai moght 16612  
 Hu þai moght do him most despite,  
 on ilk side þai soght.  
 A crun apon his heued þai sett  
 o scarpe<sup>1</sup> tre þai wroght, [<sup>1</sup> it looks like  
 scape in MS.]  
 þat in a hundret stedes, i-wiss, 16617  
 þe rede blod vte broght.  
 ¶ þai clede him wit a mantel rede,  
 tok of his aun wede, 16620  
 And siþen in his hand he sett  
 a mikel staf o rede;  
 And wit him þai plaid sitisott,  
 and badd þat suld rede 16624  
 Quilk o þaim him gaf þe dint;  
 sare aght þam for him dred.  
 ¶ þare þai aght þam for to scon,  
 þe folk þat þar was fell, 16628  
 þe scam þai on þair lauerd soght,  
 ful tor it war to tell!

COTTON

They met a bysen man tho  
 and hym thei did nede  
 To take the tone end off that tre  
 to go the better spede  
 iiij ellyn and an half the lengthe  
 & oþer half ellen the brede  
 ¶ To the mount of Calvery  
 there-with so they yede  
 vpon that mount sone anon  
 they set this rode tre  
 Many folowyd of that toun  
 & many of that contre  
 Som for good and som for euil  
 comen hym to se  
 Many wepe and many lowhyn  
 of that grete semble  
 ¶ Riche men scornyd hym  
 in alle that they mought  
 how they might do most dispyte  
 on eche side they sought  
 A Croune on his hed they set  
 of sharp tre y-wrought  
 That in an C stedis y-wys  
 the blode out it brought  
 ¶ They clad hym in a mantel rede  
 toke of his oun wede  
 And sethyn in his hond they set  
 a mekyll grete rede  
 And to hym pleidyn abobet  
 and bad hym sey in dede  
 Which of hem yaf the stroke  
 sore might hym drede  
 ¶ Sore they ought hym drede  
 the folk that were so sneh  
 The dissease<sup>2</sup> that they hym did  
 sore yt were to telle

[<sup>2</sup> MS. dissecase]

FAIRFAX (LAUD MS.)

þai met a bisen man i-wis,  
 him þai gun þai nede, 16596  
 At take þe tane end of þe tre  
 to ga better spede.  
 Half feird ellen was þe lenth,  
 and oper half þe brede, 16600  
 And þan to the mount of caluari  
 all þar-wid þai ȝode.  
 [A]pon þe mont oliuete  
 þai sett þis rode tre, 16604  
 Mani man folud of þat tun,  
 and mani of þat contre,  
 Sum for gode and sum for ill,  
 all come him forto se; 16608  
 Mani þar grete and mani þar logh,  
 of þat gret semble.  
 [þ]e riche men þai skorned him,  
 and did all þat þai moght 16612  
 Hu þai him might do mast dispite,  
 on ilk-a side þai soght.  
 A crune apon his heued þai sett  
 of scharp tre was wroght, 16616  
 þat in a hundred stedes, i-wiss,  
 þe red blod vte broght.  
 [þ]ai cled him in a mantil rede,  
 toke of his auen wede, 16620  
 And siþen in his hand þai sett  
 a mekil staf of rede;  
 And wid him plaid sittisott,  
 and bad þat he suld rede 16624  
 Quilk of þaim him gaue þe dint;  
 sare agh þai for him drede.  
 Sare þai agh þaim drede,  
 þe folk þat war sua felle, 16628  
 þe schame þai on vr lauere soght,  
 ful store it war to telle!

þei met abisen mon þo :  
 & him þei duden nede  
 To take þat on ende of þat tre :  
 to go þe better spede  
 Foure ellen & an half þe lengþe :  
 & oper half ellen þe brede  
 To þe mount of caluory :  
 þerwiþ so þei ȝede  
 ¶ Vpon þat mount soone anon : [16601]  
 þei set þis rode tre  
 Mony folowed of þat toun :  
 & mony of þat cuntre  
 Somme for gode & somme for euel :  
 comen him to se  
 Mony wept & mony lowen :  
 of þat greet semble  
 ¶ Riche men scorned him :  
 in al þat þei mouȝt  
 How þei myȝte do moost despit :  
 on vche side þei souȝt  
 A croun on his heed þei sett :  
 of sharpe tre I wrouȝt  
 þat in an hundride studes I wis :  
 þe blood out hit brouȝt  
 ¶ þei clad him in a mantel reed :  
 toke of his owne wede  
 And siþen in his honde þei sett :  
 a muchel greet rede  
 And to him pleiden a bobet :  
 & bad him say in dede  
 Whiche of hem ȝaf þe stroke :  
 sore auȝte him drede  
 ¶ Sore þei auȝte him drede :  
 þe folke þat were so snelle  
 þe disese þat þei him dud :  
 strong hit were to telle

þai did him sitt als he war king,  
on knes be-for him fell, 16632  
"Alhail vr king," suilk was þe hething,  
þai draue him þan emell.  
þai spitted on his luueli face,  
þaa disciplis of hell, 16636  
þai hailed him be-for, bi-hind,  
buffet þai gaf him snell.  
¶ Grett it was þat folk to see,  
þat gadred to þat thrang, 16640  
Yong and ald, man and wijf,  
þai weped and handes wrang.  
"Yee foles mistruand folk," þai said,  
"qui will yee algat hang 16644  
þe man þat neuer plight has don?  
mikel ha yee don wrang."  
¶ Als þai quained iesu þus,  
wimmen o þat cite, 16648  
*Iesus* turnd him abute  
and þus to þaim said he;  
"Wimmen, wimmen, dos a-wai!  
wepe yee noght for me, 16652  
Bot on yur childer and on yow-self,  
for yeit þe dai sal be  
þe baraigne bliscd sal man call;  
for soth þis sal men se. 16656  
¹¶ Bliscd sal men hald þair wamb  
þat neuer barnes bare, [<sup>1</sup> leaf 91, back,  
col. 1]  
þe papp þat neuer suken was,  
for in þat time o care 16660  
þe felles sal þai bidd on þam fall,  
sua hidd wald þai þai ware.  
Quen suilk in grene tre es wroght,  
in dri sal mikel mare." 16664

They made hym syt as her kyng  
on kneis by-fore hym felle  
Alle haile our kyng in scorn thei seið  
thei did no-thing welle  
They spyttyn in his louely face  
tho houndes alle of helle  
Many a buffet of hem he bar  
mo than I can telle  
¶ Grete was that folk to se  
that gedirrid on that throng  
Yong and old man and wyff  
wepe and hondes wrong  
Ye foule myslevyng folk they seið  
wille ye alle-gate hong  
The manne that neuyr synne did  
as is on you along  
¶ As they rewid *Iesus þus*  
women of that Cite  
*Iesus* turnyd hym abowte  
and þus to hem seið he  
Women do wey then he seið  
wepe ye not for me  
But on your childryn and your-self  
for yet þe day shalbe  
The barayne blessid shalle men calle  
forsothe þis shalle men se  
¶ Blessid shalle men hold the womb  
þat neuyr child bar  
the pappis that ther wer sokyn  
for in that tyme of car  
²The hillis shalle they byð ouyr-falleys  
hid fayne that thei ware [<sup>2</sup> leaf 152, back]  
When this in grene tre is done  
in drie shalle muche mare



JESUS TURNED AND SAID, "WOMEN, WEEP NOT FOR ME, BUT FOR YOUR CHILDREN 951  
AND YOURSELVES; THE DAY SHALL BE WHEN YE SHALL BID THE HILLS FALL ON YOU."

þai did him sitt als he war king,  
on kneis bifor him felle, 16632  
"All haile vr king," suilk was þe  
þai draue him þaim emell. [hething,  
þai spitted on his luueli face,  
þa disciplis of hell, 16636  
þai hailed him bifor, bihinde,  
þai gaue him buffetes snell.  
[G]rett it was þat folk to se,  
þat gedrid to þat thrang, 16640  
3ong and alde, man and wif,  
þai wep and handes wrang.  
"3e fole mistrouand folk," þai said,  
"qui will 3e alगत hang 16644  
þe man þat neuer plight has done?  
mekil haue 3e þe wrang."  
[A]ls þai quaned *iesus* þus,  
wommen of þat cite, 16648  
*Iesus* turned him abute  
and þus to þaim said he ;  
"Wimmen, wimmen, do wai !  
ne wepe 3e noght for me, 16652  
Bot on 3ur childer and 3ur-self,  
for 3eit þe dai mon se  
þe baraine blisced sal men calle ;  
for soth þis sal'men se. 16656  
[B]lisced sal men hald þair wamb  
þat neuer barnes bare, [leaf 112]  
þe pappe þat neuer suken was,  
for in þat time of care 16660  
þe fellis sall þai bidd on þam fall,  
sua hid wald þai þai ware.  
Quen suilk in grene tre es wroght,  
in dri sal mekil mare." 16664

þei made him sitte as her kyng :  
on knees to-fore him felle  
Alheil oure kyng in scorne þei seide :  
dude þei no þing welle  
þei spitten on his louely face :  
þo houndes alle of helle  
Mony buffet of hem he bare :  
moo þen I con telle  
¶ Greet was þat folke to se :  
þat gedered to þat þronge  
3onge & olde mon & wif :  
wepte & hondes wronge  
3e foule mis-leuyng folk þei seide :  
wol 3e al gate honge  
þe mon þat neuer synne did :  
al is on 3ou longe  
¶ As þei rewed *ihesus* þus :  
wymmen of þat cite  
*Ihesus* turned him aboute :  
& þus to hem seide he  
Wymmen dowey þenne he seide :  
wepe 3e not for me  
But on 3oure childre & 3oure self :  
for 3itt þe day shal be  
þe bareyn blessed shal men calle :  
forsoþe þis shul men se  
¶ Blessed shul men holde þe wombe :  
þat neuer childe bare  
þe pappes þat neuer were soken :  
for in þat tyme of care  
þe hilles shul þei bidde ouer falle vs :  
hud fayn þat þei ware  
whenne þis in grene tre is don :  
in dri3e shal myche mare

[*The Crucifixion and Burial.*]

¶ þe knyghtes þat war wit him sent, iesu þan þai vncləd,	¶ Tho knyghtes that by hym satte they Iesu sone vncləd
And ledd him þan to þe rode tre, and þar-on þai him spred,	And leid hym on the rode tre ther'on they hym spred
16668 þare he gaf his suete flesche for ur ransoun in wedd.	There he yaf his blessid body for our rauñsom in wed
Iesus haf merci of us, þat sua sare for us bledd !	16672 Iesu haue mercy on vs that so sor for vs bled
¶ þai nail him apon þat tre on mont caluari,	¶ To that tre they nailid hym tho on mount calvery
And a theif on aiper side þai hinged þar him bi,	16676 With a thef on eythir side then they hong hym by
þat þai suld all vnderstand þat yede þe wai for-bi,	That alle shuld vnderstond that yede that wey ny
O þir tua theifs als qua sai, "þair maister theif am i."	16680 Of thise ijo thevis as who seith the master thef am I
þe chesun of his dede þai wrate a-bouen his hed in hi ;	The cawse of his detþ they wroght abovyn his hed on hy
¶ Abouen his hefd, als i yow tell, a bord was festen plate,	16684 ¶ Abovyn his hed as I you telle a borde was made fast
þar-on was þe titel writen, thoru þe rede o sir pilate	There-on was the tytle wretyn by rede of pilates cast
"Ihesus nazaren, o Iuus king," þar-on þai wrate,	16688 Iesus nazarene iewis kyng this was yt first and last
Of hebru, gru, and latine, al for to scend his state.	By Ebrew grew and laten thise wordes tho they pas
¶ To-quils þaa godds wyperwins him naild to þe tre,	16692 ¶ While thise Cursid houndes hym nailid to the tre
For þaim þat did him al þat scam, his praier þus mad he,	ffor hem that diddyn hym shame his praier made he
"Fader," he said, "for-giue þou þaim þat þai do gains me,	16696 ffader he seid for-yef hem that they done to me
For quat þai do þai er sa blind, þe soth þai can noght se."	ffor what they do they be so blynd hem-self cannot se

THEY WROTE HIS TITLE ON A BOARD ABOVE HIS HEAD IN HEBREW, GREEK, 953  
AND LATIN. WHILE GOD'S ENEMIES NAILED HIM TO THE TREE HE PRAYED FOR THEM.

[*The Crucifixion and Burial.*]

[þ]e knyghtes þat war wid him sett,	¶ þo knyȝtis þat bi him sat :
þai iesu sone un-clede,	þei ihesu soone vncledde
And ledd him to þat rode tre,	And leide him on þe rode tre :
and þar-on þai him sprede, 16668	þeron þei him spredde
þar he gaue his suete flesse	þere he ȝaf his blessed body :
for vr ransun in wede.	for oure raunsum in wedde
Iesu þu haue merci on vs,	Ihesu haue mercy on vs :
þat sua sare for vs blede ! 16672	þat so sore for vs bledde
[þ]ai nailed him opon þat tre,	¶ To þat tre þei nailed him þo :
on þe mont caluare,	on mount caluory
And a thef on eþer side	Wiþ a þeof on eiþer sid
þai hinged þar him bi, 16676	þenne þei heng him by
þat þai all suld vnderstand	þat alle shulde vndirstonde :
ȝode þat wai bi,	þat ȝede þat wey ny
Of þir tua theues, als qua sai,	Of þese two þeues as who so seiþ :
“þair maistir thef am I.” 16680	þe maistir þef am I
þe chesun of his dede þai wrat	þe cause of his deþ þei wroot :
abouen his heued on hij ;	abouen his heed on hy
[A]bouen his heued, als i ȝu tell,	¹¶ Abouen his heed as I ȝou telle :
a bord was festind plat, 16684	a bord was made fast [¹ leaf 103, back]
þar-on it was þe titel writen,	þeronne was þe titel writen :
thoru rede of sir pilat.	bi reede of pilates cast
“Iesus nazarene, of iuus king,”	Ihesus nazarene iewes kyng :
þar apon he wrat, 16688	þis was hit furst & last
Of ebru, gru, and latine,	Bi Ebreu. gru. & latyn :
for to schind his state.	þese wordes þo þei past
[T]o quilis þai goddes wiþerwines	¶ whil þese cursede houndes :
him nailed to þe tre, 16692	him nailed to þe tre
For þaim þat did him all þat schame,	For hem þat duden him shome :
his praier þus made he,	his preȝere made he
“Fadir,” he said, “forgiue þu þaim	Fadir he seiðe forȝyue hem :
þat þai do gaines me, 16696	þat þei don to me
For quat þai do, þai er sua blind,	For what þei do þei be so blynde :
þai can noght seluen se.”	hem self con not se

¶ A-bute his kirtel drou þai cutt,  
qua suld it bere a-wai, 16700  
Til him þai mikel hething draf  
þat walcand went þat wai.  
“Aha! þou struier o þe temple, [col. 2]  
er þou nu þar,” coth þai, 16704  
“þou said þat þou suld cast it dun  
and ras it þe thrid dai.  
Hele þou was wont oþer men,  
þi-self hele if þou mai.” 16708  
¶ þas<sup>1</sup> oþer said, “if he be crist,  
als he did men to tru, [1 MS. Ras]  
He do him-self dun o þe rode  
and all we sal him bu.” 16712  
Mikel hething þai of him mad,  
bath sarzin and Iu,  
þe teind part o þair despitt,  
i mai noght tell to yow! 16716  
¶ þe theif þat biside him hang,  
þai þan him can vp-braid,  
“þou sauue nu bath þi-self and us  
if þou be crist,” he said. 16720  
þe toþer theif him gaf ansuer,  
and blamed him a-braid,  
þou dredes littel godd,” he said,  
“þat þis pine es on-laid. 16724  
¶ Littel dredes þou drightin,  
or oght his mikel might;  
þe dome þat giuen es nu on us,  
we thole it all wit right, 16728  
And þis man wat we wel þat he  
es all wit-vten plight.  
Haf merci, lauerd! on me quen þou bes  
in þi rike sa bright!” 16732  
And him he gaf ful suete ansuer,  
“for-soth to þe i hight,

COTTON

¶ Abowte his kyrtyH drow they Cutte  
who shuld it ber away  
To hym mekyH scorne they made  
and also grete affray  
haile þou tempiH cast doun  
to hym gan they say  
And reysar vp as þou seidist  
with-ynne the thirð day  
Othir hast þou helid offt  
hele thy-self if þou may  
¶ Som seid if þou be Crist  
as þou hast seid or now  
Come doune thy-self of the rode  
& aH wolle we þe bow  
Muche scorne they hym bed  
that was for our prow  
The tenthe part may no man telle  
sothely to sey to you  
¶ Off tho thevis that by hym hong  
the tone hym yaf vmbraide  
Save þou thy-self and vs  
if þou be Cryst he seid  
The todir thefe gan hym blame  
with þis answe<sup>r</sup> þus purveid  
he seid þou dredist lytiH god  
that this pyne is on leide  
¶ lytiH dredist þou god  
or his mekyH might  
The dome that is yovyn to vs  
we haue yt with right  
with-outyn cawse is this man  
to the deth now dight  
haue mercy lord he seid on me  
when þou comyst to thy light  
¶ Iesu yaf to that thef  
this answe<sup>r</sup> of price

FAIRFAX (LAUD MS.)

ONE OF THE THIEVES BEGAN TO UPBraid HIM, BUT THE OTHER THIEF BLAMED 955  
THIS ONE, SAYING, THEY HAVE DESERVED THEIR DOOM. HE ASKS MERCY OF CHRIST.

[A]bute his cirtil drou þai cutt,  
qua suld it bere a-wai, 16700  
Till him þai mekil heping made  
þat walked bi þat wai.  
“Haile ! þu struyer of temple,  
art þu nu þare,” said þai, 16704  
“And said þat þu suld cast it dune,  
and raisid þe thrid dai.  
Haile oper men was þu ofte wont,  
þi-self hele if þu mai.” 16708  
[þ]as oper said, “if he be crist,  
als he did men to trou,  
He do him-self doune of þe rode,  
and all we sal him bu.” 16712  
Mekil heping þai of him made,  
bath sarazin and Iu,  
Te teind part of þair despiitt,  
i mai noght tell to 3u ! 16716  
[O]f theifs þat biside him hang,  
þe tane him gane vpbraid,  
“þu sauue nu bath þe-self and vs  
if þu be crist,” he said. 16720  
þe toþer theif him gaf ansuer,  
and blamed him a braid,  
And said, “þu dredes litil godd,  
þat þis paine es on laid. 16724  
[L]ittil dredis þu drightin,  
or his mekil might,  
þe dome þat es nu giuen on vs,  
we haue it all wid right ; 16728  
And þis man, wat we wele þat he  
es all widvten plight.  
Haue merci lauere ! on me quen þu bes  
in þi rike sua bright !” 16732  
<sup>1</sup>Till him he gaue ful suete ansuer,  
“forsoth to þe i hight, [<sup>1</sup> leaf 112, back]

GÖTTINGEN

¶ Aboute his curtel drow3e þei cut :  
who shulde hit bere away  
To him muchel scorne þei made :  
& also greet affray  
Heil þou temple caster doun :  
to him gon þei say  
And reiser vp as þou seidest  
wiþ inne þe þridde day  
opere hastou heled ofte :  
hele þi self if þou may  
¶ Somme seide if þou be crist :  
as þou hast seide ar now  
Com doun þi self of þe rode :  
& alle wol þe bow  
Muchel scorne þei him bed :  
þat was for oure prow  
þer tenþe part may no mon telle :  
soþely to seye to 3ow  
¶ Of þo þeues þat bi him honge :  
þe ton him 3af vmbreide  
Saue now þi self & vs :  
if þou be crist he seide  
þe toþer þeof gon him blame :  
wiþ þis vnswere þus purueide  
He seide þou dredest litil god :  
þat þis pyne is on leyde  
¶ litil dredestou god :  
or his mychel my3t  
þe doom þat is 3yuen to vs :  
we haue hit wiþ ri3t  
Wipouten cause is þis mon :  
to þe deþ now di3t  
Haue mercy lord he seide on me :  
whenne þou comest to þi li3t  
¶ Ihesu 3af to þat þeof :  
þis vnswere of pris

TRINITY



þat þou sal be in paradis wit me þis ilk night."	16736	To-day þou shalt be <i>with</i> me he seið in paradise	
þis theif þat hang on his righthand, dismas to name he hight, Gesmas hight þat toper theif, þat was all maledight.	16740	This thefe that on his right side hyng dismas he hight þe wyse Gesmas hight the tothir the fend hym made nyse	
Bi þis was vndren on þe dai, þat mirekend al þe light, ¶ þis apostlis war fledd him fra, durst naman wit him bide,	16744	¶ By this was vnder of the day [leaf 155] the light by-gon to hide his appostils wern flowyn hym fro durst non <i>with</i> hym abide	
Bot an, his moder and sent Iohn, þat duelled ai bi his side. Foluanð him in wele and wa, þat soght þat soruful tide,	16748	But his moder and seint Iohn tho duellið by his side They sewid hym in wele and wo & sie that sorowfuð tide	
'Be-side þe cros stode his mod[er] <sup>[ff 92, col. 1]</sup> þat was ful ful of woo, And þe marie maudlayn, And cleophe als soo.	16752	from then yt darkyð tille þe mone ouer aß þe world wide ¶ his modir and the mawdeleyne and þe mary cliophe	16752
Als he hanged on þe tre His moder pere he seghe, And san Iohn þe euuangelist, þat stode his moder neghe.		And Iohn his der cosyn stode by the rode tre Iesus sie his moder wepe of hir he hað pite	16756
"Womman," he saide, "loo þer þi son!" And þen he saide to Iohn "Iohn loo þer þi moder!" Ful careful is hir mone."		Moder Iohn shalbe thy sonne fro now in-stede of me And she thy moder my cozyn loke hir wele seið he	16760
Als for his moder Iohn hir keped, And in his ward hir toke,	16762	fro then he our lady left in his keypyng to be	
For our louerd loued him most, Os we rede in boke.	1	¶ By this was the day so gon that comyn was to none	16764
We fynd not þat our leuedi þof aß hir hert wore sore,	4	Iesus wold the prophesie to end wele were don	
Spake no word bot maked doile, Thort no womman more.		Then he seið me thrystes sor a swayne start forth sone	16768
Hir care passed aß other pine, Comforthe wald scho non,	8	And bed hym galle and ayzeH to drynck wary hym sonne & mone	

COTTON

FAIRFAX (LAUD MS.)

[<sup>1</sup> Here begins a different hand. The other 3 MSS. do not correspond with this.]

EXCEPT MARY AND JOHN. TILL NOON IT WAS DARK. THE THREE MARIES NOW 957  
STOOD NEAR ; JESUS GAVE HIS MOTHER INTO JOHN'S KEEPING ; HE THIRSTED SORE.

þat þu sal be in paradis  
wid me pis ilke night." 16736  
þis thef þat hang on his right hand,  
dismas to name he hight,  
Gesmas hight þe toper thef,  
þat was all maledight. 16740  
Bi þis was vndrin of þe dai,  
þan mirkind all þe light,  
[H]is apostlis was fled him fra,  
durst na man wid him bide, 16744  
Bot ane, his modir and saint iohn,  
þat duelled bi his side.  
Foluand him in wele and wa,  
þai sau þat sorful tide, 16748  
Fra þan was mirknes ai to none,  
ouer all þis world wide.  
[H]is modir and mari magdalene,  
and mari cleophe, 16752  
And iohn his dere cosin,  
stode bi þe rode tre.  
Iesus þan sau his modir wepe,  
of hir he had gret pete, 16756  
"Modir, iohn sal be þi sun  
fra nu, instede of me.  
And þi modir, mi dere cosin,  
þu loke hir hir," said he, 16760  
Fra þan he his leuedi lagh[t]  
in his ward for to be.  
[B]i pis it was þe dai sua gane,  
þat comen was to none, 16764  
Iesus wald wele þe prophecis  
war all til ending done.  
þan he said, "me threstes sare,"  
a suain stirt forth alsone, 16768  
And bedd him bitter gall to drinc,  
bath weri him sun and mone ! <sup>[up to p. 961]</sup>

GÖTTINGEN

To day þou shalt be wiþ me  
he seide in paradis  
þis þeof þat on his riȝt side heng :  
dismas he het þe wis  
Gesmas het þe opere :  
þe fend him made nys  
¶ Bi þis was vndren of þe day :  
þe liȝt bigan to hyde  
His apostlis were flowen him fro :  
durst noon wiþ him abide  
But his modir & seynt Ion :  
þe dwelled bi his syde  
þei sewed him in wele & wo :  
& say þat sorweful tyde  
Fro þenne hit derked til þe mone :  
ouer al the world wide  
¶ His modir & þe maudeleyn :  
& marie cleophe  
And Ion his dere cosyn :  
stood bi þe rode tre  
Ihesus say his modir wepe :  
of hir he had pite  
Modir Ion shal be þi son :  
fro now in stude of me  
And she þi modir my cosyn :  
loke hir wel seide he  
Fro þenne he oure lady lafte :  
his kepyng to be  
¶ Bi þis was þe day so goon : <sup>[leaf 104]</sup>  
þat comen was to none  
Ihesus wolde þe prophecie :  
to ende wele were done  
þenne he seide me þirstes sore :  
a swayn stert forþ soone  
And bed him galle & eysel to drynke :  
waye him sonne & mone

TRINITY

þe swerd of sorow was at hir hert,		þat wikked men here on erth	
Als sayde san symeon.		Godis son to ded hade broght ;	
¶ þen spake our lord ful pitus-ly,		And vnderstode of mans kynd	
And saide, "me thristes sore,"	16767	þat he hade flesche & bone.	48
Vinegre & gaþ þe jews blend	13	Som of þaim toke cristendam,	
And to his mouth put þore,		San dynis he was one,	
He tast it <i>with</i> tonge,		He wond þat time <i>in</i> atens,	
Bot þer-of toke he noght,	16	And godisson knew he noght	52
Alas ! iesu to aþ þi woo,		Bot be pure clergy,	
Slik drink þai þe broght ;		þis word com <i>in</i> his thoght.	
When he it feled he wald not drink		He saide þat god tholed	
Bot sayd þis word ful soyn,	20	Ded <i>in</i> mannes kynd,	56
þat aþ herd þat stode be syde,		Or vn-kyndly þe werld is tourned,	
"Til end þis dede is doyn."		þes word was lang <i>in</i> mynd.	
þen wex þe day dym & merke,		¶ About þe neghent oure of þe day,	
þat men mozt se no light,	24	Our lord loude gon cry,	60
Thoru-out all þe werd	[col. 2]	And saide, "Eloy Eloy, lamazabatani,"	
Os it wore merke night.		<sup>1</sup> þat was to say "my god, my god,	
Fro vndre vnto none it last,		Whi has þou forsaken me ;" [ <sup>1</sup> leaf 92, bk, col. 1]	
þe son wex blak & bloo,	28	For þe grete thraws of ded,	64
Agayns kynd hit mizt not schine,		These ilk wordez said he.	
And the moyne als-soo.		þe Iews when þai herd þis,	
Litel wondre me think it was,		þai saide, "he calles hely,	
þaf þai mizt not schine,	32	Lett <i>vus</i> se whether heli com	68
When þe lord of son & moyne		To liuer him <i>in</i> hy."	
Tholed <i>in</i> erth slik pyne.		Softly spake our lord þen,	
þe son <i>withdrogh</i> his light,		For ded was neþe comand,	
And non til erthe it sent,	36	"Fader," he saide, "I here betake	72
Apon hom to schine		My saul into þi hand."	
þat his lord so schent.		Right os he saide þat word	
¶ Mony grete clerkez þat were		To-geder fell his eghen,	
Far <i>in</i> other land,	40	And boghed down his heued,	6
Seghen þe son fare soo		þe gast þen was geen.	
And koud not vnderstand,		When him was bed þat bitter drynk	
For of our lord nozt þai knew,	43	Of aysell & of gaþ,	16780
Bot thoru clergy þai soght, [up to next col.]		þat blissed saul he gaf for <i>vus</i> , [up to next col.]	

His hede down lete he faß.	81	rest on is wery heued.	117
þe son wex merke, þe erth quake,		Him was not geue so mikel plas,	
þe stons clef als-soo,		War-on he miȝt dee fayre,	
Dede men risen out of þer graue,	84	Ne a torf of herd erth	120
þe temple vayl clef in twoo.		but deed heȝe in þe air <sup>1</sup>	
Syn þe erthe miȝt not thole þi ded,		His sely lyms miȝt he not rest.	
Als we in boke rede,		To put hom to ne fro	
Ful hidously þen con it quake,	88	For non of þam miȝt other helpe,	124
When þou deed for drede.		How miȝt he haf more woo?	
Tres ne stons tholed it noght,		His armes wore so streyned oute,	
For þen brast þai als-soo,		His hend nayled so fast	
þe clothe þat in þe temple was,	92	þat he miȝt not in all his woo,	128
In middes it clef in twoo.		Vntil his hede hom cast,	
Throgh stones in sunder brast,		Ne he miȝt not bere vp his hede.	
And ded bodyes gon rise,		Ne nawhar it down lay,	
Loke ilk a creature for his ded	96	Bot os it til his scholder felt;	132
Made doyl on þer wise.		Ful woo was him þat day!	
Alas! man, where is þi hert,		Hou miȝt euer ani man	
How may þou here þis?		More cruel ded see,	
Bot if þou quake for care,	100	Bitter strang & pore als so,	136
Grete doyl of þe it is.		Iesu loued þou bee.	
<sup>1</sup> Al creatures for his ded		No wonder þof þe son wore merk,	
made doil & pite,	[col. 2]	And þe moyne als-so,	
And þou þat he deed fore	104	Trees & hard stones,	140
cannot sorus be.		And clothes brast in two.	
¶ A prophet spekez of our lord		þe Iews þat him sloghe,	
os we fynd it writen		When þai saȝe þis cas,	
A word of grete doyl,	108	Som of þam sayd "for-sothe	144
os þese clerkez witen,		þat he godis son was."	
þe fox has his den		Mony þat stode & saȝe	
and ilk foghel is nest,		þoo mervels doyn in dede,	
And man son has nothing	112	Torned & wore baptized,	
apon his hed to rest;		For þai hade of him drede.	149
For til our lord in erth			
so mikel was not leued,	115		
Whar on þat he miȝt	[up to next col.]		

COTTON

COTTON

[1—1 These lines in the MS. are written in 9 long and 2 short lines.]

960 JESUS ONLY TASTED THE BITTER DRINK; HE YIELDED HIS SPIRIT TO THE FATHER  
AND DIED. THE DAY BECAME DARK, THE EARTH QUAKED, THE TEMPLE BROKE IN TWO.

¶ To that bytter drynk hym bodyn  
he bed his mowthe ther-tille  
he tastið it but nought he dronk  
hit was so wonder ille  
Alle for bled as he might  
he spak thise wordes stille  
To the fader I yeld my gost  
now haue I done thy wille  
¶ After hym was bodyn this bytter  
of eyze & of galle [drynk  
his blessid soule he yaf for vs  
the hed down lete he falle  
The day was derker then the night  
þe erthe quoke *with*-alle  
The stonys brast the temple clefe  
in i<sup>e</sup> bothe rofe & walle  
[ . . . . .  
. . . . .  
. . . . .  
. . . . .  
. . . . .  
. . . . .  
. . . . .  
. . . . .  
no gap in the MS.]  
¶ So Grysly the erthe quoke  
that gravis it vndid  
Dyverce bodijs rose to lyf  
in erthe by-for were hid  
And comyn to toun among men  
and ther wer knowyn & kyð  
Many iewis by-gon to drede  
for wondirs þo bytid  
¶ The word come to Sir pilat  
ther as he was stad  
Of tho thyngges that then by-felle  
wher-for he was vnglað

þen com word to sir pilat [leaf 93, col. 1]  
Of þam þat wore þere stad, 16804  
Of all thingez þat by-fell,  
Wharfor he wex radd.



LORD, WHO HOLDEST THE WORLD IN HAND AS A BALL, PITY MEN ON DOOMSDAY ! 961  
MANY ROSE TO LIFE AND CAME INTO TOWN. MEN WERE AFRAID AT THESE MARVELS.

[p]at bitter drine þat he him gaf,  
 he bedd his muth þar till, 16772  
 He tasted it, bot noght he dranc,  
 for it was selcuth ill.

For þe mekil blod he bled  
als he moght, spac he still, 16776  
“To þe fadir 3eilde i mi gast,  
nu haue i done þi will.”

[Q]uen him was bedd þat bitter drine  
of aisel and of gall, 16780

þat bliscd saule he ʒeild for vs,  
his heued dune lett he fall.

þe dai wex mirk þan þe night,  
þe erd it choke wide all, 16784

þe stanes brast, þe temple clef  
in tu, bath rofe and wall.

[L]auerd ! þat all þis world in hand  
has lokin als a balle, 16788

þu reu on care of cristen men  
þat can bot on þe call ;

Nameli on pat dreri dai,  
quen pu paim deme sall, 16792

þu lat þaim noght þat þu sua boght  
bicum þe feindes thrall.

[S]ua fersli þe erd quock  
þe grauis it vndid, 16796

þat máni man ras to þe lijf  
in erd was forwid hidd.

And come to tune emang þa men,  
to þair freindes þaim kidd; 16800

þan bigan mani a man to drede  
for farlis þat bitidd.

[þ]e word it come to sir pilate  
to þaim þat war on stadd, 16804

Of all-kin thinges þat biſell,  
 quarfor he wex ful radd,

¶ To þat bittur drynke him boden :  
He bed his moub þer tille

He tasted hit but not he dronk :  
hit was so wondir ille

Al for bled as he myȝt:  
he spak þese wordis stille

To þe fadir I ȝelde my goost :  
now haue I don þi wille

¶ Afir him was boden þis bittur  
of eisel & of galle [drynke :

His blessed soule he ȝalde for vs :  
þe heed doun lete he falle

þe day wex derker þen þe nyȝt:  
þe erþe quook wiþ alle

þe stones brast þe temple cleef:  
in two boþe roof & walle

[ . . . . .  
. . . . .

A 2x10 grid of dots on a light blue background. The dots are arranged in two rows of ten, with equal spacing between them.

. . . . .  
 . . . . *no gap in the MS.*

¶ So grisly þe erþe quoke :  
þat graues hit vndid

Dyuerse bodies ros to lif:  
in erpe bifore were hid

And coomen to toune amonge men :  
& pere were knowen & kid

Mony iewes bigon to drede:  
 for wondris þo bitid

¶ þe word coom to sir pilate :  
þere as he was stad

Of þo tīþingis þat þenne biſel:  
wherfore he was vnglad

With-outen mete & drink þat day  
In sorouyng was he sadd; 16808  
After þe maister Iews he send,  
þai com as he þam bad,  
"Haf 3e þam sene, what say 3e me  
Of thingez þat are doyne?" 16812  
"Oft sithes haf we sene," þai saide,  
"þe clipes in son & moyne." 16814  
1 ¶ þen was þe laze if ani man  
At paschez to ded wore broght,  
Hit schold be take doun away,  
And for þe fest lef noght. 4  
An old knight þat loued our lord,  
Iosephe of abaramathy,  
Vnto pilat hertly went  
And asked his body. 8  
Pilat him granted his askynge,  
Agayn euen he 3ode,  
Nicodemus he toke with him,  
To take him doun of þe rode. 12  
Pilat send & told þe Iews  
He hade geen his body,  
And bad þat þai suld loke  
þat he wore ded for-thy. 16  
þe Iews 3ode by-fore  
Vnto þe theues twoo,  
And broken bothe þer thees  
Or þai parted hom froo. 20  
Of oure lord brake þai no lym,  
For he was ded by-fore,  
Bot calden a blynd knight  
To wirk after þer lore,  
With a spere in hand  
And til his hert hit sett,  
þer-with he thirled h[is] hert, [col. 2]  
Bothe blode & water oute lett. 28

COTTON

With-outyn mete or drynk<sup>t</sup> that day  
in sorow he was bylad<sup>t</sup>  
After the master iewis he sent  
they comyn as he hym bad<sup>t</sup>  
¶ Haue ye thise wondirs sene he seið  
that now to-day is don<sup>t</sup>  
Oft haue we seynethe clyppes seide they  
boþe of sonne & mone  
[ . . . . .  
. . . . . *no gap in the MS.*]  
fforth come Ioseph of Aramathy  
and askyd<sup>t</sup> of pilat a bone  
Iesu body to bury tho  
he hym grauntid<sup>t</sup> sone  
¶ Moche wondird<sup>t</sup> pilat  
his dethe so sone to se  
The iewis for their<sup>t</sup> mucche fest  
that on þe morn<sup>t</sup> shuld<sup>t</sup> be  
Seidyn no body shuld<sup>t</sup> be left  
hongyng on no tre  
Dothe hym doune as you thenkyth  
pilat seið paide be we [best<sup>t</sup>  
The ij<sup>o</sup> they fond<sup>t</sup> somdele in lyf<sup>t</sup>  
of eythir they brak<sup>t</sup> the thie  
¶ When that they to Iesu come [leaf 153,  
they fond<sup>t</sup> hym dede as stone back]  
ffor they wyst him fully dede  
of hym brak<sup>t</sup> they no bone  
But blynde longeus with a sper<sup>t</sup>  
that a knyght was oon<sup>t</sup>  
The iewis made<sup>2</sup> hym thorogh<sup>t</sup> his side  
to putte it sone anon<sup>t</sup> [<sup>2</sup> iewis made  
repeated in MS.]  
A-yenst his wille he it did<sup>t</sup>  
therefor<sup>t</sup> he made mone  
¶ Blode and<sup>t</sup> water out of his side  
mucche tho þer ranne

FAIRFAX (LAUD MS.)

[<sup>1</sup> Does not correspond with other MSS.]

widvten mete and drinc þat dai  
in soru was he stadd ; 16808  
Eftir þe maistir iuus he sent, [leaf 113]  
þai come als he þaim badd,  
“[H]aue 3e nu sene, quat sai 3e me  
of thinges þat er done?” 16812  
“Oft siths haue we sene,” said þai,  
“esclepis of sun and mone.”  
A rightwis man was in þat lede  
als þar was funden quone, 16816  
Ioseph of arimathi he hight,  
till heuen þan gan he hone.  
Of iesus bodi all for to beri  
he askid pilate his bone, 16820  
And pilate had selcuth þat he had  
giuen þe gast sua sone.  
[þ]e iuus for þe mekil fest,  
þat on þe moru suld be, 16824  
þai said þat bodi suld be nane  
left hangand on þe tre.  
“Fellis þaim dune als 3e best thinck,  
for paid i am,” said he, 16828  
þe tua þai fand sumdel in lijf,  
of eþer þai brac þe thie.  
[B]ot quen þat þai till iesus come,  
þai fand him dede as stone, 16832  
For þai wist þat he was dede,  
of him þai brac no bone.  
Bot longeus þe blind, wid a spere  
(of knightes was he one) 16836  
Thoru his side vnrekenli  
apon his herte it rane ;  
[ . . . . .  
. . . . . no gap in the MS.]  
[B]lod and watir vte of his side ran,  
selcuth mekil wane, 16842

Wipouten mete or drinke þat day :  
in sorwe he was bi-lad  
Aftir þe maistir iewes he sent :  
þei coomen as he hem bad  
¶ Haue 3e þese wondris seen he seide :  
þat now to day are done  
Ofte haue we seyñ þe clippis seide þei :  
boþe of sonne & mone  
[ . . . . .  
. . . . . no gap in the MS.]  
Forþ coom Ioseph of Aramathi :  
& asked of pilate abone  
Ihesu body to bury þo :  
he him graunted soone  
¶ Muche wondride pilate :  
his deef so soone to se  
þe iewes for þe mychel feest :  
þat on þe morn shulde be  
Seiden no bodi shulde be laft :  
hongynges on no tre  
Dop hem down as 3ou þinkest best :  
pilate seide paide be we  
þe two þei fonde sumdel in lif :  
of eiþer þei brake þe þe  
¶ whenne þat þei to ihesu coom :  
þei fond him deed as stone  
For þei wist him fully deed :  
of him brake þei no bone  
But blynde longeus wiþ a spere :  
þat a knyzt was one  
þe iewes made him þourȝe his side :  
to put hit sone anone  
Aȝein his wille he hid dude :  
þerfore he made mone  
¶ Blood & watir out of his syde :  
muchel þo þere ran



And þou gaf vs ilk-a drope,		For more vile ded was none	
þat þere leued riȝt noght.	52	þen was on þe rode by-fore.	
þe Iews miȝt do no more to þe		þat þou deed þer apon.	84
Of vilany & woo,		<sup>1</sup> þe dome was wrang, þe stede was vil,	
þen be-twix theues þe hange,		Bot noble was þe tre,	[ <sup>1</sup> leaf 93, back, col. 1]
And in vile stede als-soo ;	56	þat þou was on to ded broȝt ;	
For on þe hil of caluarie		Loued mot þou be.	68
When theues taken wore,		When þe Iews wist þe sothe	
If þat þai wore dampned		þat he was ded þere,	
þai wore hanged þore,	60	His body bode be taken down,	
Apon arode os þou was,		For þe fest, os I saide ere.	72
COTTON		COTTON	

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And of þat blod ran till hiȝs ei		Of þat blood ran to his hond :	
he gate his sight on-ane.	16844	his sizte soone he wan	
He þat sau it þus he said,		Seynt Ion hit say & þus seide :	
his wittnes es, saint iahne,		his witenes is þat man	
For þat man of his freinschip,		He was of cristis frenshepe greet :	
was sua ner was bi him ane.	16848	& was nyȝe him þan	
Ioseph, þat his freind was lele,		¶ Ioseph þo his trewe frend :	
was of arimathie,		was of aramathie	
Ne grantted neuer wid will ne werk,		He graunted neuer in wille-nor werk :	
to þaire gret felune,	16852	to her felonye	
He and sir nicodeme alsua,		He & nichodeme also :	[leaf 104, back]
als tellis vs þis storie.		as telleþ þis storye	
wid leue of pilate to þe rode		wiþ leue of pilate to þe rode :	
þai went þaim priueli,	16856	went hem priuelie	
þar sorfulest of all þai fant,		þere þei fonde þe sorwefulest :	
saint iohn and mari.		boþe Ion & marie	
[þ]e rode it was wid lieif and brac		[ . . . . .	
florist wele selcuthli,	16860	. . . . .	
Fra þe middai to þe complene		. . . . .	
þat mani toȝht farli ;		. . . . .	
Bot þogh þe iuus þat it sau		. . . . .	
thoȝht selcuth ne for-þi,	16864	. . . . . no gap in the MS.]	
GÖTTINGEN		TRINITY	



Noiþer þai gaf man, ne tok	[ . . . . .
emsample gode þar-bi ;	. . . . .
Bot on þe morn o þat grening,	. . . . .
þe tre als ar was dri.	. . . . . <i>no gap in the MS.]</i>
¶ Vte þai drou þaa nails thre,	¶ Out they drow the naylis iij <sup>e</sup>
And tok his bodi dun,	and toke his body doun
Wit winding clath and riche smerl,	Wyth wyndyng-clothe of sendeþ riche
his biriing mad þai bun.	made his burying bound
[ . . . . .	Wyth oynementes the body enbawmyd
. . . <i>no gap in the MS.]</i>	riche of grete renoun
A stan he til him-self had wroght,	In a tombe to hym-self wrought
Ioseph, þat godd barun,	Ioseph þat riche baroun
þai delued him, þat derworth,	There-ynne theyleide hymderworthely
in a yerd be þe tun.	in a yard be-side þe toun
¶ þe murning þat his moder mad	¶ The monyng that his moder made
mai naman rede in run.	might no man telle ne rede
Son o þis was tipand tald	Sone was his burying cowthe
vnto þaa Iuus felun,	to that fals lede
þai com to pilate and þus-gat	They come to pilat and þus seid
þai did him to resun.	as they wold wede
16868	
"Sir," þai said, "nu we hus dred	Sir of treson now
men sal us do tresun,	ow we most to drede
¶ Sir," þai said, "he, yond traitur,	¶ Sir they seid of this traytour
yond letter of vr lai,	letter of our lay
16888	
Vs meins quils he was in lijf	Vs menys whan he was alyfe
[col. 2]	
þat we herd him sai,	some we herd say
þat he suld haf might and strength	That heshuld haue might and strengthe
to rise þe thrid dai ;	to ryse þe iij <sup>e</sup> day
16892	
For-þi es skil þir dais thre	And for that skylle lette wacche hym
yeming on him yee lai.	iij <sup>e</sup> dais we you pray
¶ If his disciplis cum bi night	¶ yff his dissipils come be nyght
to stel him son a-wai,	to stele hym vs fro
16896	
And sais til all, he risen es,	and seid to oper he is resyn
þar bes an iuel plai ;	it wold kyndiþ mucche wo
þan sal rise mar þan be-forn	Alle our law in short while
errur of vr fai."	might be for-done so
16900	

Nou<sup>per</sup> þai gaue man, ne þai toke  
ensampel god þar-bi ;  
Bot on þe morn of þat grening,  
þe tre als ar was dri. 16868  
[V]te þai drou þe nailes thre,  
and toke his bodi dune,  
wid winding clath and riche smerel,  
hiis birijng made þai bune. 16872  
[ . . . . .  
. . . no gap in the MS.]  
A stane he til him-self had wroght,  
ioseph, þat god barune, 16876  
þai delued him þare derworthli,  
in a 3ard bisides þe tune.  
[þ]e murning þat his mo<sup>per</sup> made  
mai na man rede in rune. 16880  
Sone of þis was tipand tald  
to þaa iuus felune,  
þai come to pilate and þus-gat  
þai did him resune. 16884  
“Sir,” þai said, “nu will vs drede  
men sal vs do tresune,  
Sir,” þai said, “he, yon traitur,  
yon letter of vr lai, 16888  
vs menis quillis he was in liue [f 113, bk]  
þat we herde sum say,  
þat hesuld haue bath might and strenth  
to rise þe thred day ; 16892  
For-þi es skill þat daies thre  
3eming on him we lay.  
[I]f his disciplis cum bi night  
to stele him þan away, 16896  
And sais till all he resen es,  
þar bes ane iuel play ;  
þan sal rise mare þan bi-forn  
euer again ur lay.” 16900

[ . . . . .  
. . . . .  
. . . . .  
. . . . . no gap in the MS.]  
¶ Out þei drou3e þo nailes þre :  
& toke his body doun  
wiþ wyndyng clooþ of sendel riche :  
made his buriynge boun  
wiþ oynementis þe body enbaumed :  
riche of greet renoun  
In a toumbe to him self wrou3t :  
Ioseph þat riche baroun  
þerynne þei leide him derworþely :  
in a 3ard bi syde þe toun  
¶ þe mournyng þat his modir made :  
mi3t no mon telle ny rede  
Soone was his birying couþ :  
to þat fals lede  
þei coom to pilat & þus seide :  
as þei wolde wede  
Sir of tresoun now :  
ow we moost to drede  
¶ Sir þei seide of þis traitour :  
letter of oure lay  
Vs meues whil he was in lif :  
somme we herde say  
þat he shulde haue my3te & strengþe :  
to rise þe þridde day  
And for þat skil let wacche him :  
þre dayes we 3ou pray  
¶ If his disciples com bi ny3t :  
to stele him vs fro  
And seiden to oþere he is risen :  
hit kyndeled muchel wo  
Al oure lawe in short while :  
mi3t be fordone so

<p>“Gas,” coth pilate, “and dos him kepe þe best wis yee mai.” 16902 ¶ Þe prince o preistes o þair lagh went to þat monument, And sperd it wit a mikel stan, to turn i-nogh had tuent. 16906 þai did þair seles þar-apon, ar þai þeþen went, Armed knightes þar þai left þat to þe tumb suld tent; 16910 Bot <i>quen</i> þat <i>iesus</i> ras to lijf þaa caitefs war bot scent. ¶ Ioseph wald haf awai þe rode, þe Iuus it him for-bedd, 16914 þat ilk night þai feld it did awai for to be ledd; Wit þe theifs croices tuin, <i>quen</i> al war gan to bedd, 16918 And grofe þaim thre for <i>cristen</i> men, wit-in a priue sted. For-þi þai bar þe malescun of him þat þaron bled. 16922 ¶ Nu is þe croice grauen vnder greit, and <i>iesus</i> vnder stan, And hinges all hope of hali kirc in maria mild allan. 16926 Ai til <i>iesus</i> þe thrid dai had fughten gain sathan, And werid him on his aun bit, als hund es on a ban, 16930 ¶ And als þe fisch right wit þe bait apon þe hok es tan, For þof he sagh him man als man, his godd-hed sagh he nan. 16934 ¹To quils his flesche lai vnder greit, his gast til hell es gan, [leaf 94, col. 1]</p>	<p>pylat seid on your best wyse to kepe hym sone ye go ¶ The prynces of prestes of þe law went to þat monvment And made yt sykry as hem thought while they wer present They set her selis ther-vpon er they then went Armyd knyghtes ther they left to þat tombe to tent But whan he rose to lyf tho caytifs ar but shent ¶ Ioseph wold haue had the rode þe Iewis it hym for-bede The self nyght they yt did away to be led with tho thevis crossis to when men wer in bed They beried hem fro Crystyn men in a preuy stede There-for they had the maleson of hym þat þer-on bled ¶ Now is the cros vnder erthe &amp; <i>Iesus</i> vnder stone and alle the feith in holy chirche left in mary alone <i>Iesus</i> had foughtyn with satan [leaf 154] fro helle was comyn &amp; goon And worthid hym on his oune vile as hound is on a bone ¶ As fishe with bayte was he takyn &amp; on the hoke brought ffor he sie hym lyke to man his godhede saw he nought while his flesh lay vnder stone his gost to helle sought</p>
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“Gas,” said pilate, “and dos him kepe  
þe best wise þat 3e may.” 16902  
[þ]e prins of þe preistes of þe lau  
went to þat monument,  
And sperid it wid a mekil stane,  
to turne enogh had tuent. 16906  
þai did þair selis þar-apon,  
are þat þai þepen went,  
Armed knyghtes þar þai left  
þat to þe tumb suld tent; 16910  
Bot quen þat he ras to liue  
þai caitiues war bot schent.  
[I]oseph wald haue a-wai þe rode,  
þe iuus it him forbedd, 16914  
þat ilke night þaim-self it did  
a-way for to be ledd;  
wid þe theifs croices tuin,  
quen all war gane to bedd, 16918  
And groue þaim thre for cristen men,  
widin a preue stedd.  
Forþi þai bar þe maliscon  
of him þat þar-on bledd. 16922  
[N]u es þe crois grauen vnder grete,  
and *iesus* vnder stane,  
And hinges all hope of hali kire  
in mari mild allane. 16926  
Ay till *iesus* þe thrid dai  
had fughten again sathane,  
And werid him in his auen bitt,  
als hund es on a bane, 16930  
[A]nd als þe fiss wid a baite  
apon þe hoke es tane,  
For if he sau him man als man,  
his goddhed sau he noght. 16934  
To-quilis his fless lay vnder grete,  
his gast till hell es gane,

GÖTTINGEN

Pilate seide on 3oure best wise :  
to kepe *him* soone 3e go  
¶ þe princes of prestis of þe lawe :  
went to þat monument  
And made hit sikur as hem þou3t  
whil þei were present  
þei sett her seles þer vp on :  
ar þei þennes went  
Armed kny3tis þere þei laft :  
to þat toumbe to tent  
But whenne he ros to lyue :  
þo caitifs were but shent  
¶ Ioseph wolde haue had þe rode :  
þe iewes hit him forbed  
þat selue ny3t þei hit dud :  
Awey for to be led  
Wip þo þeues croises two :  
whenne men were in bed  
þei buried hem fro cristen men  
in a priuey sted  
þerfore þei hadde þe malisoun :  
of him þat þeronne bled  
¶ Now is þe crois vndir erþe :  
& *ihesus* vndir stone  
And al þe feiþ of holy chirche :  
laft in mary allone  
*Ihesus* had fou3ten wip sathan :  
fro helle was comen & gone  
And worþed *him* on his owne wile :  
as hounde is on a bone  
¶ As fisshe wip bait was he taken :  
& on þe hok brou3t  
For he say him lik to mon :  
his godhede say he nou3t  
Whil his flesshe lay vndir stoon :  
his goost to helle sou3t

TRINITY

þat wit þe might of his godd-hed,		And <i>with</i> the might off <sup>r</sup> his godhede
he ras him-self o-nan.	16938	he ros that vs had <sup>t</sup> bought
Thoru a tre, sum yee haf herd,		¶ Thorough a tre as ye haue herd
was al mankind mad thrall,		was man-kynd <sup>t</sup> made thralle
And thoru þis hali rode tre,		And <sup>t</sup> thorough the holy rode tre
þan war we frehed all.	16942	fredom come vs alle
Again þat apell adam ete		Ayen the AppiH adam ete
was gin iesu þe gall,		was yef <sup>t</sup> Iesu the galle
Alle þe pines o þis werld		Alle the paynys of this world <sup>t</sup>
to tell þai war ful small,	16946	to his ner but smalle
Ogains leist of his to drei,		[ . . . . .
if i ne lei yow sall ;		. . . . . <i>no gap in the MS.</i> ]
¶ For he þat neuer sin did,		¶ he that neuer synne did <sup>t</sup>
vr sinnes all he bar,	16950	our <sup>t</sup> synnys alle he bar <sup>t</sup>
And vili for us was ledd,		dispytously for vs wo la <sup>t</sup>
als i haf tald yow ar.		buffetid & betyn sar <sup>t</sup>
For ur sakes þat we haf don		ffor our <sup>t</sup> sake he suffird <sup>t</sup> þus
he sufferd al þe sar,	16954	muche sorow & car <sup>t</sup>
Noght o lime of his licam		lym nor lyf <sup>t</sup> of his
he sufferd noght to spar ;		for vs wold <sup>t</sup> he spar <sup>t</sup>
And sipen his lijf for us he gaf,		[ . . . . .
quat moght he þan do mar.	16958	. . . . . <i>no gap in the MS.</i> ]
¶ He þat neuer did vilani,		¶ he that nevir synne did <sup>t</sup>
ne neuer þar-to thoght,		ne so moche as it th[ought]
Vr sinnes-and vr wickednes		Our <sup>t</sup> synnys and <sup>t</sup> our <sup>t</sup> wrecchidnes
Ful dere on him he boght ;	16962	der <sup>t</sup> he hem bought
Sa wel he lued us at na thing		So welle he louyd <sup>t</sup> vs that no thyng
of him-self ne roght,		of <sup>t</sup> hym-self <sup>t</sup> he rough <sup>t</sup>
And all the wrak on him he tok,		Alle the wrake on hym he toke
þat oþer men had wroght.	16966	that oþer men had <sup>t</sup> wroght
¶ All þe thinges o þis werld		[ . . . . .
cuth noght tell þe teind,		. . . . .
Ne all þe hertes cuth noght thinc		. . . . .
hu he til us was heind.	16970	. . . . .
Es nan þat he ne aght sare to reu		. . . . .
þe soru o suilk a freind,		. . . . . <i>no gap in the MS.</i> ]



þat wið þe might of his goddhed,  
he ras him-self on-ane. 16938

[T]horu a tre, als 3e haue herd,  
was all man-kind mad thrall,

And throru his hali rode tre,

pan war we frelsed all. 16942

Again þat appil adam ete  
was giuen *iesus* þe gall,

All þe pinis of þis world                    16945  
to tell þaim þai war ful small,

Again þe lest of his to drei,  
if i 3u lije na sall ;

[F]or he þat neuer no sin did,  
vr sinnes all he bare, 16950

And vilelik for vs was ledd,  
als i haue tald zu are.

For vr sakis þat we had done  
he suffred all þe sare, 16954

Noght a lim of his licame  
suffred he to spare ;

And siþen his lijf he for vs gaue,  
 quat might he þaim do mare. 16958

[H]e þat did velanije neuere,  
ne neuer þar-to thoght,

ful dere on him he boght; 16962

Sua wele he luued vs þat na-thing  
of him-self he roght,

And alle þe wrake on him he toke, [114]  
þat oþer men had wrought. 16966

[A]ll þe tunges of þis werld  
cuth noght tell þe tend,

Ne all þe hertis cuth noght thine  
hu he till vs was hend. 16970

Es nane þat he ne aght to reu sare  
þe soru of suilk a freind,

And wip þe myzt of his godhede :  
he ros þat vs had bouzt

¶ þourȝe a tre as ȝe haue herd :  
was mankynde made þralle

And þourze þe holy rode tre :  
freedom coom vs alle

A3eyn þe appel þat adam eet : [leaf 105]  
was 3yue ihesu þe galle

Alle þe peynes of þis world :  
to his nere þei but smalle

[ . . . . .  
. . . . . *no gap in the MS.*]

¶ he þat neuer synne dud :  
oure synnes alle he bare

Dispitusly for vs was lad :  
buffeted & beten sare

For oure sake he suffred þus :  
muchel sorwe & care

Lymme on his licam ny lif:  
for vs wolde he not let spar

[ . . . . .  
. . . . . *no gap in the MS.*]

¶ He þat neuer synne dud :  
ne so muche as hit þouzt

Oure synnes & oure wrecchednes :  
dere he hem bouzt

So wel he loued vs þat no þing:  
of him self he rouzt

Al þe wrake on him he toke :  
þat oþere men had wrouzt

[ . . . ]

[ . . . ]

.....

. . . . .  
. . . *no gap in the MS.*]

972 IF A MAN BORE ALL THE SUFFERING OF OTHER MEN, IT WERE NOTHING AGAINST  
ONE HOUR OF CHRIST'S PAIN. TO DIE DAILY FOR 100,000 YEARS WERE NOTHING.

þat sli baret wald on him ber  
to lede us all to lend. 16974

¶ And thinc yow na selcuth o þis,  
for yeit i sai yow mar ;  
All þe seknes o þis werld  
if a man on him bar, 16978

And þat man of all oþer men  
moght suffer all þair sar,  
Ogain his pine bot of an vure, [col. 2]  
ful littel or noght it ware. 16982

Quar-thoru þat i moght liue in lijf  
an hundret thusand yere,  
And moght ans for his luue  
ilk dai dei sere ; 16986

And al þat i moght drei to pine,  
to sare and to torfere,  
Again þe pine he for me drou,  
bot als a noght it were. 16990

¶ þan mai men sai wel þat his pine  
es herder for to drei,  
þan it war þe pine of hell,  
in als lang a wai. 16994

þa forsoth þat mai men se,  
þat es a skil oght slei,  
He was sa mighti in him-self,  
his kind it was sa hei. 16998

¶ And for þat *iesus* had in him  
sua gret might and vertu,  
þat it was neuer man þat had  
sua mikel als we tru. 17002

þof sumkin scaft moght thole þe pine  
of hell, als we wat hu,  
þat es to sai, witvtten end,  
þan semes wel, þat *iesu* 17006

Thold herder pine in als lang,  
men mai it well a-vou.

[No gap in the MS.]

HIS PAIN WAS HARDER TO BEAR THAN THE PAIN OF HELL, HIS NATURE WAS 973  
SO HIGH ; HE HAD GREATER MIGHT AND VIRTUE THAN WE, AND SO SUFFERED MORE.

þat sli baret on him wald bere  
to lede vs all to leind 16974

[A]nd thinc 3u na selcuth of þis,  
for 3eit i sai 3u mare ;

All þe sekenes of þis werld  
if a man on him bare, 16978

And þat man of all oþer men  
might suffer all þair sare,  
Again his pine bot als ane vre,  
littel or noght it ware. 16982

[Q]uar thoru i might liue *in* lijf  
a hundred thousand 3ere,  
And i might anis for his luue  
ilk dai dey sere ; 16986

All þat i might drie to pine,  
to sare and to torfere,  
Again þe pine he for me dreggh,  
bot als i-noght it were. 16990

[þ]an may men say þat his pine  
was hardir for to drei,  
þan it war þe pine of hell,  
in als lange a quili.<sup>1</sup> [<sup>1</sup> *read* quile]

Ya ! forsoth þat mai men se, 16995  
þat es of skil aght sley,  
He was sua mighti in him-self,  
his kind it was sua hei. 16998

[A]nd for þat *iesus* had in him  
sua grete might and vertu,  
þat þar was neuer man þat had  
sua mekil als we trou. 17002

In sum-kin schaft might thole þe pine  
of hell, als we wat hu,  
þat es to say, widvten end,  
þan semis wele, þat *iesu* 17006

Tholed harder pine in als lang,  
men mai it wele avou.

¶ Mans saul all thoru kind  
it lues þe bodi sua, 17010  
þat it wald neuer if it moght  
þe bodi self for-ga.  
Do man it neuer sa mikel pine,  
ne sua mikel wa, 17014  
Til bodi haf tint his wittes fwe,  
þe saul wil noght þar fra.  
¶ Hering, sight, smelling and fele,  
cheuing er wittes fwe, 17018  
All sal be tint er saul pas,  
quen þe hert sal riue.  
Kynd na saul suffers ar  
to part wit man o-liue; 17022  
Bot *iesus* þat was sua mighti,  
sufferd herder þis strijf,  
þan euer ani man was or es,  
or sal be born o wijf. 17026  
¶ For sin þat suet *iesus* had <sup>[leaf 94, back, col. 1]</sup>  
sua mikel might and main,  
þan it semes wel to be,  
and soth it es al plain, 17030  
þat he has a hundret sith  
dublid þis ilk pain,  
And es naman þat es in skill  
þat agh sai her again. 17034  
¶ Quils he hang on þat suet tre  
als it es for-wit tald,  
His hali saul to fader his  
wit uoice ful hei he yald. 17038  
þar scheud he him for mighti godd,  
þat al thing has in wald,  
And sua to mak vs ranscuning,  
for us him-self he sald. 17042  
¶ A ha! þou bliscet-est of all,  
o þe quat mai i sai?

COTTON

¶ Many soule thorogh kynde  
the body yt louyd so  
That it wold neyr yef yt might  
þe body to parte fro  
do man yet neuer so muche pyne  
ne yet so muche wo  
Tille body haue lost wyttes ffyve  
the soule wille not go  
¶ Heryng / speche / sight / smellyng  
& felyng ar wyttes v.  
Alle thise wille go ar the soule  
when he hens shalle ryve  
kynd no soule suffer may  
to part fro man alyve  
But *Iesus* that so mighty was  
suffird harder stryve  
Then eny man that euyr was born  
or yet shalle of wyve  
¶ ffor this ilk *Iesu* had so muche  
might and mayne  
That yt semyd wele to be  
and sothe is it certayne  
That he hym-self an hundyrð sithe  
dobelid þis payne  
Ther is no man that reason can  
may sey her agayne  
¶ While he hyng on that tre  
as it byfor is told  
his holy soule to his fader  
with his voyce he yold  
Ther he shewid hym mighty god  
that alle thyng hath in wold  
Thus to make our raundsom  
for vs hym-self he sold  
¶ A thow blessid maide of aȝ  
of the what shalle I say

FAIRFAX (LAUD MS.)

- [M]annes saul thoru kind  
it lous þe bodi sua, 17010  
þat it wold neuer if it might  
þe bodi self forga.  
Do man it neuer sua mekil pine,  
ne sua mekil wa, 17014  
Till bodi haue tint his wittes fyue,  
þe saule wil noght þar fra.  
[H]ering, sight, smelling and fele,  
cheuing er wittes fyue, 17018  
All sal be tint ar saule passe,  
quen þe herte sal riue.  
Kind na saule suffris are,  
to part wid man a-liue ; 17022  
Bot *iesus* þat swa mighti was,  
suffred harder þe striue,  
þan ani man þat es or was,  
or sal be born of wijfe. 17026  
[F]or þis ilke suete *iesus* had  
sua mekil might and maine,  
þat it semis wele to be,  
and sotht it es all plaine, 17030  
þat he has an hundreth syth  
dublid þis ilke paine,  
And es na man þat es in skill  
þat agh say here againe. 17034  
[Q]uillis he hang on þat suete tre,  
als it es forwid tald,  
His hali saule till fadir his  
wid voice ful hei he 3ald. 17038  
þar scheud he him for mighti god,  
þat all thing has in wald,  
And sua to make vr ransuning, <sup>[leaf 114, back]</sup>  
for vs him-self he sald. 17042  
[H]a ! þu bliscd mai of all,  
of þe quat mai i say ?
- ¶ Monnes soule þour3e kynde :  
þe body hit loueþ so  
þat hit wolde neuer of hit my3t :  
þe body departe fro  
So mon hit neuer so muche pyne :  
ny 3itt so mychel wo  
Til body haue lost þe wittes fyue :  
þe soule wol not go  
¶ Heryng speche si3te smellyng :  
& fele are wittes fyue  
Alle þese wol go ar þe soule :  
whenne þe hert shal ryue  
Kynde no soule suffreþ er :  
to parte fro mon a lyue  
But *ihesus* þat so my3ty was :  
suffered harder stryue  
þen any mon þat euer was born :  
or 3itt shal be of wyue  
¶ For þis ilke swete *ihesu* :  
had so myche mi3te & meyn  
þat hit semeþ wel to be :  
& soþ is hit certeyn  
þat he him self an hundride siþe :  
doubled þis peyn  
þer is no mon þat resoun con :  
may say þer a3eyne  
¶ whil he hong on þat tre :  
as hit bifore is tolde  
His holy soule to his fadir :  
wiþ his vois he 3olde  
þere he shewed him my3ty god :  
þat al þing haþ in wolde  
þus to make oure raunsoun :  
for vs him self he solde  
¶ A þou blessed maide of alle :  
of þe what shal I say



O þi sorus, maria mild,  
þou had in hert þat dai. 17046  
þat dai it was þi passiun,  
mai nan sai þar-wit nai,  
Quen þai þi suet sun sua sagh  
be ledd wit tene and trei. 17050  
¶ Bot cummen it es þe nu þe suerd  
þat thoru þi hert stang,  
þat symeon wit propheci  
had hight þe forwit lang. 17054  
Bot o ioi an hundret fald,  
he dublid þe þi sang,  
Quen he ras fra ded to life,  
wit his godd-hed sa strang. 17058  
¶ For þe birth and þe passiun  
o iesu þat us boght,  
If he ne had risen fra ded to lijf,  
had ben us all for noght. 17062  
Nu þou seis all openli,  
þe fight til end es broght,  
þe werld succurd, þe feind es feld,  
þat man wit soru soght. 17066  
¶ All ur truth in þe, leuedi,  
hang, and al ur fai,  
All men was in dute and wer  
bot þou, leue hali mai ! 17070  
Til þi suet sun up-ras  
þi trouth was stabil ai,  
Hu men aght in ur lauerd to leue, [col. 2]  
þou lerd us þare þe lai. 17074  
¶ Maria meke, þou moder es,  
o reuth ful and o pite.  
Mirthful maiden, mild of all !  
blisced of all bu[n]te. 17078  
Qua mai tel þe teind part  
þe blisced-nes o þe !

COTTON

Of thy sorow mary myld  
þou haddist in hert þat day  
That day was also thy passion  
may no man sey nay  
when thou þy sonne sie so by-led  
with tene & eke with tray  
¶ But comyn was tho the swerd  
that thorough þyn hert stong  
That Semeon with prophecie  
had yt by-form long  
But yet of ioi an hundird-fold  
he doublyd þe thy song  
When he rose fro dethe to lyff  
with his godhede strong  
Bothe byrthe and passion [leaf 154, back]  
of the that vs bought  
But he had resyn from deth  
alle had be for nought  
¶ Thus may we seyne opynly  
how it to end was brought  
The world socourid the fende fald  
þat alle þe sorow sought  
In the mary tho hyng alle  
our trouthe and eke our fay  
Alle men wer in doute  
but þou that ilk day  
¶ Tille thy swete sonne vp-rose  
þou keptist alle our lay  
how we shuld kepe our byleve  
ther tawghtyst þou vs the way  
Mary welle of mercy  
willyng eyr pyte  
fflour of maydyn-hede  
that euer was or shalbe  
May no man telle the tennyth part  
the blessidnes off the

FAIRFAX (LAUD MS.)

THE FIGHT IS NOW ENDED, THE FIEND IS FELLED. ON MARY HANGS ALL 977  
OUR FAITH; SHE WAS SURE WHEN ALL MEN WERE IN FEAR AND TROUBLE.

Of þi soru, mari milde, þu hade in hert þat day. 17046	Of þi sorwe marye mylde : þou haddest in hert þat day
þat dai it was þi passiune, mai nane þarwid sai nay,	þat day was also þi passioun :
Quen þu þi suete sun sua sau be ledd wid tene and tray. 17050	may no mon say nay whenne þou þi son say so biled :
[B]ot comen it es þe nu þe suord þat thoru þine herte stang,	wiþ tene & eke wiþ tray ¶ But comen was þo þe swerd :
þat symeon wid propheci had hight þe forwid lang. 17054	þat þourþe þin hert strong þat symeon wiþ prophecie :
Bot of ioy ane hundreth fald, he dublid þe þi sang,	had het biforn long But ȝitt of ioye an hundride folde :
Quen he ras fra dede to lijf, 17057	he doubled þe þi song Whenne he ros fro deþ to lif :
wid his godde-hed sua strang.	wiþ his godhede strong
Bath þe birth and þe passion of iesus þat vs boght,	¶ Boþe burþe & passioun :
If he ne had resin fra þe dede, had bene vs all for noght. 17062	of ihesus þat vs bouȝt But he had risen from deþ :
Nu mai we se all opinli, þe fight till end es broght,	had ben al for nouȝt þus may we seen openly :
þe werld succurrid, þe feind es feld, þat man wid soru soght. 17066	how hit to ende was brouȝt þe world socoured þe fend fals :
[I]n þe þan, leuedi, hang all vr trouth and fai,	þat al þe sorwe souȝt ¶ In þe marye þo heng al :
All men was in dute and were bot þu, leue hali mai ! 17070	oure trouþ & eke oure fay Alle men were in doute : [leaf 105, back]
Til þi suete sun vp-ras þi trouth was stabil ai,	but þou þat ilke day Til þi swete son vp ros :
Hu men agh vr lauerd leue, þu lered vs þar þe wai. 17074	þou keptest al oure lay How we shulde kepe oure bileue :
[M]ari meke, þu moder es, ful of reuth and pete.	þere tauȝtest þou vs þe way ¶ Mary welle of mercy :
Mirthful maiden, mild of all ! fulfild of all bunte. 17078	wellyng euer pite Floure of maydenhede :
Na man mai tell þe teind part þe bliscdnes of þe !	þat euer was or shal be May no mon telle þe tenþe part :
	þe blessednes of þe

Ur trouth and hope bath bar pou þan,      Pray for vs to thy blessid sonne  
ur bliscd leuedi nu be.      17082      in his blis we mote be

pat hang for us on tre,

[No gap in the MS.]

þar we him euer se.

17086

said, after mi might,

ur bateil tok to fight.

17090

urs it was be plight,

þat he til us hight;

17094

ur wranges here to right,

cum in til heuen light. Amen

Al on his hali hand right. Amen

[*A Discourse between Christ and Man.*]

[No gap in the MS.]

I forsok mi fader blis,

17113

COTTON

FAIRFAX (LAUD MS.)

PRAY ALSO FOR ME, JOHN OF LINDBERGH, WHO GOT THIS BOOK MADE. IF IT BE 979  
LOST I WILL PAY HIM WHO RESTORES IT, BUT WILL CURSE HIM WHO WITHHOLDS IT.

vr trouth, vr hope, all bar þu þan,            Preye for vs to þi blessed son :  
vr beild leuedi nu be,            17082 in his blis we mot be

And pais vs wid þi suete sun  
þat hang for vs on tre.

[ . . . . .  
. . . . . *no gap in the MS.*]            [No gap in the MS.]

Of him i haue þe passiun  
nu said, eftir mi might,  
Hu he egain vr witherwine,  
vr bataile toke to fight.    17090  
þogh his it war þe paines all,  
vrs it was þe plight,

He giue vs grace, haue part of blis,  
þat he til his has hight.    17094

And þat we mai widvten end,  
be wid him in his sight,  
þar ioy and blis es lastand ay,  
þat es in heuenes light,    17098

And speciali for me 3e pray  
þat þis bock gart dight,  
Iohn of lindbergh, i 3u sai  
þat es mi name ful right.    17102

If it be tint or dune a-way,  
treuli mi trouth i plight,  
Qua bringes it me widvten delay,  
i sal him 3eild þat night.    17106

And qua it helis and haldis fra me,  
treuli i 3u tell,

Curced in kirc þan sal þai be  
wid candil, boke, and bell.<sup>1</sup> 17110

[<sup>1</sup> The long lines end here, and the bottom of the page is written in two columns again. See the facsimile.]

[A Discourse between Christ and Man.]

“[I]esus of mari born            [col. 1]            [No gap in the MS.]  
For sinful man þat was for-lorn,  
I forsok mi fadir blis,            17113  
And come in-til erde, i-wis.

I lete me tak and herd bind  
For luue i had to mans kind, 17116  
I thold pouerd, pine, and scame,  
Al for sinful mans name.  
Thine, ai thine, ai sinful man,  
þou thine on iesu, þi lemman. 17120  
I stode naked als i was born  
þe wicked Iuus þaim bi-forn,  
Bunden til a piler fast,  
To-quils þe bandes moght last; 17124  
On mi back i bar þe rode,  
Quen i vnto mi ded yode,  
Had neuer man sa mikel scam  
In erth for nakins blam. 17128  
þou sinful man þat gas bi me, [leaf 95,  
col. 1]  
Duel a quile and þou mai se,  
Duell a quile and fond to stan, 17131  
Bi-hald mi fote, bi-hald mi hand!  
Mi bodi es wit scourges suongen,  
Brest, and hand, and fote thurgh  
I hing apon þis herd rode, [stungen.  
For þe i gaf mi hert blode; 17136  
þe thornnes o mi hede standes,  
Thirled am i, fete and handes.  
Bi-hald and se mi blodi side,  
þat for þi luue es opend wide; 17140  
Put in and grappe, mi suet freind,  
Tak ute mi hert bituix þine hend;  
þan mai þou wit þine eien se  
Hu treuli man i luued þe. 17144  
Fra mi crun unto mi ta  
Ful i am o pine and wa;  
Bituix tua theifs hing i here  
Als i theif and traitur wer, 17148  
Befor mi moder eien, mare,  
Sufferd i al þis wilani. [up to p. 981]

COTTON

I let me take and hard bind [col. 2]  
For luue i had to manes kind, 17116  
I tholid pouert, pine, and schame,  
All for sinful manes ane.  
Thine, ai thine, ai sinful man, [leaf 115,  
col. 1]  
þu thine on iesu, þi lemman. 17120  
I stod naked als i was born  
þe wiked iuus þaim biforn,  
Bunden till a peler fast,  
To-quiles þe bandis might last; 17124  
On mi bæc i bar mi rode,  
Quen i to mi dede ȝode,  
Had neuer man sua mekil schame  
In erd for man-kin blame. 17128  
þu sinful man þat gas bi me,  
Duel aquile and þu mai se,  
Duel aquile and fand to stand, 17131  
Bihald mi fote, bihald mi hand!  
Mi bodi es wid skurges suongen,  
Breist, and heued, and fotethoru stongen  
I hing apon þis hard rode,  
For þe i gaue mi herte blode; 17136  
þe thornis on mi hefd standis,  
Thirld am i, fote and handis.  
Bi-hald and se mi blodi side,  
þat for þi luue es opend wide; 17140  
Put in and grape, mi suete freind,  
Take vte mi herte bituix þi heind;  
þen mai þu wid þin eien se  
Hu truli þat i loued ai þe. 17144  
Fra mi croune vnto mi ta  
Ful i am of pine and wa;  
Bituix tua theues hang i here  
Als i thef and traitur were, 17148  
Bifor mi moder eien, mari,  
þan tholid i all þis velani. [up to p. 981]

GÖTTINGEN



SINFUL MAN, I HAVE BOUGHT THEE DEAR; WHY DOST THOU NOT LOVE ME? 981  
 THINK ON ME, TRY TO RISE OUT OF SIN; I WILL KISS THEE." JESUS, SEND US GRACE!

I haf þus mani blodi wondes, 17151  
 And sufferd her þis herd stondes,  
 And ded on þis rode tre,  
 þou sinful man! for luue o þe.  
 Sin i haf þe sua dere boght, 17155  
 Quat ailes þe þou luues me noght?  
 Wit þi sin þou pines me,  
 Als did þe Iuus on rode tre.  
 [ . . . . .  
 . . . . . *no gap in the MS.*]  
 þou sinful man! if þou cuth god,  
 Oft bird þe thinc a-pon mi blod  
 Night and dai, and al þe time, 17163  
 Wel bird þe thinc a-pon mi pine.  
 Waila wai! þou sinful man,  
 Ne haf i mad þe mi lemman,  
 Ne haf i gin þe al mi blis, 17167  
 And mi-self þar-wit, i-wiss,  
 If þou neuer sa nobul war;  
 Quat thing moght i giue þe mare?  
 I wat neuer o nakins wise, 17171  
 þan bird þe thinc ai to rise,  
 Suith to rise and faand to blin,  
 And for mi luue for-sak þi sin. 17174  
 For-sak þi sin *pur*<sup>1</sup> charite, [<sup>1</sup> read *par*]  
 And faand to rise, and com to me!  
 I sal þe hals, i sal þe kiss, [col. 2]  
 And bring þe to mi fader blis." 17178  
 Iesu, for þi hali blod  
 þat þou secd a-pon þe rode,  
 þou send us grace, þou send us might,  
 Euer and ai to luf þe right; 17182  
 And sua ur sinnes for to sake,  
 þat us to ioi wit þe þou take,  
 And night and dai, and all time,  
 Sua to thinc a-pon þi pine, 17186

I haue nu mani blodi wondis,  
 And suffrid here mani stondis, 17152  
 And dieid on þis rode tre,  
 þu sinful man! for luue of þe.  
 Sipen i haue þe sua dere boght, 17155  
 Quat ailis þe þu loues me noght?  
 wid þi sine þu pinis me, [col. 2]  
 Als did þe iuus apon þe tre,  
 wid athes grete and wick dede,  
 oft þu geris mi wondis blede. 17160  
 þu sinful man! if þu cuth gode,  
 Of agh þe thinc apon mi blode  
 Night and dai, and all time,  
 Birt þe thinc apon mi pine. 17164  
 wailewai! þu sinful man,  
 Ne made i þe mi lemman,  
 Ne haue i giuen þe all mi bliss  
 And mi-self þar-wid, i-wiss, 17168  
 If þu neuer sua nobile ware;  
 Quat þan might i giue þe mare?  
 I ne wate on nanekin wise,  
 þan bird þe thinc ai for to rise, 17172  
 Suith to rise and fand to blin,  
 An for mi luue forsake þi sin.  
 Forsake þi sin par charite, 17175  
 And fand to rise, and cum to me!  
 I sal þe hals, i sal þe kisse,  
 An bring þe to mi fadir blisse."  
 Iesus, for þi hali blode  
 þat þu sched apon þe rode, 17180  
 þu send till vs grace and might,  
 Euer and ai to luue þe right;  
 And sua vr sines to forsake,  
 þat vs to ioi wid þe þu take, 17184  
 And night and dai, and all time,  
 Sua to thinc apon þi pine,

þat we mai, quen we heþen wend,  
Cum to þi ioi wit-vten end. Amen.  
¶ Iesu ! ioiful er þin dedes, 17189  
þat þou wit to luue us ledes,  
Defend þi folk nu þat þou fedis,  
And giue þaim might to win þi medis.  
Quen i þi bodi se þat bledis, 17193  
Fulsare mi hert mi sinnes dredes,  
þat vnnethes dar i sceu mi nedes  
Bot wit þi hend to me þou spreadis.  
þi paine and ioi bath þou me redis,  
And blith o saghting þou me bedis.  
¶ And sais to me, "al thol i þis  
To bring þe, wreched man, to blis.  
If þou wil werce als i þe wiss 17201  
Mi merci sal þou neuer mis."  
I ask þe grace, þou sais me þis,  
And kindeli bedis me to kis. 17204  
¶ "Man," þou sais, "cum nerr and se,  
þou wat i thol al þis for þe,  
þat i am hanged on þis tre ;  
Quat wil þou do þan nu for me ?  
þus am i thrald to ma þe fre, 17209  
Warr þe þou namar thrald be.  
¶ Late noght in þe be tint mi dede,  
And thral þe na mar wit þe fede,  
For þat blod þou wist i sced ; 17213  
Be wise and werce efter mi rede.  
O lastand lijf i giue þe bred,  
¶ Ask quat þou will, am i na qued.  
Ask me þi will, þin es þi nede, 17217  
For am i noght of giuetes gnede.  
þou mai be ful trest to sped  
Wald þou for me do sumkin dede,  
For-ber þat i þe sal for-bede, 17221  
Do þat i bide and ha þi mede." [to p. 983]

COTTON

þat we mai, quen we heþen wend,  
Cum to ioi widvten end. Amen.  
[O] Iesu ! ioiful er þine dedis, 17189  
þat þu wid to lijf vs ledis,  
þe feinde þi folk þat þu fedis,  
And giue vs might to wine þi medis  
Quen i se þi bodi þat bledis, 17193  
Ful sare mi hert mi sinnes dredis,  
þat vnethes þar i scheu mi nedis <sup>[leaf 115,</sup>  
Bot þi hend to me þu spreadis. <sup>back,</sup>  
<sup>col. i]</sup>  
þi pine and ioi bath þu me redis,  
And kisse of saghtling þu me bedis.  
[A]nd sais to me, "all thole i þis  
To bring þe, wreche man, to bliss.  
If þu will wirce als i þe wisse 17201  
Mi merci sal þu neuer misse."  
I aske þe grace, þu sais me "zeis,"  
And kindli biddis me to kiss.  
"[M]an," þu sais, "cum nere and se,  
þu wate i tholed all þis for þe, 17206  
þat i am hanged on þis tre ;  
Quat will þu nu suffer for me ?  
þus am i thralld to make þe fre,  
war þu namare thralld be. 17210  
[L]at noght in þe be tint mi dede,  
Ne thral me namar wid þe fede,  
For þat blod þu seis me schede ;  
Be wise and wirce aftir mi rede. 17214  
Of lastand lijf i giue þe brede,  
Aske quat þu wil, am i na quede.  
[A]ske me þi will, þin es þi nede,  
For am i noght of giftes gnede. 17218  
þu mai be ful traist to sped  
wald þu for me do sumkin dede,  
Forber þat i þe sal forbede, 17221  
þo þat i þe bidd and haue þi mede."

QÖTTINGEN

ALAS ! I AM THRALL TO MY FLESH. "MY FRIEND, HAVE NO MISGIVING, FOLLOW 983  
ME ; FORSAKE SILK AND LINEN ; LEAVE ALE AND WINE ; SEEK NOT TWO LORDS."

- ¶ Quin suld i, iesu, do þi will? <sup>[leaf 95, bk, col. 1]</sup> 17224 Al wil tu þat i do bot il,  
Bot i þat es sa dedli dill,  
Me spedis ai me-self to spill,  
Wit mi flexsli lust to fill.  
Forget i oft þine greues grill. 17228  
¶ I mai mi-self sai walwa !  
þat to mi thrist suld be sa thra,  
Foluand þat flexs þat es mi fa,  
Mi wai i wander in-to wa. 17232  
And ai þow sais "a ha ! a ha !  
Mi leue freind do namar sua ;  
¶ O þi misgaing þou weind again,  
And i me-self al sal þe sain 17236  
Bath to giue þe might and main.  
If þou wel thinc al o mi pain,  
I sufferd me for þe be slain,  
Mi ded mai noght be don in wain.  
¶ If þou wil folu me and mine 17241  
þou most nu thol sum part o pine.  
For-sak þi sere o silk and line,  
And temper þe wit alle and wine,  
þou ful þi flexs þat wiþer-wine, 17245  
And seke þi saul medicine.  
¶ For for to serue lauerds tuin  
It es vngainand to be-gin,  
Me to seke in lust o sin, 17249  
Mi kyngrik sua mai naman win,—  
Fra blis to blis mai þou noght rin,  
Ne nan þat es of adam kin."  
Oft þou beddes me to lete 17253  
Apon þi lare iesu, sua suete,  
For al mi mis þou wil me mete,  
Mine bales ouer es bone to bete.  
For-þi iesu als þou has hete, 17257  
þou gif me grace on þe to grete,
- [Q]ui ne suld i, iesu, do þi will?  
All wil þu þat i do bot il, 17224  
Bot i þat es sua dedeli dill,  
Spedis ay me-self to spill,  
wid mi fless lust to fulfill.  
Forget i oft þis greues grill. 17228  
[I] mai me-self sai walaway !  
þat to mi thrist suld be sua thra,  
Foluand mi fless þat es mi fa,  
Mi wai i wander in-to þe wa. 17232  
And ay þu sais, "a ha ! a ha ! <sup>[col. 2]</sup>  
Mi leue frend do namar sua ;  
[O]f þi misgang þu wend again,  
And i mi-self sal þe sain 17236  
Bath to giue þe might and main.  
If þu will thinc apon mi pain,  
I suffred me for þe be slain,  
Mi dede mai noght be done in vain.  
[I]f þu will folu me and mine 17241  
þu most wele thole sum part of pine.  
Forsake þe sarke of silk and line,  
Full þi fless<sup>1</sup> þi witherwine, <sup>[1 MS. fcees]</sup>  
And tempre it fra ale and wine,  
And seke þe saule medicine. 17246  
[M]an, to serue lauerdis tuin  
It es vngainand to bigin,  
Me to seke in lust of sin 17249  
Fra blis to blis þu mai noght rin.  
Mi kingrike sua mai na man win,  
Ne nane þat es of adam kin."  
[O]ft þu biddes me to lete 17253  
Apon þi lare, iesu, sua suete,  
For all mi sinnes þu will me mete,  
Mi balis art þu bune to bete.  
Forþi iesu, als þu has hete, 17257  
þu giue me grace on þe to grete,

¶ To wepe for wrang þat i haf wroght,  
And euer apon þi ded haf thoght,  
Hu þou for-bar us first and boght,  
O þi boghtlinges hu þou boght, 17262  
Of hell quen þai soruful thoght,  
For þi wit-stande na mightes moght.  
¶ þat ranscuni[n]g wald i of tell,  
þou spede me, lauerd ! for-to spell  
Hu mighteli þou harud hell, 17267  
And queld him þat all wald quell.  
þe iestes o þaa Iuus fell,  
Wald smor þi mightes þaim emell. [col. 2]

[T]o wepe for wrang þat i haue wroght,  
And euer apon þi dede haue thoght,  
Hu þu forbar vs first and boght,  
Of þi choselinges hu þu broght, 17262  
Of helle quen þaa sorful soght,  
For þe widstand na mightes moght.  
[þ]at ransuning þat i of tell, 17265  
þu spede me, lauerd ! for to spell  
Hu mightili þu herid hell,  
And quellid him þat all wald quell.  
þe gestes of þa iuus fell, 17269  
wald smore þi mightes þaim emell.

[Of Joseph of Arimathea.]

¶ Lauerd, nu wit þi leue, wald i  
O ioseph tell of aramathi, 17272  
Hu Iuus had til him enuei,  
For he þe laid in tumb to lie.  
Him and nichodeme for-þi  
þai carked wit þair caitif cri. 17276  
¶ þis nichodeme was, crist, þi knitht,  
þat com to spek wit þe bi night;  
Quen he nan oþer wai ne might,  
And sagh þe dome bifor his sight,  
O þi pine he was vte o plight, 17281  
For he wist well þou had þe right.  
¶ Bot þat folk war sua ful o flitt,  
þat he ne moght þair muthes diit.  
þaa quon þat heild wit þe þair-witt,  
Wel sene it was þaim wanteð wijt,  
þar-for wroght nichodeme a writt,  
I tell nu wit þi leue of itt.<sup>1</sup> 17288

[L]auerd, wid þi leue wald i [¶ 116, col. 1]  
Of ioseph tell of arimathi, 17272  
Hu iuus had till him enuei,  
For he þe laid in tumb to ly.  
Him and nichodeme for-þi  
þai karked wid þair caitiue cri. 17276  
[þ]is nichodeme was, crist, þi knight,  
þat come to speke wid þe bi night;  
Quen he nan oþer wai ne might,  
And sau þi dome bifor his sight,  
Of þi pine he was vte of plight, 17282  
For he wist þu had þe right.  
[B]ot þat folk was sua ful of flitt,  
þat he ne might þair muthes ditt.  
þa quone þat held wid þe þair-witt,  
wele was sene þaim wantand witt,  
þarfor wroght nichodeme a writt,  
I tell nu wid þi leue of it. 17288

[<sup>1</sup> The narrative goes on at p. 992.]

[OF THE RESURRECTION.<sup>1</sup>]

2¶ On sononday in þe daghyng,	<sup>De resur-</sup> <sup>reccione</sup>	þe sext day afterward	
he ros fro ded to liue,	<sup>[<sup>2</sup> Here the 2nd hand</sup> <sup>again begins.]</sup>	he made man als-soo,	
When þe knightes sleped fast		þe seuent day toke he rest,	
with him þai might not striue.	4*	on þe aghand come our woo.	36*
When he ros þe erthe con quake,		For on þat day adam ete	
þen hade þe Iews doute,		þe appel of þe tre,	
And ded men ros of þer graues		Ful litel while it was	
and 3ode walkand aboute.	8*	þat he in ioy wald bee.	40*
In witnes þai ros with him,		Sithen lang afterward,	
and honoured his rising,		fif thowsand 3ere & moo,	
For þe Iews suld not with-say		Our lord 3oght to tak mankynd	
þat gart to ded him bring.	12*	and bring <i>vus</i> oute of woo.	44*
Our lord opend not his throgh		þe same day þat adam did	
when he ros at morne,		þe syn agayns þe right,	
No more he did his moder wombe		þat ilk day os it felle,	
when þat he was borne.	16*	godisson in marie light.	48*
Al hole he left his graf		3it lange bi-fore bad our lord	
when he went þer froo,		to moyses in old daghe,	
Als he did his modir womb,		Apon þe Mount of sinay,	
when he was born als-soo.	20*	þer he gaf him þe laghe,	52*
Wele wist our lord by-fore		þat men schold ilk 3ere þat time	
all þat was to doyn,		þer sacrifice pore doyne,	
For he ordend his ded		Of a lamb þat were clene	
be cours of son & moyne ;	24*	at heghe ful of þe moyne.	56*
In þe hegh ful he deed,		þis bitokend þat he wald	
& þat it friday were,		for <i>vus</i> marterd bee,	
þe aungel grette our leuedy,		þat time when þe moyn wor ful,	
þe same time of þe 3ere.	28*	and by <i>vus</i> on þe tree.	60*
þat ilk day seuennight bi-fore,	<sup>[leaf 96,</sup> <sup>col. 1]</sup>	For þus þen bode it nede be	
þat same day it is,		be þis skil þat I say,	
þat oure louerd made		In þe heghe fulle of þe moyne	
both heuen & erth I wis.	32*	and als on a friday.	64*

COTTON (INSERTION)

COTTON (INSERTION)

[<sup>1</sup> In the Cotton MS. only.]





in þe northside I-wis,		þof alle he him for-soke,	
So heghe be thre spane		To haf mercy of synful men	
no nother graf þer is.		ensaumple at him he toke.	175*
When þese wymmen come	140*	þus was marie maudlayn	
til his monument þore,		erly forthe went,	
þai saze an aungel sit,		Ho ran to peter & to Iohne,	178*
a 3ong child os it wore,		and told hou þe aungel hir sent.	
Cled in white clething.	144*	“þai haf taken my lord,” scho saide,	
þen hade þai drede in thoght,		“and out of graf him broght.”	
þis aungel saide to þam,	[col. 2]	þof alle þe aungel hir told	
“wymmen dred yow noght,		ful siker was scho noght.	183*
3e seke iesu of nazarethe	148*	Peter & Iohne to-geder ran [leaf 97, col. 1]	
þat doyn was on þe tre,		to wit how it were,	
He is risen & not here,		Bot Iohne was þe swifter,	
be-hald þe stede & see !		and þe ere come þere,	
To petre & his deciples	152*	And loked in & saze þe schetez,	188*
hastile tell 3ee,		bot he dorst not gang in.	
þat he is risen fro ded		Peter come after & in he went	
and gon to galile,		or euer he wald blyn,	
On-lif in flesch & felle,	156*	And saze þe schetez spred,	192*
os he told 3ow by-fore.		and þe sudary þore leued	
Highe vnto þat plas,		þat was in þe sepulcre	
for 3e sal fynd hym þore.”		laide on our lordez heued.	
For he neuend peter by name,	160*	þe went in Iohne þat first com	196*
a skill I tel yow qwy,		to þe monument,	
For he for-soke our lord,		And saze & trawed wele	
he come not in company		þat he away wore hent.	
Amang þe apostels for schame,	164*	þai couthe not vnderstand,	200*
for-þi his name neuend hee,		ne were not 3it so wise,	
þen þai sold not him blame		To traw þat him bode nede	
þen he in wanhope bee.		fro ded to lyue rise.	
And qui he for-soke our lord	168*	þen went þai home agayn	204*
more þen hese falas ?		þore where þai come froo,	
It was our lordez ordinans,		And wend he hade bene born away,	
for-þi no wonder has,	171*	bot maudlayn wald not soo.	
He ordend him hede of heli kirk,		Marie wald not away	208*

til þat scho wist more,		bot to my brether þou goo,	
With-oute þe monument scho stode,		And say, I to my fader wend,	
and grette wonder sore.		þaire god & myn als-so."	
Als scho stouped doune,	212*	Til his deciples maudlayn com,	248*
and loked farre & neghe,		and told þam alle bi-dene	
Within þe monument		þat scho of our lord	
two aungels scho seghe		hade bothe herd & sene.	
Cled in white clothez	216*	þis was þe first time	252*
sitand in þat stede,		þat iesus, heuen kynge,	
þat one at þe fote of þe graf,		Schewed til anyman	
þat other at the hede.	219*	after his vp-risung.	255*
þe aungels saide, "womman	[col. 2]	A grete honour to wymmen	[leaf 97, back, col. 1]
whi gretez þou so sore?"		did he in þat cas,	
"For þai haf taken my lord," scho seide,		Namly to þoo þat synful are,	
"and doyne him Ine wote whore."		for scho synful was.	
With þat word scho tourned hir	224*	Here may we see ensauple	260*
and saze our lord stand nere,		þat wymmen mony are gode,	
Scho wend not it had bene he,		When Iohne and Iames & þai alle	
bot a gardiner.	227*	fro our lord 3ode,	263*
"Whi gretez þou, womman?" quod		With brennand luf scho dwelled,	
Maudlayn said ful soyne, [our lord,		and after him scho sozt,	
"For þai haf taken my lord,		And til scho wist an end	
I ne wote whore he is doyne.	231*	away wald scho noght.	
Sir," scho saide, "if þou him haf		þis was on of þe creatures	268*
auther tane away,		þat euer on erthe was,	
Tell me whore he is		þat kydd most luf til our lord,	
þat I him take may."		als me think in this cas.	
"A! mary," saide our lord,	236*	Als mikel os scho loued bi-fore	272*
and scho tourned hir in hy,		þe dele & wricchednes,	
And felle vnto his fete,		Als mikel & more loued scho crist	
and saide "raboni,"		thoru hir grete godenes.	
(þat is on englis maister)	240*	Scho alle-one kid him more luf,	276*
and wald nede neghe him neghe.		þen alle men þat wore borne,	
"Neghe me not," he saide,		His disiples or alle his kyn,	
"yhith steghe I not on heghe		os I ere saide be-forne,—	
To my fader in heuen;	244*	Oute-taken his moder	280*

þat loued him tenderly		of his disciples alle,	
By-fore alkyn creatures,		To gif <i>vous</i> ensauple	
and þat was no ferly.		neuer in wanhope falle.	
Toward desiples marie went,	284*	<b>T</b> Wo of his disciples,	320*
þe other two maries scho mett		als þai welk þat day	
And told hom þis tizand,		To þe castel of Emaus,	
for ioy alle thre þai grette.		os it stode in þer way ;—	323*
And alle to-gedir þai ȝode	288*	þat was fro Ierusalem os I vnderstand	
to telle þe apostels þis.		About seuen myle & a half,	
With þese thre maries os þa went,		halden of þat land ;—	
mette our lord I-wis,		Of thinges þat were doyn	
“ Hayl ȝe bee ! ” he saide,	292*	þai spake be-twix hom two,	328*
als þai him gon mete.		Iesus com him-self,	
þai ran to him ful soyn,		& with þam con he go.	
and þore þai hiled his fete,	295*	“ What wordez are þos,” he saide,	
“ Leues þis,” he saide, “ & telles fast		“ þat ȝe to-gedir talk ?	332*
mi brether whore þai bee,	[1 col. 2]	Ful carfully me-think	
þat þai sal see me als I saide		be þis way ȝe walk,	
be-for þam in galile.”	299*	Whi ȝe are mournand ?	[leaf 98, col. 1]
To his diciples ȝode þai þenne,		telles me þe cas.”	336*
and fond þam gretand sore,		þen answerd on of þaim,	
For þai wist not where <i>iesus</i> was,		his name was cleophas,	
ne saȝe of him no more.	303*	“ Art þou not a pilgrim	
þese wymmen told amang hom all		þat walkes here in land,	340*
of oure lord tithing,		And als fro Ierusalem	
His desiples trawed hom noght,		me think þou art comand,	
bot said it was lesynge.		And knaws not of þo wonders	343*
þen ran san peter forthe,	308*	þat þere now late wore wrought ? ”	
til his <i>graf</i> alle his one,		“ What thinges ? ” quod our lord,	
(ȝit was þis on pasche day,)		for þai ȝit knew him noght.	
and þore he made his mone.		“ Of iesu nazarene,” he saide,	
Our lord apered to him soyn,	312*	“ þat was a prophete treu	348*
an alle in priuete,		Both in word & dede,	
Bot whore & what þai saide		þat god & man knew ;	
nauther writen fynd wee.		And how þe princes & þe prestes,	
First to peter he aperyd	316*	thoru þer fals rede,	352*
COTTON (INSERTION)		COTTON (INSERTION)	

990 THE DISCIPLES (GOING TO EMMAUS) TELL JESUS, UNKNOWN, THE STORY OF HIS DEATH ; HE TALKS AND EATS WITH THEM. AFTER HE HAS GONE THEY KNOW HIM,

Gart him hang on rode  
and dampned him to þe ded.

We wend þat he alle Israel  
of woo suld haf broght.

And now is þis þe thrid day  
þat all þis was wroght,  
Bot wymmen flayed *vus* foule

*with* wordez þat þai saide,  
þat were at his sepulcre,  
þer he in graf was layde.

þai saide aungels þai saze,  
and told *vus* soo ilkone,

And þat he was on-lif,  
and out of his graf gone !

þen som of our felaghs  
went vnto þat plas,

And als þe wymmen told  
þai fand þat it so was.

Bot him-self fond þai noght,  
ne more of him we knaw."

"A ! foyls," *quod* our lord,  
"ful latt are 3e to traw.

In alle thinkez þat þe prophetz  
han spoken I-wis,

Crist nede be-hode  
suffer it for his,

And soo com til his ioy."  
and þus he told gode wone

To þam first of moyses,  
and of þe prophetez ilkone,

And expounded þe prophesyes<sup>1</sup>  
thoru his hely lore, [<sup>1</sup> MS. *prophetyes*]

Of alle thingez þat wore writene  
and sayd of him by-fore.

Als þai come narre þe castelle,  
to-geder carpand soo,

COTTON (INSERTION)

*Iesus* made hom semblant  
os he wald ferrer goo.

Bot þai *constroynd* him to dwelle,

356\* þat he no farrer might, 392\*

And said, "*sir*, dwelle *with vus*,  
for it is nerhand night,

And þe day is passed on,

360\* no farrer may þou wyn." 396\*

An þen our lord middle  
*with* þam he went in,

And *with* þam at þe mete he sat,

364\* euen be-twix hom twoo. 400\*

He blissed þe bred & after brak,  
and gaf it þaim als-soo,

And þe[n] he fro þam went

368\* an vanisth sodanly. 404\*

When þai him misse þai loked about,  
and saide þis word in hy,

[col. 2] "Was not our hert brennand in hus  
372\* of iesu þat was here, 408\*

þat *with* vs spake & schewed *vus*  
of him þat writen were ?"

<sup>2</sup> þar eghen wore hid þat þai ne knew

376\* þat he was in þat stede, [<sup>2</sup> leaf 98, bk. col. 1]

Als it was his aughen wille, 413\*

til he brake þer brede.

þen ros þai vp & forth went

380\* til Ierusalem ful euene, 416\*

All to-geder þai fond þore

his apostels elleuene.

And other moo of his diciples,

and told þam openly, 420\*

How þai saze crist & *with* him spake,  
on-liue ful verraily.

And he was risen fro deed,

388\* and þus said þai þore, 424\*

COTTON (INSERTION)



AND GO TO JERUSALEM TO TELL THE OTHERS. HE APPEARED AMONG OTHERS 991  
THE SAME DAY ; THEY WERE ASTONISHED, BUT HE SHEWED THAT IT WAS HE INDEED.

þat crist was risen & apered to peter a while be-fore.		þat I þe same [be] Gropes & sees oueralle,	
How he þam schewed þe propheties,		and know þat it be.	448*
þai told in þat stede,	428*	Spirit has nauther flesch ne bone as I now haf sothtly."	
And how þat þai him knew thoru brekyng of þer brede.		3it al þat men3e hade grete wonder in þar thoght,	452*
3it apon þe pasche day þis thing doyne it was,	432*	" Haf 3e," quod our lord, " to þe mete di3t oght?"	
þat he apered to þoo twoo, luk & cleophas.		þai bro3t som of arosted fische, a hony combe als-soo,	*458
In-til a strang plas for drede all þe [apostels] wore goone,	436*	Be-for hom he ete þer-of, þe relef gaf him froo	
And alle to-geder þai whore sauf thomas of ynde allone.		Til þam ilkon, & saide " þese are þe wordez, I-wis,	460*
¶ 3it apon þe same day he schewd to þis men3e,	440*	þat I haf spoken to 3ow, for prophecy it is."	
And stode amang hom alle, and bad " pees to 3ow bee."		And told how it writen was þat iesu crist bode nede	464*
þen were þai stoned ilkone, " no drede," he saide, " has 3e,	444*	Thole ded, & rise thridday, and bring til end his dede.	466*
Lokes side, hand, & fote,	[col. 2]		
COTTON (INSERTION)		COTTON (INSERTION)	

[End of the Cotton insertion of "The Resurrection."]

¶ Ioseph, wen þe Iews wist  
þat he hade doluen iesu crist, 17290  
Wrothe with him þai wore & wode,  
Alle for-menged in þar mode.  
þai send *sergantz* for to nym  
both *sir nichodem* & him; 17294

[<sup>1</sup> And *oper xij* that for hym spake  
when they sought Iesu *with* wrake,  
Alle they hem hid to queme  
But forth come Sir Nicodeme] 17298  
*sir nichodeme* sone come þan,  
als *þer prince* & ouerman.

[<sup>1</sup> he come to hem *with-outyn* spare  
As in her synagog they ware] 17302  
“say, 3e man mortherar so crus,  
How dare 3e come in godis hus!”  
þai said, “bot what *þer-in* dose þou?  
þat hild agayns *vus with* iesu. 17306  
þi part mot euer *with* him be.”  
“Amen, amen, amen,” said he.

¶ þen com Ioseph of abaramathi,  
vnto þe Iews & asked “qwy 17310  
Blame 3e me *with-outen* pligt,  
for I aman in graf dizt, 17312  
In a toubm þat was my nawen?  
me think 3e haf to me misknawen  
of þat prophetz þat 3e gart hang,  
Als men say alle *with* wrang.” 17316

<sup>2</sup> At þir wordes forth þai lepe, [<sup>1</sup> 99, col. 1]  
And son laid hand on ioseph,  
þair Iailers to þaim þai cald, 17319  
And bad þam do him up at hald,  
In a hald in prisun state, [<sup>2</sup> Here begins 1st  
hand again.]  
Bituixand efter þair sabat. 17322

COTTON

[<sup>1</sup> From Laud MS. 416.]

Off Ioseph off<sup>r</sup> aramathy  
To speke now spede wolle y

O<sup>ff<sup>3</sup></sup> Ioseph when þe iewis knew  
That he had buried swete Iesu  
wrothe wer<sup>r</sup> they to hym & wood  
And alle mengid in her mode  
They sent sergeauntes þen to nym  
Bothe Nicodeme and hym  
And *oper xij* that for hym spak<sup>r</sup>  
when they sought Iesu *with* wrake  
Alle they hem hid to queme  
But forth come Sir Nicodeme  
ffor he was ouyr the iewis þan  
As her prynce an hie man  
he come to hem *with-outyn* spar  
As in her Synagog they war<sup>r</sup>  
Ye men myvres he seid<sup>r</sup> so crows  
how dar<sup>r</sup> ye come in goddes hows  
They seid<sup>r</sup> what her-ynne dost þou  
That so hast spokyn for Iesu now  
Thy part mote eyr *with* hym be  
Amen Amen euer seid<sup>r</sup> he

¶ Also Ioseph of Aramathie  
Come forth tho & askyd why  
That ye me wyte for I weh did<sup>r</sup>  
*with* Iesu body that I haue hid<sup>r</sup>  
In a tomb was myn owen  
Euyh haue ye do wold<sup>r</sup> ye be knowen  
Of that rightfu<sup>r</sup> that ye did<sup>r</sup> hong  
And wrought hymmeky<sup>r</sup> *with* wrong<sup>r</sup>  
At thise wordes forth they leppe  
And leid<sup>r</sup> hondes on Ioseph  
To calle Iaylars wer<sup>r</sup> they bold<sup>r</sup>  
And bad<sup>r</sup> do hym vp in hold<sup>r</sup>  
do hym by kept in presoners estate  
Till yt be past our<sup>r</sup> sabate

FAIRFAX (LAUD MS.)

[<sup>3</sup> MS. Off<sup>r</sup>; the short lines begin again.]

[O]f ioseph, quen þe iuus wist 17289  
þat he had doluen iesu crist,  
þai wid him ful wrath & wod,  
And all formenged in þair mod.  
þai sent þair sergantz forto nim 17293  
Bath sir nichodeme and him ;  
And oper twelue þat for him space  
Quen þat þai soght iesu wid sake,  
Al þai hidd þaim-self to 3eme, 17297  
Bot fort þan come sir nichodeme.  
For he was ouer þe iuus þan,  
Als þair prins and ouer-man.  
He come to þaim in þat siquar, 17301  
þat in þair sinagog þai war,  
He said "3e men, murtherers sua curs,  
Hu dar 3e cum in goddes hus !"   
þai said, "bot quat þar-in dos þu ?  
þat sua spac and held wid iesu. 17306  
þi part mot euer and wid him be."  
"Amen, amen, amen," said he.  
Alsua ioseph of arimathi, [col. 2]  
C[u]me forth and sais me[n] "qui,  
wite 3e me, for i wele did 17311  
wid iesus bodi, þat i haue hid  
In a tumb þat was mine auen ?  
Ill haf 3e done wald 3e be knauen  
Of þat sight þat 3e did hang, 17315  
And wroght him mekil wa wid wrang."  
[A]t þir wordis forth þai lepe,  
And sone laid hand on sir ioseph,  
þair iaioleris to þaim þai cald, 17319  
And þaim badd do him upp in hald,  
In a hald in presune state,  
Bituix and eftir þair sabate. 17322

Of Ioseph of aramathi :

To speke now spede wol .I.

**O**f Ioseph whenne þe Iewes knew.  
þat he had buried swete ihesu  
wrope were þei to him & wode  
And al menged in her mode  
þei sent sergeauntis þenne to nym  
Boþe nychodeme & him  
And opere twelue þat for him spake  
whenne þei sou3te ihesu wiþ wrake  
Alle þei hem hid take 3eme  
But forþ coom sir Nichodeme  
For he was ouer þo iewes þan  
As her prince an hy man  
He coom to hem wiþouten spare  
As in her synagoge þei ware  
3e men murþereres he seide so crous  
How dar 3e com in goddes hous  
þei seide what her In dost þow  
þat so hast spoken for ihesu now  
þi part mot euer wiþ him be  
Amen amen amen seide he  
¶ Also Ioseph of Aramathie  
Coom forþ þo & asked whye  
þat 3e me wite for I wel dud  
Wiþ ihesu body þat I haue hud  
In a toumbe was myn owen  
Euel haue 3e done wolde 3e be knowen  
Of þat ri3tful þat 3e dud honge  
And wrou3t him muchel wo wiþ wronge  
At þese wordes forþ þei lep  
And leide hondes soone on Iosep  
To calle Iayleres were þei bolde  
And bad do him vp in holde  
Do him be kepte in prisouns astate  
Til hit be past oure sabate

<p>“He has us don despit and scam For-þi yee loke þat his licam 17324 Be noght doluen under lame, Bot taght to beistes wild and tame.” þan said ioseph of aramathi, 17327 “Me-thine ye spek als did goli, þat vnder-tok to striue and fight Wit child dauid gain godd almight. For godd had said gan siþen lang, ‘Mi-self es sett to wreck þe wrang.’ Pilate was þar, his blod was blend, Queen he wessen had his hend, 17334 ‘O þis man,’ said he, ‘lele and godd, I am vn-saked of his blod,’ And yee me gaue to your ansuer, ‘Late us and urs þe birthen ber,’ And als yee said, it sal i wene 17339 On yow and yours bath be sene.” þai ledd ioseph, þaa bremlī bald, To prisun in a stalworth hald, þar he o naman suld ha sight, 17343 Ne nankins leme o dais light, For mete and drinc bath for to fast, And did to sper þe dors fast, 17346 Locked bath wit-vte and in And seild wit þair seiles tuin; And sett þair waites þaim a-bute, þat he suld noþer-quar get vte. 17350 And eftir þai sabat þai badd togedir, þat þai suld all þaim gedir þider For to lok al wit a rede, Hu to do ioseph to dede. 17354 [ . . . . . . . . . . <i>no gap in the MS.</i>] þai sperd fast wit lok and kai, þe seles als-sua þai bar away, 17358</p>	<p>he hath vs done dispyte &amp; shame There-for loke that his licame Vnder erthe not by grave But takyn wild bestes to haue Then seid Ioseph of Aramathie Me thynckþ ye speke as did goly That vnder-toke to stryve &amp; fight with dauy a-yen goddes might God hath seid gone full long My-self shalle suffer the iewis wrong Pilat was ther but he was blend Whan he washyn had his hend he seid of this man trew &amp; good I wilbe sakeles of his blode And ye hym yaf to answeere lete vs and ouris þe blame bere Now yt shalle as I fulle wene On you and yours be alle sene They lað Ioseph as I haue told To preson in-to a strong hold There he of no man shuld haue sight Ne no lym of dais light ffro mete and drynck for to fast And shyte the dorys at the last with-ynne and with-out lokyn so The lokkys asselid with selis ij° [17155] They sent spius also abowte That he shuld not passe out After hir sabot so to-gedir Alle wold they come thedir ffor to loke aft with oo rede ffor to do Ioseph to dede After that sabot-day was gon Thedir come they euery-chon vndid the lokkys with the key And als the selis did away</p>
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“He has done vs despite and schame  
For-þi we loke þat his licame 17324  
Ne be noght doluen vnder lame,  
Bot taght to bestes wild and tame.”

[þ]an said ioseph of arimathi, 17327

“Me thinc 3e speke als did goli,  
þat vnder-toke to striue and fight  
wid child dauī again god of might.  
For god had said gone sipen lang  
‘Me self es sett to wirke þe wrang.’

[P]ilate was þar, his blode was blend,  
Quen þat he wassen had his hend,  
He said, ‘of þis man lele and gode  
I am vnsakid for his blode,’ 17336

And 3e me gaue to 3ur ansuer,  
‘Lat vs and vrs þe blame bere,’

And als 3e said, it sal i wene  
On 3u and 3uris bath be sene.” 17340

[þ]ai ledd ioseph, þaa brimli bald,  
To presune in a stalworth hald,  
þar he of na man suld haue sight  
Ne nanekin leme of dais light, 17344

Fra mete and drinc þat he suld fast,  
And did to spere þe doris fast,  
Lockid bath widvten and in, <sup>[lf 116, bk, col. 1]</sup>  
And selid wid þair selis tuin; 17348

And sett þair waites þar a-bute,  
þat he suld neuþerquar win vte.  
And eftir þair sabath bad togedere,

þat þai suld all þaim geder depire  
For to loke all wid a rede, 17353  
Hu to do ioseph to dede.

[ . . . . .  
. . . . . no gap in the MS.]

vndid þair lock all wid þe kay,  
þe selis alsua þai did away, 17358

GÖTTINGEN

He haþ vs don despit & shame

þefore loke þat his licame

Vndir erþe not be graue

But taken wilde bestes to haue

þen seide Ioseph of aramathi

Me þinke 3e speke as dud goly

þat vndirtoke to stryue & fȳt

Wiþ dauid aȳeyn goddes myȳt

God haþ seide gone ful longe

Mi self shal suffre þe iewes wronge

Pilate was þere but he was blende

Whenne he wasshen had his hende

He seide of þis mon trewe.& gode

I wol be sakles of his blode

And 3e him 3af to vnswere

lete vs & oures þe blame bere

Now hit shal as I ful wene

On 3ou & 3oures be al sene

þei ladde Ioseph as I haue tolde

To prisoun in to a strong holde

þere he of no mon shulde haue siȳt

Ny no leme of dayes liȳt

Fro mete & drinke for to fast

And shutte þe dores at þe last

Wipinne & wipoute loken so

þe lokes asseled wiþ seles two

þei sent aspies also aboute

þat he shulde not passen oute

Aftir her sabat is to gider

Alle wolde þei com þider

For to loke alle wiþ o rede

For to do Ioseph to dede

Aftir þat sabot day was gone

þidur coom þei euerychone

Vndud þe lokes wiþ þe key

And als þe seeles dud away

[leaf 106]

TRINITY



Bot ioseph, þat þai left had þar,  
Was son awai, bot þai ne wist ware!  
Ful for-farled þan war þai, 17361  
þat þat ne wist quat to sai,  
For sele and lok all fast þai fand, [col. 2]  
þe keis þam-self þai had in hand.

Bothe Ioseph that thei left there  
was away they ne wyst where  
So ferd and masid̃ tho stode they  
That they nyst what to sey  
Sele and lok fast they fond̃  
The key had̃ they in her hond̃

[*The Resurrection of Christ.*]

¶ Quils þai spak þus o þat selcut,  
A neu tipand þam com vncuth, 17366  
Sum o þaa knightes þat war sent  
Al for to kepe þe monument;  
And tald þam hu of angels an 17369  
Had lifted a-way þat mikel stan;  
His clething als þe suan his suire,  
And his cher lik was slaght o fire.  
“þis angel saitt apon þat stan, 17373  
For drede we fell als dede ilkan,  
To þaa wimmen þat iesum soght  
We herd he said, ‘ne dredes noght,  
Yee seke þe bodi o iesu, 17377  
Raisd es he, and noght or nu.’  
His wordes wel we vnderstode,  
‘Iesus,’ he said, ‘was don on rode,  
Es risen als he for-wit said, 17381  
Los here þe sted quar he was laid.  
Bot til disciplis his sai yee,  
Fra ded to lijf þat risen es he, 17384  
And bidd þam wend to galilee,  
Als he for-tald þai sal him se.’  
Of us ne thar yow noght mistrau,  
For þus it was als we tel yow.” 17388  
¶ þan þai badd be-for ham call  
þat gett þe thoru þe knightes all,  
“Quat war þaa wimmen, wat yee, or  
queþen? 17391

While they speke of þis selcowþe  
A new tydyng hem come to mowþe  
Oon of the knyghtes that were sent  
ffor to kepe the monument  
Told̃ hem that of angils oon  
had lyft away the grave-ston  
That clothid̃ was as snow shir  
And̃ his semblaunt like to ffyr  
This angil̃ satte hym on þe stone  
ffor drede we fille doune dede echon  
To tho women that Iesu sought  
he bad̃ they shuld̃ drede nought  
ye seke the body of Iesu dere  
Resyn is he / he is not her  
his wordes wele we vnderstoñ  
Iesu that on Crosse did̃ hong  
is resyn as he by-fore seid̃  
lo here the stede he was in leid̃  
But to his dissiplis sey ye  
ffrom dethe to lyff vp-resyn is he  
Byd̃ hem to Galile go fulle right  
To se hym ther as he hem hight  
This knyght̃ seid̃ leve yt wele  
That I haue told̃ euery dele  
¶ Then they bad̃ by-form̃ hem calle  
That kept the grave the knyghtes alle  
what wer̃ tho wymmen that hym  
sought̃

THE SOLDIERS TELL HOW THE ANGEL, WHITE AS SWAN'S NECK, SAT THERE; 997  
HOW THE WOMEN CAME, AND HOW HE SAID JESUS WAS RISEN. THE JEWS ASK MORE.

Bot ioseph, þat þai left had þare,  
Awai was, þai ne wist quíþer ne quare !  
Fulferlid all þan war þai, 17361  
þat þai ne wist neuer quat to say,  
For sele and look all fast þai fand,  
þe cay þaim seluen had in hand.

But Ioseph þat þei lafte þere  
Was away þei ne wiste where  
So ferde & mased þo stood þai  
þat þei nuste what to say  
Seel & lok fast þei fond  
þe kaye had þei in her hond

[*The Resurrection of Christ.*]

[Q]uiles þai spek þus of þis selcuth,  
A new tipand þaim come vncuth,  
Sum of þe knightes þat war sent  
All forto ȝeme þe monument; 17368  
And tald þaim of angelis ane  
Had lifted awai þat mekil stane;  
His clething als þe suannes suyre,  
And his chere like slaght of fire.<sup>1</sup>

“þis angel sat apon þe stane, [1 MS. free]  
For drede we fell als dede ilk ane,  
To þaa wimmen þat iesus soght 17375  
He said, we herd, ‘ne dredis noght,  
ȝe seke þe bodi of iesu,  
Resin he es, and noght here nu.’  
His wordis wele we vnderstand,  
‘Iesus, þat on crois hij hang, 17380  
Es resen, als he forwid said.

Lo ! here þe stede quar he was laid.  
Bot till his disciplis sai ȝe,  
Fra dede to lijf vp-resen es he, 17384  
And bidd þaim wend into galile,  
Als he for said þai sal him se.’  
Of vs ne thar ȝu noght mistrou [col. 2]  
For þus it es als we tell ȝu.” 17388  
þan þai badd bifor þaim call  
þat kepte þe graue þe knightes all,  
“Wate ȝe quat þaa wimmen ware or  
queþen ? 17391

¶ whil þei speke of þis selcoup  
A new tiping hem coom to mouþ  
Oon of þo knyȝtis þat were sent  
For to kepe þe monument  
Tolde hem þat of aungels one  
Had lifte away þe graue stone  
þat cloped was as snow shire  
And his semblant like to fire  
þis angel set him on þe stone  
For drede we fel doun dede vchone  
To þo wymmen þat ihesu souȝt  
He bad þei shulde drede nouȝt  
ȝe seke þe bodi of ihesu dere  
Risen is he he is not here  
His wordis wel we vndirstonde  
Ihesu þat on cros dud honge  
Is risen as he biforn seide  
Lo here þe stud he was in leide  
But to his disciplis saye ȝe  
From deþ to lif vp risen is he  
Bidde hem to galile go ful riȝt  
To se him þere as he hem hiȝt  
þis knyȝt seide leue hit wele  
þat I haue tolde euerydele  
¶ þenne þei bad biforn hem calle  
þat kepte þe graue þe knyȝtis alle  
what were þo wymmen þat him  
souȝt

Quin had yee broght þam wit yow pepen?" 17392	why ne hað ye hem with you brought
"þaa wimmen knau we noght," coth þai,	we knew hem nought þo seið they
"Als we war ded all dun we lai,	As we wer' dede alle doune we ley
Quen we self war vte o maght, 17395	when we wer' so out of might
Hu suld þai þan for us be laght?"	how shuld they for vs be kyth
þan suar þaa Iuus and war ful wrath,	Then swor' þo iewis þat wer' wroth
"Drichtin liues!"—þis was þair ath,	By levyng god þat was her oth
"We trou yow noght, wijt yee ful wel,	Beleve you not wete it weþ
Your sagh es lese, euer-ilk del." 17400	Your' sawis bene fals eueri dele
¶ þe knyghtes ansuerd to þaa Iuus,	The knyghtes answerd alle in greve
"Yee ar þe folk þat ai mistruus,	ye ar eyr in mysbyleve
Quen ye sagh him forwit your sight,	When ye hym sie byfor' your' sight
Sua mani maistris mak o might	So many mastries made of might
Bath herd and sene o þat iesu, 17405	Bothe hard and sene of hym now
Na selcuth yee us wil noght tru.	No marvayle though ye vs not trow
Yee said ar we it vnderstode, <sup>[leaf 99, bk, col. 1]</sup>	They seið wele we yt vnderstonð
þe lauerd liues yee did on rode,	The lord levyth ye dið on rode
For we omen haf herd be said, 17409	Also we haue of men hard seið
Ioseph, þat in his through him laid,	Ioseph that in tomb hym leið
Yee loked under lok and sele,	ye diddyn hym vnder lok' and sele
þat nan yow moght of him bitell.	That he away shuld not stele
Bot yee him mist þar alsun, 17413	But ye hym myssið right sone
Als your steckles war vndon,	And non off' your' dorys vndon
If yee þan rightwisi wil deme,	Thus if ye rightwysly wille deme
Yeild vs ioseph þat yee suld yeme,	Yeldyth Ioseph ye hað to yeme
And we sal iesu yeld wit dett 17417	And we shulle yeld Iesu sone
þat in his grafe we suld ha gett."	Into our' kepyng that was done
¶ þe Iuus said, "iesu yeild yee,	The iewis seið Iesus yeld ye
We sal yeild ioseph yee sal se,	And we shulle Iosep ye shulle se
We wat quar ioseph es al bun,	We wote where Ioseph is albound
In aramathi, his aun tun." 17422	In Aramathy his oune toun
¶ þe knyghtes said, "if ioseph be	The knyghtes seið if Ioseph be
In aramathi, his aun cite,	In Aramathy his owne Cite
þan dar we sai o iesu þat he	Then dar' we sey off' Iesu þat he
Es redi stad nu in galilee. 17426	is redy now in galile

THE SOLDIERS HAVE BEEN TOLD THAT JESUS LIVES, AND THAT JOSEPH HAS 999  
BEEN LOCKED UP. THE JEWS WILL GIVE UP JOSEPH IF THEY WILL GIVE UP JESUS.

Qui ne had 3e broght þaim wid 3u  
þepen?" 17392

"þa wimmen knau we noght," said þai,

"Als we war dede alle dune we lay,

Quen we self war vte of maght,

Hu suld þai þan for vs be laght?"

þan suar þa iuus þat war wrath, 17397

"Drichtin liues!"—þis was þair ath,

"we tru 3u noght, witt 3e wele,

3ur saues er les, euer-ilk-a dele."

[þ]aa knightes ansuerd to þa iuus,

"3e er þat folk þat ai mistrouis, 17402

Quen 3e him sau forwid 3ur sight,

Sua mani maistris make of might

Bath herd and sene of þat iesu, 17405

No selcuth 3ee vs will noght tru.

He said are wele we vnderstode,

þe lauerd liues 3e did on rode, 17408

For we of men has herd and said,

Ioseph, þat in tumb him laid,

3e lokid vnder lock and sele,

þat nane 3u suld of him bitele. 17412

Bot 3e him mist þar alsone,

Als all 3ur stedis had bene vndone,

þan if 3e reghtwisli will deme,

3eild vs ioseph þat 3e suld 3eme,

And we sal iesu 3eild wid dett 17417

þat in his graue we suld haue gett."

þe iuus said þan, "iesus 3eild 3e,

we sal 3eild ioseph þat 3e sal se,

we wat quar ioseph es all bune,

In arimathi, his auen tune." 17422

[þ]e knightes said, "if ioseph be

In arimath, his auen cite,

þan þar we sai of iesu þat he

Es redi stadd in galile. 17426

GÖTTINGEN

why nadde 3e hem wiþ 3ou brouzt

We knew hem not þo seide þei

As we were deed al doun we lay

whenne we were so out of myzt

How shulde þei for vs be kizt

þenne swor þo iewes þat were wroop

Bi lyuynges god þat was her oop

We lyue 3ou not wite hit wel

3oure sawes ben fals euey del

þo knyztis vnswerede alle in greue

3e are euer in mis bileue

Whenne 3e him say bifore 3oure sizt

So mony maistries made of myzt

Boþe herde & sene of him now

No merueil þouze 3e vs not trow

þei seide wel we hit vndirstode

þe lord lyueþ 3e dud on rode

Also we haue of men herde seide

Ioseph þat in toumbe him leide

3e duden him vndir lok & sele

þat he awey shulde not stele

But 3e him misten afir soone

And none of 3oure dores vndone

þus if 3e riztwisly wol deme

3eldeþ Ioseph 3e had to 3eme

And we shul 3elde ihesu soone

Into oure kepyng þat was done

þe iewes seide ihesus 3elde 3e

And we shul Ioseph we shul se

We woot where Ioseph is al boun

In aramathy his owne toun

þe knyztis seide if Ioseph be

In aramathi his owne cite

þenne dar we saye of ihesu þat he

Is redy now in galile

TRINITY

[leaf 117,  
col. 1]

1000 THE JEWS' BROWS GREW BLACK AT THE NEWS OF THE RISING OF JESUS. THEY RESOLVED TO BRIBE THE SOLDIERS NOT TO SPREAD IT, BUT TO TELL A LIE ABOUT IT.

O pis sothsau þan er we bald, 17427  
 Als þe angel to þaa wimmen tald.”  
 ¶ Wit pis word scomed þan þe Iuus,  
 To blacken þan bigan þair brous,  
 To-gedir þai þam-seluen drogh, 17431  
 “Nu es us nede o rede i-nogh,  
 Bot we ne be-warr wit-stand in time,  
 Yon iesu all sal ger tru in him, 17434  
 Ne late we neuer pis tipand spred  
 All be we scent, þat godd for-bede.  
 þir knyghtes we sal giftes bede,  
 And we sal ditt þair muthes wit mede.”  
 ¶ A sume o penis gadird þai, 17439  
 And gaf þa knyghtes for to sai  
 Til all þat þam wald tipand frain,  
 At sai and ansuer þam a-gain,  
 At quils bi night on-slepe þai lai  
 Men com and stale iesu a-wai ; 17444  
 And said, “if ani man yow witte,  
 We sal yow saue and mak yow quite.”  
 ¶ Alas ! alas ! o couaitis,  
 Sua mani war it mas vn-wis ! 17448  
 It reues rightwisnes his wai,  
 And lettes man þe soth to sai.  
 For tor es right wai to find  
 To man þat in sight es blind, 17452  
 Quen giftes has for-don þe sight, [col. 2]  
 Qua mai þan folu þe reul o right.  
 Bot iesu crist þat rightwis es,  
 And al he self es sothfastnes, 17456  
 þof it neuer haf lasted sua lang,  
 A-wai to wrenk he dos þe wrang,  
 And sothfastnes, quen fals es fledd,  
 Halds foluand forth his sted. 17460  
 þan sal falshed be fulli feldd,  
 Wit all þat wit him heilded or held.

COTTON

Off this sothe sawe ar we bold  
 The angih so to the woman told  
 Of this wordes drad the iewis  
 To blake tho bygon her browis  
 To councele sone were they brought  
 Now is vs nede of redy thought  
<sup>1</sup>But we wythstond be tyme now  
 Iesu shalle make alle to hym bow  
 Yff we let this tydyng sprede [<sup>leaf 155,</sup>  
 back]  
 Alle be we shent þat may we drede  
 Thise knyghtes anon we yestes bede  
 That we may stoppe her mowþe with  
 A somme of pens gadird they [mede  
 And yaff to knyghtes for to sey  
 To alle that wold hem tydyng frayne  
 To answer hem þus ageyn  
 While we be nyght in slepe lay  
 Iesus meyne come and hym stole away  
 They seid if eny man you wyte  
 This may you save and make quyte  
 Alas that tyme of covetyse  
 So many men yt makyth vnwyse  
 hyt revyth rightwysnes his wey  
 And lettyth men the sothe to sey  
 Right may come to non end  
 Ther covetyse man hath blend  
 When yestes haue for-done the sight  
 how may men folow þe rule of right  
 But Iesu Cryst that rightwys is  
 And alle hym-self sothefastnes  
 Though yt lette neuer so long  
 Alle-wey to wrecche he doth the wrong  
 And sothefast when fals is fled  
 Holdyth forth his owne stede  
 Then shalle falshed be fallid in felld  
 with alle þo that with hym held

FAIRFAX (LAUD MS.)



of þis soth-sau þan er we bald, 17427  
Als þe angel to þaa wimmen tald.”  
[Q]uid þis word dred þir iuus,  
To blaken þan bigan þair bruus,  
To-gider sone þai þaim broght,  
“Nu es vs nede of redi thoght, 17432  
Bot we bewar withstand in time,  
þou iesu sal gere all tru in hime,  
If we late ouþer þis tipand sprede  
All be we schent, þat godd forbede.  
þir knightes sal we giftes bede, 17437  
And we sal ditt þair muth wid mede.”  
[A] sum of penis þan gadrid þai,  
And gaue þe knightes forto say  
Till all þat wald þaim tipand fraine,  
To sai and ansuer þaim againe,  
Quilis bi night on-slepe þai lay 17443  
Iesu men come and stale a-wai ;  
And said, “if ani man 3u wite,  
3e sal 3u saue and make 3u quite.”  
[A]llas ! allas ! of couaytise,  
Sua mani war it mas unwise ! 17448  
It rewis rightwisnes his way,  
And lettes þaim þe soth to say.  
For tor it es right wai to find,  
To man þat couaitis has blind, 17452  
Quen giftes has for-done þe sight,  
Qua mas þan folu þe reule of right.  
Bot iesu crist, þat rightwis es,  
And all him-self es sothfastnes, 17456  
þogh it neuer haue lated sua lang,  
Awai to wreke he dos þe wrang,  
And sothfastnes, quen fals es fledd,  
Haldes foluand forth his stede.  
þan sal falsed be fulli feld, 17461  
wid all þat til him heilded or held.

Of þis soþ sawe are we bolde  
þe aungel so to þe wymmen tolde  
Of þese wordes drad þe iewes  
To blake þo bigon her brewes  
To counsel soone were þei brouzt  
Now is vs nede of redy þouzt  
But we wipstonde bityme now [17106, bk]  
Ihesus shal make al to him bow  
If we lete þis tiping sprede  
Alle be we shent þat may we drede  
þese knyztis anoon we 3iftis bede  
þat we may stoppe her mouþes wiþ mede  
And somme of pens gedered þei  
And 3af þo knyztis for to sei  
To alle þat wolde hem tiping freyne  
To vnswere hem þus a3eyne  
whil we bi nyzte in slepe lay  
Ihesus meyne coom & him stale away  
þei seide if any mon 3ou wite  
þis may 3ou saue & make quyte  
Allas þat tyme of couetise  
So mony men hit makeþ vnwise  
Hit reueþ rihtwisnes his wey  
And letteþ men þe soþe to sey  
Riht may com to noon ende  
þat couetise mon haþ blende  
Whenne 3iftis haue fordone þe siȝt  
How may men folwe þe reule of riȝt  
But ihesu crist þat riȝtwis es  
And al him self of soþfastenes  
þouȝe hit lette neuer so longe  
Alwey to wreche he doþ þe wronge  
And soþfaste whenne fals is fled  
Holdeþ forþ his owne sted  
þenne shal falshede be falde in felde  
Wiþ alle þo þat wiþ him helde

1002 THESE MEN WERE BOUGHT OVER TO HIDE THE TRUTH, AND DID SO ; BUT THEY  
 FARED ILL WHEN THE NEWS CAME OUT. FOR THREE MEN CAME OUT OF JUDEA,

Sua did þir knightes i of mele, 17463  
 þai war for-boght þe soth to hele,  
 Als þai war for-boght sua þai did,  
 þat þai bath herd and sagh þai hidd.  
 And said, als þam was bidden sai,  
 Iesu cors was stohn awai. 17468  
 Bot wat yee þar-wit quat þai wan  
 Scencip and scam o mani man,  
 O man þai wan scencip and scam,  
 And o þair luueword tint þe nam.  
 All fals sal far þat ilk wise, 17473  
 And euer sal rightwisnes vprise,  
 Ful wa þam was þaa wreches wick,  
 Quen þis tipand bigan to thik.  
 For in þat siquar vte o Iudee  
 Com moned men to þaim thre, 17478  
 And til þat folk tald all bidene,  
 þat þai had wit þair eien sene.  
 "Iesus," þai said, "yee to ded did,  
 Sittand his disciplis mid  
 Wee sagh on mont of oliuete, 17483  
 And said to þaim, 'mi breþer suete,  
 Yee sal wend nu ouer al þis werld,  
 And sais als yee haf sene and herd,  
 All þat will tru and baptim tak,  
 Sal saued be of all þair wrak.' 17488  
 Quen he þam had þis talking teld,  
 Til heuen he stei, we all bi-held."  
 ¶ þe prestes and þas oper ald  
 Said to þam þis tipand tald, 17492  
 "And der yee suer, for godds blis,  
 þat yee herd and sagh al þis?"  
 "Ya, certanli, þat soth it es  
 We tak drightin til vr wittnes. 17496  
 If we ne soth said, quat suld we win?  
 For-soth nanoper thing bot sin."

COTTON

So did̃ thise knyghtes that I of mele  
 Yeftes made hem the soth to hele  
 As mede hem bað so then they did  
 That they hard̃ and̃ sie they hid̃  
 They seið as hem was bedyn sey  
 That Iesu corse was stolyn a-wey  
 But after that there-with thy wonne  
 Shentship and̃ shame of many a man  
 Men seið hem after mucche shame  
 And̃ of her trowthe lost the name  
 Alle fals shulle ffar' on that wyse  
 And̃ euyr shalle rightwysnes vp-ryse  
 Wo was hem tho wrecchis wyk'  
 When this tydyng by-gon to quyk'  
 ¶ In that tyme out of Iude  
 Off' walkyng men wer' comyn thre  
 To that folk' told̃ they alle by-dene  
 That they hað with her eien sene  
 Iesus they seið to dethe ye did  
 Syttyng his dissiplis amyð  
 We sey on mouñt of Olyuete [MS. on]  
 he seið to hem brethir swete  
 ye shalle wend̃ ouyr alle þis world̃  
 And̃ preche that ye haue sene & herd̃  
 Alle that yt levyth and baptyn take  
 Shulle sauid̃ be of alle her sake  
 When he hað this tale hem teld̃  
 To heuyn he stie we alle by-held̃  
 The prestes and̃ thise oper old̃  
 Seið to hem that this tale told̃  
 Dar' ye swer' the sothe y-wys  
 That ye hard̃ and̃ sie alle this  
 They seið certeyñ the sothe it is  
 We take god' fully to wytnes  
 But we sothe seið what shuld̃ we wyn  
 fforsothe no-thing but opyn synne

FAIRFAX (LAUD MS.)

AND TOLD THAT THEY HAD SEEN JESUS, SITTING ON MT. OLIVET, TALKING, 1003  
 AND THAT HE THEN ROSE TO HEAVEN. THEY SWORE IT WAS TRUE, WHY NOT?

Sua did þir knightes i of mele, [col. 2]  
 þai war for gifte þe soth to hele, 17464  
 Als þai war forboght sua þai did,  
 þat þai bath herd and sau þai hid.  
 And said, als þaim was bidden sai,  
 Iesu cors was stolin awai. 17468  
 Bot wate 3e quat þai þar-wid wan  
 Schenschip and chame of mani a man,  
 Of men þai wanschenschip and schame,  
 And of þar leute tint þe name. 17472  
 All fals sal fare on þat ilk wise,  
 And euer sal rightwisnes vp-rise,  
 Ful wa þaim was þaa wrechis wick,  
 Quen þis tipand bigan to thick.  
 [I]n þat siquar vte of iude 17477  
 Of moned men was comen thre,  
 And till þat folk tald all bidene,  
 þat þai had wid þair eien sene. 17480  
 "Iesus," þai said, " þat 3e to dede did,  
 Sittand his disciplis emid  
 We sau on mont of oliuete, 17483  
 And said to þaim, 'mi breder suete,  
 3e sal nu wend ouerall þis werld,  
 And sai als 3e haue sene and herd,  
 All þat will trou and baptim take,  
 Sal sauued be of all þair sake.' 17488  
 Quen he þaim had þis talking teld,  
 To heuen he stei, we all biheld."  
 [þ]e preistes And þas oþer ald  
 Said to þaim þis tipand tald, 17492  
 "And dar 3e suere, for godes blise,  
 þat 3e bath herd and sau all þise?"  
 "3a, sertainli, þat soth it es  
 we take drightin til vr witnes. 17496  
 If we ne said soth, quat suld we win?  
 For-soth na-thing bot sin."

GÖTTINGEN

So dude þese knyztis þat I of mele  
 3iftis made hem þe soþe to hele  
 As mede hem bad so þenne þei dud  
 þat þei herde & say þei hud  
 þei seide as hem was boden sey  
 þat ihesu cors was stolen away  
 But aftir þat þerwip þei won  
 Shenshepe & shame of mony mon  
 Men seide hem aftir muchel shame  
 And of her treuþe loste þe name  
 Alle false shul fare on þat wise  
 And euer shal riȝtwisnes vp rise  
 Wo was hem þo wrecches wick  
 whenne þis tiping bigon to quyk  
 ¶ In þat tyme out of Inde  
 Of walkyng men were comen þre  
 To þat folke tolde þei al bi-dene  
 þat þei had wip her eȝen sene  
 Ihesus þei seide to deþe 3e didde  
 Sittyng his disciplis amydde  
 We say on mount of olyuete  
 He seide to hem breþere swete  
 3e shul wende ouer al þis werd  
 And preche þat 3e haue seen & herd  
 Alle þat hit leueþ & bapteme take  
 Shul sauued be of al her sake  
 Whenne he had þis tale hem telde  
 To heuen he steiȝe we alle bihelde  
 þe prestis & þese oþere olde  
 Seide to hem þat þis tale tolde  
 Dar 3e swere þe soþe I-wis  
 þat 3e herde & say al þis  
 þei seide certeyn þe soþe hit is  
 we take god fully to witenes  
 But we soþ seide what shulde we wynne  
 Forsoþe no þing but open synne

TRINITY

Wit þis þe maisters suith up stert, <sup>[If 100;  
col. 1]</sup>  
þis word þam satt ful sar til hert,  
In consail þai þaa thre men ledd,  
Wit godds lai þai þam for-bedd,  
And coniurd þaim, be godds lau,  
þis words neuer mar to scau, 17504  
þat þai þam tald had o iesu.  
“þir giftes þar-for giue we yow,”  
And gaf þam giftes gret to spend,  
And thre men wit þair thre þai send  
Hame to þair land þam for to ledd,  
Ar þair tipand suld ferrer spredd.  
þe Iuus drogh þam to-gedir þan,  
A sari soruing þai bigan, 17512  
And said, “quat talking mai þis be  
In israel, an ur contre.”  
Bot anna and caiphas, þir tua,  
þat mast soght iesu for to sla, 17516  
To comforth þam þat þai sagh care,  
“Do wai,” þai said, “dos sua na mar,  
Quer we þe knightes agh to tru,  
þat gett þe graue o þat iesu,  
þat tald us þat of angels an 17521  
Had lifed of þe graue þe stan.  
His disciplis al mai wel fall,  
Said sua to þaa knightes all,  
And gaf þam giftes sua to sai,  
Quils þai his bodi bar a-wai, 17526  
And leied þat þai sagh him rise.  
For-soth it es nanoiper wise,  
For giftes gret of us þai tok,  
And noght of urs þai for-sok, 17530  
Als we þam badd or wald bidd,  
Wel wat yee þat þai sua did.  
Bot þaim bird better for to bou  
þair trouth til us þan to iesu.” 17534

COTTON

with this the mastirs tho vp-stert  
This world hem satte sore at hert  
To councele tho iij<sup>e</sup> men they led  
On goddes half they hem for-bed  
They kuryd hem by goddes aw  
Thise wordes no more to shaw  
That nevyr of Iesu mor spokyn be  
There-for they yaf hem mucche mone  
They yaf hem yestes grete to spend  
And thre men they with hem sen l  
To her lond home for to lede  
ffor yt shuld no farther sprede  
¶ The iewis drew to-gedir then  
And sory sorowyng they be-gon  
They seid what tokyn may this be  
In Israell in our contre  
But Anna and Cayfas thise ij<sup>o</sup>  
That most sought Iesu to slo  
To comfort hem that were in care  
Do wey they seid let be your fare  
We shulle not tho knyghtes trow  
That kept the grave of Iesu now  
They vs told of angils oon  
had lyftyd of his graue the ston  
his dissipils weH may ffaH  
Seid so to tho knyghtes alle [leaf 156]  
And yaf hem yestes so to sey  
while they his body bar away  
They lied that they say hym ryse  
ffor-sothe it is non oþer wyse  
ffor yestes grete of vs they toke  
And nought of ouris they for-soke  
As we hym bad or wille byd  
Wele ye wote that so they did  
But rathir shuld they to vs take  
Then to Iesu for our sake

FAIRFAX (LAUD MS.)

wid þis þe maistris suith vp stirt,  
þis word þaim satt ful sare to herte,  
In consaile þai þaa thre men ledd, <sup>[1f 117,  
back  
col. 1]</sup>  
wid goddes lai þai þaim forbedd,  
And coniured þaim, bi goddes lau,  
þir wordis neuermare to schau,  
þat þai þaim had tald of iesu. 17505  
“þir guiftes her for-giue we 3u,”  
And gaf þaim giftes grete to spend,  
And thre men wid þaa thre þai send,  
Hame to þare land þaim for to lede,  
Are þair tipand suld ferrer sprede.  
[þ]e iuus þaim drou togeder þan,  
And sari soruing þaim bigan, 17512  
And said, “quat takening mai þis be  
In israel, in vr contre.”  
Bot anna and cayphas, þir tua,  
þat mast soght iesus forto sla, 17516  
To conford þaim þai sau in care,  
“Do wai,” þai said, “dos sua no mare,  
Queþer we þe knightes aght to tru,  
þat gett þe graue of þat iesu,  
þai tald vs þat of angelis ane 17521  
Had lifted of his graue þe stane.  
His descipulis wele mai falle,  
Said sua till þa knightes alle,  
And gaue þaim giftes sua to sy,  
Quilis þai his bodi bar away, 17526  
And lieid þat þai sau him rise.  
For-soth it es nanoper wise,  
For giftes grete of vs þai toke,  
And noght of vres þai forsoke, 17530  
Als we þaim badd or wold bidd,  
wele 3e wat þat sua þai did.  
Bot þaim bird beter for to bu  
þair thoght till vs þan to iesu.” 17534

Wip þis þe maistris þo vp stert  
þis word hem sat sore at hert  
To counsel þo þre men þei ledde  
On goddes babie þei hem forbedde  
þei coniured hem bi goddes awe  
þese wordis no more to shawe  
þat neuer of ihesu more spoken be  
þefore þei 3af hem muchel mone  
þei 3af hem 3iftis grete to spende  
And þre men þei wip hem sende  
To her londe hem for to lede  
For hit shulde no furþer sprede  
¶ þe iewes drow3e to gider þon  
And sory sorwyng þei bigon  
1 þei seide what token may þis be  
In israel in oure cuntre <sup>[1 leaf 108, before  
leaf 107 in MS.]</sup>  
But Anna & caiphas þese two  
þat moost sou3t ihesu to slo  
To coumforte hem þat were in care  
Dowey þei seide let be 3oure fare  
We shal not þo kny3tis trowe  
þat kepte þe graue of ihesu nowe  
þei vs tolde of aungels one  
Had lifted of his graue þe stone  
His disciples wel may falle  
Seide so to þo kny3tis alle  
And 3af hem 3iftis so to say  
Whil þei his bodi bar away  
þei lyed þat þei say him rise  
Forsoþe hit is noon opere wise  
For 3iftis grete of vs þei toke  
And nou3te of oures þei forsoke  
As we hem bad or wolde bidde  
Wel 3e woot þat so þei didde  
But rapen shulde þei to vs take  
þen to ihesu for oure sake



Vp-stode and said sir nichodeme,  
 "God men, for goddes luue tas yeme  
 Quat yee sai, and sais bot right, 17537  
 And has sum drednes o your dright;  
 Ne herd yee quat þis thre men said,  
 And on your lai þair hend þai laid  
 And suar, þat þai and oper fele 17541  
 Sagh *iesum* wit his meigne mele  
 And stei up in a littel stunt [col. 2]  
 Til heuen fra oliuete þe mont?  
 And hali storis tels and sais  
 þat helias, in ald dais, 17546  
 Was taken up als vnto heuen,—  
 I-nogh ha yee herd þar-of neuen;—  
 His sun men asked *quar* he was cum-  
 men, 17549  
 And he þam said he was be-nummen,  
 'Reft awai for-soth es he  
 'Reft,' coth þai, 'hu mai þis be?  
 Mai fall sum gast awai him ledd,  
 And es vnto þe felles fledd. 17554  
 In israel er hei felles.  
 þar es he soth and noþer elles:  
 Bot chese we dughti men and lele  
 To seke þe montz of israel.' 17558  
 þai praid his sun him ga to seke,  
 And he went and oper men him eke,  
 Bot *quen* þai thre dais had him soght,  
 Na tipand hame of him þai broght.  
 For-þi," said nichodeme, to þaa, 17563  
 "Mi rede es if yee rede nu sua,  
 Yee seke þaa felles all to-gedir,  
 þat *iesus* be noght rauist pider, 17566  
 þat if we find him þar wit chaunce  
 We mai do for ur plight penance."

COTTON

¶ Then stode vp and seid Nicodeme  
 Good men for goddes love take yeme  
 what ye sey and seith but right  
 And dredyth som-what god alle-might  
 Herd ye not what thise thre men seid  
 And on your law hir hond thei leid  
 They swor that they and oper fele  
 Say *Iesu* with his meyne mele  
 And stie vs fro feire and swete  
 from the mount off Olyuete  
 And holy story tellyth and sayes  
 That Ely by old dais  
 was takyn vp as into heuyn  
 Muche haue ye herd ther'-of nemyn  
 his sonne men askyd where he was  
 by-com  
 And he hem seid was hym by-nomyn  
 Raft away forsothe is he  
 how they seid may this be  
 May be sum gost away hym led  
 And so to wyldyrnes is fled  
 In Israell bene grete fellis  
 There is he sothe and now-where ellis  
 But chese we dowghty men and lele  
 To seche tho fellis off Israelle  
 They went forth hym to seke  
 his sonne and othir men eke  
 When they iij<sup>e</sup> daies had hym sought  
 No tydyng home of hym they brought  
 Therfor seid Nicodeme tho  
 My rede is now yf ye with so  
 ye seke tho fellis alle to-gethir  
 that *Iesus* be not raveshid thedir  
 And if we fynd hym ther by chaunce  
 we may do for our synne penaunce

FAIRFAX (LAUD MS.)

[V]p-stode þan and said nichodeme,  
 "Gode men, for goddes luue tas 3eme  
 Quat 3e sai, and sais bot right, 17537  
 And has sum drednes of vr dright;  
 Ne herd 3e quat þir thre men said, [col. 2]  
 And on 3ur lay þair hend þai laid  
 And suar, þat þai and oper fele  
 Sau *iesus*, wid his meigne, mele 17542  
 And stei vp in a littel stund  
 To heuen fra oliuete þe munt?  
 And hali stori tellis and sais  
 þat helias, in alde dais, 17546  
 was taken vp als in-till heuen,—  
 Inoght haf 3e herd þar-of neuen;—  
 His sun men askid quer he was  
 comin,  
 And he þaim said he was binomin,  
 'Reft away for-soth es he.' 17551  
 'Reft,' said þai, 'hu mai þis be,  
 Mai fal sum gast awai him ledd,  
 And es vnto þe fellis fledd.  
 In israel es ful grete fellis, 17555  
 þar es he soth and nouþer ellis :  
 Bot chese we dughti men and lele  
 To seke þe fellis of israel.' 17558  
 þai praid his sun him ga to seke,  
 He went, and oper men him eke,  
 Bot quen þai thre dais had him soght,  
 Na tipand hame of him þai broght.  
 For-þi," said nichodeme, to þaa, 17563  
 "Mi rede es if 3e rede nu sua,  
 3e seke þe fellis all to-gider,  
 þat *iesus* be noght rauist þepir, 17566  
 þat if we find him þare wid chance  
 we mai do for vr plight penance."

GÖTTINGEN

¶ þen stood vp & seide Nichodeme  
 Gode men for goddes loue take 3eme  
 what 3e sey & seiþ but riȝt  
 And dredeþ sumwhat god of myȝt  
 Herde 3e not what þese þre men seide  
 And on 3oure lawe her hondes þei leide  
 þei swor þat þei & opere fele  
 Say ihesu wiþ his meyne mele  
 And steyȝe vs fro feire & swete  
 From þe mounȝt of olyuete  
 And holy story telleþ & sayes  
 þat elye Elie bi olde dayes  
 Was taken vp as in to heuen  
 Muche haue 3e herde þerof neuen  
 His son men asked where he was bi-  
 comen  
 And he hem seide was him binomen  
 Rafte away forsoþe is he  
 How þei seide may þis be  
 May be sum goost away him ledde  
 And so to wildernes is fledde  
 In israel ben grete felles  
 þere is he soþ & nowhere elles  
 But chese we douȝty men & lele  
 To seche þo felles of israele  
 þei wente forþ him to seke  
 His son & opere men eke  
 whenne þei þre dayes had him souȝt  
 No tiping hem of him þei brouȝt  
 þerfore seide Nichodeme þo  
 Mi reed is now if 3e wol so  
 3e seke þo felles alle to gider  
 þat ihesus be not rauyssed þider  
 And if we fynde him þere bi chaunce  
 we may do for oure synne penaunce

TRINITY

¶ All þe Iuus, less and mare,  
 O þis consail þai paid war, 17570  
 And ches men þat þai wel a-woud  
 And wel right als þaim-self þai troud ;  
 Bath þai soght þaim don and dale,  
 Bot o iesu herd þai na tale.  
 Walawai ! quat þai war blind, 17575  
 Quen þai wend iesum sua to find.  
 For him to find qua will him seke,  
 þair mode til him þai most meke  
 To knau him godd of all weldand,  
 þan sal he find him bun at hand,  
 Mightili in al his nede, 17581  
 To suilk he wil his bodi bede.  
 For þof he sitt in heuen hall,  
 Yeitt es he þar-wit ouer all,  
 Mightili bath ferr and nere, 17585  
 And mist noiþer in heuen þen here.  
 þai þat traistli in him truus, <sup>[leaf 100, back, col. 1]</sup>  
 His blissing to þaa men he buus ;  
 Bot sua did noght þir caitif Iuus,  
 Sent in to clinttes and in to clous  
 To seke iesu if he was reft, 17591  
 Wit ani gast and þar bi-left ;  
 He þat alle gastes, god and ill,  
 Has for to weld all at his will !  
 For-þi þaa Iuus war full medd, 17595  
 þair sandes come again vn-spedd  
 þai war for-soght þam vp and dun ;  
 Bot ioseph in his aun tun,  
 þai said þai fand, in aramathi, 17599  
 For þar þai sagh him sikerli.  
 Princes and preistes o þe lai,  
 All on þis tipand wonder þai,  
 And thanked þair godd of israel,  
 þat sua-gat can his dedis dele, 17604

COTTON

alle tho iewis lesse and more  
 Of this councele apaid they wore  
 And chese men þat þo were myzty  
 and lele to leue ynne fulle truly  
 Bothe sowght they doune and dale  
 But of Iesu herd they no tale  
 wele-away that they were blynd  
 When they went Iesu so to ffynd  
 hym to ffynd who-so wille hym seke  
 Her mode to hym moste they meke  
 To know hym alle wendond  
 Then may they fynd hym nye at hond  
 Myghtly at alle his nede  
 To suche he wille his body bede  
 ffor though he sytte in heuyn hath  
 yet is he in Erthe ouyr alle  
 Mighty bothe ffarre and nere  
 And nowthir myste in heuyn ne here  
 They that truly in hym lyff  
 his blessing he wille hem yef  
 Thise caytyf Iewis did not so now  
 Send hym to seche in clyffe & clow  
 To ffynd Iesu yf he were reft  
 With eny goste and there by-left  
 He that alle gostis good and ille  
 Hath to weld at his wille  
 Thus wore tho iewis alle mysled  
 Hir sondes come ayen vnsped  
 That had hym sought vp and doun  
 But Ioseph in his owne toun  
 They seid they sie in Aramathy  
 And ther they left hym sekyrly  
 Prynces and prestes off the lay  
 Off this tydyng wondir thay  
 And thanckyð hir god off Israeth  
 That so coude his dedis dele

FAIRFAX (LAUD MS.)

THE JEWS SOUGHT IN CLEFTS AND CLOUGHS IF JESUS HAD BEEN STOLEN BY 1009  
A GHOST ! BUT THEIR MESSENGERS RETURNED, HAVING ONLY SEEN JOSEPH.

[A]ll þa iuus, bath lesse and mare,  
Of þis consaile þai paieid ware, 17570  
And ches men þat þai wele avoud  
And right wele als þaim self troud ;  
Bath þai soght dune and dale, 17573  
Bot of iesu herd þai no tale.  
Walawai ! quat þa men war blind,  
Quen þai went sua iesus to find. 17576  
¹ For him to find qua wille him seke,  
þair mode till him þam most þai meke,  
To knau him drightin all weildand,  
þan mai þai find him bune at hand,  
Mightili in all his nede, [¹ leaf 118, col. 1]  
To suilk he wille his bodi bede. 17582  
For þoght he sitt in heuenes hall,  
zeit he is in erd ouer alle,  
Mightili bath fer and nere,  
And nouþer mist in heuen ne here.  
þai þat traistli in him trous, 17587  
His bliscing to þa men buus ;  
Bot sua did not þir caitif iuus,  
Sent in-to cliftes and in-to clous  
To seke iesu if he war reft, 17591  
Wid ani gast and þar bileft ;  
He þat all gastis, gode and ill,  
Has to weld all at his will !  
For-þi þa iuus war ful medd, 17595  
þair sandes come again vnspedd  
þat had him soght vp and dune ;  
Bot ioseph in his auen tune,  
þai said þai sau, in arimathi,  
For þar þai left him sekirli. 17600  
Princis and prestes of þe lay,  
All of þis tīþan wondrer þai,  
And thanked þair godd of israel,  
þat suagat can his dedis dele, 17604

Alle þe iewes lasse & more  
Of þis counsel apayed þei wore  
And chees men þat þo were myȝty  
And lele to leue In ful trewely  
Boþe souȝte þei downe & dale  
But of ihesu herde þei no tale  
Weylawey þat þei were blynde  
Whenne þei wende ihesu so to fynde  
Him to fynde who so wol him seke  
Her mood to him most þei meke  
To knowe him al weldonde  
þenne may þei fynde him nyȝe at honde  
Miztily at al his nede  
To suche he wol his bodi bede  
For þouȝe he sitte in heuen halle  
zit is he in erþe ouer alle  
Mizti boþe fer & nere  
And nouþer mist in heuen ny here  
þei þat traly in him lyue  
His blessing he wol hem ȝyue  
þese caitif iewes dud not so now  
Sende him to seche in clif & clow  
To fynde ihesu if he were reft  
Wiþ any goost & þere bileft  
He þat alle goostis gode & ille [cf 108, bk]  
Haþ to welde at his wille  
þus were þo iewes al mis led  
Her sondes coom aȝeyn vnspedd  
þat had him souȝt vp & doun  
But Ioseph in his owne toun  
þei seide þei sey in aramathi  
And þere þei lefte him sikurly  
Princes & prestes of þe lay  
Of þis tīþing wondride þai  
And þonked her god of israele  
þat so coude his dedes dele



pat ioseph suld be funden þus 17605  
 þat prisund was, and noght *iesus*.  
 ¶ þai mad a gadring gret in dern,  
 "God men," þai said, "lok we nu gern,  
 Hu we moght do yon dughti gum,  
 Ioseph, until us for to cum, 17610  
 To tel vs of his aun state,  
 And oþer thinges þat he wate."  
 þai did þan for to write a writt—  
 þis þan was þe tenur of hit. 17614  
 "Pais," þai said, "ioseph and grith,  
 Haf þou and all þat es þe wit,  
 We haf we wat wel don plight,  
 Bath agains þe and dright, 17618  
 And þat-self drightin has to broght  
 Fra wicked wrang we on þe soght.  
 It sal be beit al þe to queme; 17621  
 Wald þou me leif freind te seme  
 For to cum wit us to mele;  
 Pais haf þou, Ioseph, and hele."  
 ¶ þai send forth seuen men o wale,  
 War mast to ioseph speciale, 17626  
 And badd *quen* þai wit ioseph mett,  
 Wit pais and luue he suld be grett.  
 Son in his hand he þe letter sett,  
 For wel suld all þe brest be bett.  
 Ioseph þai faand, þe stori sais, [col. 2]  
 Al bun at ham in his palais; 17632  
 þai hailed him wit-vten let,  
 And raght him for to rede þat scritte.  
*Quen* he had þat letter redde, 17635  
 Vp til-ward heuen his hend he bedd,  
 "I blisce þe, lauerd, þou me has gett  
 And sauf vnder þi wenges sett;"  
 þaa messagers he kist þam all, 17639  
 And hendli gesten þam in hall,

COTTON

That he shuld be ffoundyn þus  
 That was in preson & not *Iesus*  
 They made a gaderyng grete & dern  
 And seidyn goodmen loke we yern  
 how we might do that dowghty grome  
 Ioseph of Aramaty to vs to come  
 To telle his state eche grotte [17615, bk]  
 1 And other thyngges that he wele wote  
 Then did they sone to wryte a wrytte  
 This was the tenour of yt  
 Pees it seid Ioseph and grith  
 haue þou and alle that is þe with  
 Welle we wote we haue done mys  
 Ayen the and thy lord that is  
 And god hym-self hath the broght  
 ffor wyckyð wrong we on the sougħt  
 Hyt shalbe bote to queme  
 lefe frend woldyst þou þe seme  
 To come with vs to speke and mele  
 Pees to make with vs and hele  
 They sendyn vij men full dere  
 That Iosephs most frendes were  
 And bad when they with hym met  
 With pees and loue he shuld be gret  
 Sone in his hond they *lettre* sette  
 Welleshuld they seid his mysse be bette  
 Ioseph they found the story seis  
 Redy at home in his paleis  
 They heilseð hym with-outyn wyte  
 And raught hym to rede that scryte  
 Sone when he had red that dede  
 Toward heuyn his hede he bede  
 I blesse the lord me kept hast yet  
 And safi vnder thy wyngges set  
 he kyste tho messangers alle  
 And hendely gestynnyð hem in halle

FAIRFAX (LAUD MS.)



THEY SENT SEVEN CHIEF MEN, FRIENDS TO JOSEPH, WITH THE LETTER. THEY 1011  
FOUND HIM, EMBRACED HIM, AND GAVE THE LETTER. HE ENTERTAINED THEM.

pat [Ioseph] suld be funden þus 17605  
 þat presuned was, and noght *iesus*.  
 [þ]ai made a gedring gret in dern,  
 And said, "gode men loke ʒe gern,  
 Hu we might do yon doghti gome,  
 Ioseph, vntil vs for to cume, 17610  
 To tell vs of his auen state,  
 And oþer thinges þat he wate."  
 þai did þan for to write a write—  
 þis þan was þe tenur of itte. 17614  
 "Pes," it said, "ioseph, and grith, [col. 2]  
 Haue þu and all þat es þe wid,  
 we wat wele we haue done plight,  
 Bath againes þe and dright, 17618  
 And self drightin has þe broght  
 Fra wicked wrang we on þe soght.  
 It sal be bot all to queme ;  
 Leue freind wald þu þe seme 17622  
 For to cum wid vs to mele ;  
 Pes haue þu nu, ioseph, and hele."  
 [þ]ai sent forth seuen men of wale,  
 war mast to ihosep speciale, 17626  
 And bad quen þai wid iosep mett,  
 wid pes and luue he suld be grett.  
 Sone in his hand þat letter sett, 17629  
 Ful wele suld all þat miss be bett.  
 Ioseph þan þai fand, þe stori sais,  
 All bune at hame in his palais ;  
 þai hailed him widvten lite, 17633  
 And raght him forto rede þat scrite.  
 Sone quen he had þat letter redd,  
 vp tillwar heuen his heued he bedd,  
 "I blisce þe, lauerd, þu me has gett  
 And sauf vnder þi winges sett ;"  
 þa messengeris he kist þan all, 17639  
 And hendli gestind þaim in hall,

GÖTTINGEN

þat he shulde be founden þus  
 þat was in prisoun and not *ihesus*  
 ¶ þei made a gederynge greet & dern  
 And seiden gode men loke we ʒern  
 How we myʒt do þat douʒti gome  
 Ioseph of aramathi to vs to come  
 To telle his state vche grot  
 And oþere þingis þat he wol wot  
 þenne dud þei soone to write a writ  
 þis was þe tenure of hit  
 Pees hit seide Ioseph & griþ  
 Haue þou & al þat is þe wiþ  
 wel we woot we haue done mys  
 Aʒeyn þe & þi lord þat is  
 And god him self haþ þe brouʒt  
 Fro wickede wronge we on þe souʒt  
 Hit shal be but to queme  
 Leue frende woldestou þe seme  
 To com wiþ vs to speke & mele  
 Pees to make wiþ vs & hele  
 þei senden seuen men ful dere  
 þat Iosephes moost frendes were  
 And bad whenne þei wiþ him met  
 wiþ pees & loue he shulde be gret  
 Sone in his hond þei lettre set  
 Wel shulde þei seide his mys be bet  
 Ioseph þei fonde þe story seis  
 Redy at home in his paleis  
 þei heilsed him wiþouten wite  
 And rauʒt him to rede þat scrite  
 Soone whenne he had rad þat dede  
 Towarde heuen his heed he bede  
 I blesse þe lord me kepte hast ʒet  
 And saf vndir þi wynges set  
 He cust þo messangeres alle  
 And hendely gestened hem in halle

TRINITY

1012 NEXT MORNING JOSEPH WENT TO JERUSALEM PEACEFULLY, GREETED THE JEWS, AND WAS THE GUEST OF NICODEMUS. THEY ALL BEG HIM TO SHRIVE, AND

Ful wel war þai wit him þat night.  
 þe morn his ass þan can he dight,  
 To ierusalem he tok þe strete, 17643  
 þe Iuus cum him for to mete.  
 And all þai said ioseph to-gedir,  
 "Paisful bi þi cuming hider."  
 And ioseph sli greting þam gaf,  
 "Godd's peis mot yee all haf," 17648  
 He kist þaim all, wit-vten blin,  
 Wit nichodeme he tok his hin,  
 He was gestend ful wel at es.  
 þe toper morn, als þe stori sais, 17652  
 Come caiphās, anna, nichodemus,  
 þat ioseph did to resun þus,  
 ¶ "Ioseph, to godd of israel  
 Scriue þe, and sai þe soth and lele  
 O thing þat we sal at þe frain, 17657  
 þe soth we prai þe noght to lain,  
 All we cund þe mikel graim  
 For iesu þou grufe his licam ;  
 In a hus we lokked þe, 17661  
 Bot quen we com þe for to se,  
 O þe na takning fand we þar,  
 Quarfor we for-wondred ware,  
 And war we for þe dredand sare  
 Til nu. tel us nu o þi fare, 17666  
 To godd and hus, wit-vten hon,  
 þou tell quat thing o þe was don."  
 ¶ Ioseph ansuand, "i sal yow sai,  
 Yee sperd me soth on a fridai, 17670  
 At euen-tide in to þat stede ;  
 And als i stod saiaand mi bede,  
 þe seterdai, þan at mid-night, 17673  
 þat i þar sagh suilk was þe sight.  
 Bi nokes four þe hous up hang, <sup>[leaf 101, col. 1]</sup>  
 And son þar-efter, was noght lang,

COTTON

Welle ferd they *with* hym that nyȝt  
 The morow his asse dið he to dight  
 To Ierusalem he toke the strete  
 The iewis hym come for to mete  
 To Ioseph seið they alle to-gedir  
 Pesefuht be thy comyng hethir  
 Ioseph sone this ans wre yaf  
 Goddis pees mote ye haue  
 he kyst hem alle *with*-outyn blynne  
 With Nicodyme toke he his ynne  
 Welle was he gestið *with* good feith  
 The todyr morn the story seith  
 Come cayphas Anna nycodemys  
 And Ioseph they askyð thus  
 ¶ Ioseph to grete god of Israell  
 Shryve the and telle vs lele  
 Of thyng that we wylle at þe freyne  
 þe soth we pray the not to leyne  
 Alle we cowde the muche grame  
 ffor þou burydiddyst Iesus licame  
 In an hous therfor we lokkyð þe  
 But when we come the to se  
 No tokyn off the fford we there  
 Wherfor we for-wondird were  
 And for the dred we alle in care  
 Tylle now þou telle vs off thy fare  
 To god and vs telle now sone  
 What off the then was done  
 ¶ Ioseph seið I shalle you say  
 ye shytt me in oon a friday  
 At Euyntide in-to þat stede  
 And as I stode sei yng my bede  
 The saterday sone at mydnyght  
 That I sie this was the sight  
 By nokys iiij<sup>e</sup> the hous vp-hong  
 And sone after was yt not long

FAIRFAX (LAUD MS.)

TELL THEM TRUE ANSWERS TO WHAT THEY ASK. THEY ASK WHAT BECAME OF 1013  
HIM AFTER THEY LOCKED HIM UP. HE SAYS THE HOUSE WAS HUNG UP BY 4 HOOKS.

Ful wele war þai wid him þat night.  
þe morn his asse þan did he dight,  
To ierusalem he toke þe strete, 17643  
þe iuus him come for to mete.  
To ioseph said þai all to-gedir,  
"Paisful be þi coming hedir." 17646  
And ioseph sli greting þaim gaue,  
"Goddess pais þan mot 3e all haue,"  
He kised þaim all, widvten blin,  
wid nichodeme toke he his in,  
He was gestind ful wele at ais. 17651  
þe toþer morn, als þe stori sais,  
¹ Come cayphas, anna, nichodemus,  
þat ioseph did to resun dus, [<sup>1</sup> leaf 118,  
back, col. 1]  
" [I]oseph, to godd of israele 17655  
Schriue þe, and sai soth and lele  
Of þing þat we sal at þe frain,  
þe soth we prai þe noght to lain,  
All we cund þe mekil grame  
For þu grof iesu licame ; 17660  
In a hus we loked þe,  
Bot quen we come þe for to se,  
Of þe na takinge fand we þar,  
Quarfor we for-wondred ware, 17664  
And war we for þe dred-ful sare.  
Til nu þu tellis vs of þi fare,  
Til godd and vs, wid-vten hone,  
þu tell quat of þe was done." 17668  
[I]oseph ansuered, "i sal 3u say,  
3e sperd me vp-on a friday,  
At euentide into þat stede ;  
And als i stode saiaand mi bede,  
þe setirday, sone at midnight, 17673  
þat i sau þan suilk was þe sight.  
Bi noukes four þe hous vp hang,  
And sone þar-efir, was noght lang,

wel ferde þei wiþ him þat nyȝt  
þe morwe his asse dud he to diȝt  
To ierusalem he toke þe strete  
þe iewes him coom for to mete  
To Ioseph seide þei alle to gider  
Peseful be þi comyng hidur  
Ioseph soone þis vnswere 3aue  
Goddess pees mot 3e haue  
He cust hem alle wiþouten blyn  
wiþ nychodeme toke he is In  
Wel was he gestened wiþ good feiþ  
þe toþer morn þe story seiþ  
Coom cayphas Anna Nichodemus  
And Ioseph þei asked þus  
¶ Ioseph to grete god of israele  
Shryue þe & telle vs lele  
Of þing þat we wol at þe freyne  
þe soþe we preye þe not þou leyne  
Alle we coude þe muchel grame  
For þou buriedest iesu licame  
In an hous þerfore we louked þe  
But whenne we coom þe to se  
No token of þe fonde we þere  
wherfore we forwondride were  
And for þe drad we alle in care  
Til now þou telle vs of þi fare  
To god & vs telle now soone  
What of þe þenne was done  
¶ Ioseph seide I shal 3ou say  
3e spered me In on o friday  
At euentide in to þat stede  
And as I stode seyinge my bede  
¹ þe satirday soone at mydnyȝt  
þat I say þis was þe siȝt [<sup>1</sup> leaf 107, after  
leaf 106 in MS.]  
Bi nokes foure þe hous vp hong  
And soone aftir was hit not long

I sagh cumand iesu sa bright, 17677  
Als þof it were o leuening light,  
Vntil þe hus þar i was stadd,  
And fell i dun, sa was i radd ;  
Vp he me lift, wit-vten lett, 17681  
And wit a deu mi face he wette,  
And quen he wipped had mi face,  
He bliscd me all wit his grace,  
And said, 'ioseph be noght sori,  
Bi-hald on me, þis ilk es i.' 17686  
Bi-heild him als i was  
And cald him maister helias,  
'Helias es i noght,' he said,  
'Bot iesus þat in graue þou laid.'  
He ledd me to þat sted onan, 17691  
þar i had loked him in stan,  
His fasciale, his windingclath,  
þar war þai left, i sagh þam bath.  
þat it was iesus þan wist i wel,  
And cuthli for him can i knele, 17696  
And i said, 'ai lauerd ! bliscd þou be  
And þat es cummen in nam o þe,'  
And bi þe hand þan he me hent,  
And forth me broght, wit-vten stent,  
Right to min aun hus at hame, 17701  
And to mi quem i þeder came,  
'Pes,' he said, 'haf þou ioseph,  
Ga þou noght o þi hus a stepe  
Til fourti dais be cummen til end,  
For i to mi disciplis wend.' 17706  
Quen nichodeme his tale has teld,  
þai fell als þai in duale war dueld,  
Grufinges dun to erth plate,—  
War neuer þaa Iuus als mate.  
And ilkan can til oþer sai, 17711  
"Quat a sing es þis !" coth þai,

COTTON

I sie comyng Iesu so bright  
As yt were a lemyng light  
In that hous there I was stad  
And I felle doune alle for-dradd  
Vp he me toke with-outyn let  
And with a dew my face he wet  
Sone wypið he my face  
And blessid me then with his grace  
he seið Ioseph be not ferdy  
By-hold on me this ilk' is I  
I byheld what he then was  
And callid hym master Elias  
Elias am I not he seið  
But Iesus that þou in grave leid  
he led me to that stede anon  
There I had hym sperid in a ston  
hisfudaryhiswyndyng<sup>1</sup>cloþe<sup>[MS. wyngd-  
yng]</sup>  
There were they left I sie hem boþe  
That he was Iesus tho wyst I wele  
Cowthly by-fore hym gon I knele  
lorð I seið blessid þou be  
That here is comyn in name of the  
By the hond tho he me hynt  
and brought me forth with-outyn stynt  
Right to myn owne hous at home  
And to me when I theder come  
Pees mote þou haue he seið Ioseph  
Go not out of thy hous a step [leaf 157]  
Tille xl dais be comyn to end  
Now to my dissipils wille I wend  
When Iosep had told this tale  
They fille as they had dronckyn dwale  
Grovelyng doune on erthe-plat  
Were they nevir mete or þat  
Echon to othir þus gon sey  
What signe wille this be quop they

FAIRFAX (LAUD MS.)



I sau comand iesu sua bright, 17677  
Right als it war of leuening light,  
In-til þis hus þar i was stadd,  
And i fell dune, sua was i radd ;  
vp he me lifted, widvten lett, 17681  
And wid a deu mi face he wett,  
Quen he wiped had mi face,  
He bliscd me all wid his grace,  
And said, 'ioseph be noght eri, 17685  
Bihalde on me, þis ilk es i.'  
I biheld him als i was  
And cald him maistir elias,  
'Helias es i noght,' he said, 17689  
'Bot iesus þat þu in graue laid.'  
He ledd me to þat stede on-ane, [col. 2]  
þar i had sperd him in stane,  
His faciale, his winding clath, 17693  
þar war þai left, i sau þaim bath.  
þat he was iesus þan wist I wele,  
And cuthli for him gun i knele,  
And i said, 'lauerd ! ai bliscd þu be  
þat here es comen in þe name of þe,'  
And bi þe hand he me hint, 17699  
And forth me broght, widuten stint,  
Right to min auen hus at ham,  
And to me, quen i deþer cam, 17702  
'Pes,' he said, 'haue þu ioseph,  
Ga noght vte of þi hus a step  
Til fourti daies began till end,  
Nu i to mj disciplis wend.'" 17706  
Quen ioseph all his tale had teld,  
þai fell als þai in duale war delued,  
Grouelinges dune on erd plate,—  
war neuer þa iuus als mate.  
And ilkan gun til oþer say, 17711  
"Quat a signe es þis !" said þai,

GÖTTINGEN

I say comyng ihesu so briȝt  
As hit were a lemyng lizt  
In þat hous þere I was stad  
And I fel doun al for drad  
Vp he me toke wiþouten let  
And wiþ a dew my face he wet  
Soone wiped he my face  
And blessed me þenne wiþ his grace  
He seide Ioseph be not ferdy  
Biholde on me þis ilke is I  
I bihelde what he þenne was  
And called him maistir helias  
Helias am I not he seide  
But ihesus þat þou in graue leide  
He bad me to þat stud anoone  
þere I had him spered in a stone  
His sudary his wyndyng cloþe  
þere were þei lafte I say hem boþe  
þat he was ihesus þo wist I wele  
Couþely bifore him gon I knele  
Lord I seide blessed þou be  
þat here is comen in nome of þe  
Bi þe hond þo he me hynt  
And brouȝte me forþ wiþouten stynt  
Rizt to myn owne hous at home  
And to me whenne I þidir come  
Pees mot þou haue he seide Ioseph  
Go not out of þi hous a step  
Til fourti dayes be comen to ende  
Now to my disciplis wol I wende  
Whenne Ioseph had tolde þis tale  
þei fel as þei had dronken dwale  
Grouelynge doun on erþe plat  
Were þei neuer mate ar þat  
Vchone to oþere þus gon say  
What signe wol þis be quod þai

TRINITY



<p>"In israel we here nu min      17713 We knau bath ioseph and his kin." Vp pai ras and stode þam bi, A dughti gum þat hight leui,      17716 "I kneu," he said, "of his kin bredd Dughti men þat drightin dredd, Desseli to godd praiand,      [col. 2] Wit sacrificjs and wit offrand,      17720 Quen symeon, þat mikel prist, þat bar the hali-gast in brest, þat <i>iesus</i> tuix his handes fang, And said, 'lauerd liued haf i lang Bidand to se þe light of hel      17725 þat þou has dight to israel ; Nu haf i sene it wit min ei, Lat nu in rest þi seruand dei.' þat ilk symeon þar was bun,      17729 Gaf sant mari his benisun, And til hir said, 'i wil þe warn þat quilum sal þis ilk barn Be to sum men in uprising,      17733 Til oþer sum in dun falling ; He sal find mani bern vn-bain, For mani sal him sai again. Of his ded als þe sorful ord      17737 Sal thril þin hert thoru als a suord. O mani hert þe thoghtes hidd Sal for him be knaun and kydd.'"  þan said þe Iuus, "do þan send wee Efter þaa ilk preistes thre      17742 þat tald þat pai sagh iesu sitte Apon þe mont of oliuete." And sua þai did, <i>quen</i> sua was dun þaa men þai did to resun sun,      17746 And þai ansuard, "be godd o might, We sagh him þar wit open sight.</p>	<p>In Ierusalem we her' now myn We knew bothe <i>Iesus</i> &amp; his kynne ¶ vp rose tho and stode hem by. A doughty man that hight levy I know he seid of hem bred dowty men that godd dred Besyly to godd prayond With sacrifice and with offronð When Symeon þe mekyH preste That bare the holy gost in brest <i>Iesus</i> by-twene his armys fong he seid lord leuid haue I long Bydyng the the sight of hele That þou hast dight to Israele Now haue I sene yt with myn eie let me in pees thy seruant die That ilke Simeon tho was boun And yaf mary his benesoun To hir he seid I wille þe warn That yet som tyme þis ilk barin Shalbe to som men vprysyng And to some doune-fallyng Many shalle he fynd to hym vnbeayne Many shulle sey hym a-yen The swerd of sorow and of wo Shalle thorough thyne hert for hym go Of mannys hert the thoughtes hyd Shalle for hym be knowyn and kyð ¶ Then seid the iewis now send we Affter tho ilke prestes iij<sup>e</sup> That told they sie <i>Iesus</i> sete On the mount of Olyuete They sent for hem when þis was don And hem thei did to reason sone They answerd by godd of might We sie hym ther' with opyn sight</p>
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AND WHEN HE BLESSED MARY, AND PROPHESED THE FAME OF HER CHILD, 1017  
AND HER GRIEF AT HIS DEATH. THEY SENT FOR THREE PRIESTS WHO SAW JESUS.

"In ierusalem we here nu min 17713  
we knau bath *iesus* and his kin."

[V]p he ras and stod þaim bi,  
A doghti gome þat hight leui, 17716

"I knau," he said, "of him bredd

Dughti men þat drightin dred,

Desseli to godd praiand,

wid sacrefice and wid offrand,

Quen symeon, þat mekil prest, 17721

þat bar þe hali-gast in his breist,

þat *iesus* tuix his hend he fang,

And said, 'lauerd liued haue i lang

Biddand to þe þe sight of hele,

þat þu has dight to israel; 17726

Nu haue i sene it wid min eie,

Lat nu in rest þi seruand deie.'

þat ilk symeon þar was bune, [17.119, col. 1]

Gaue sainte mari his benisune, 17730

And till hir said, 'i wil þe warn

þat quilum sal þis ilke barn

Be till sum men vprising,

Till oþer sum in dune falling;

He sal find mani barn vnþain, 17735

For mani sal sai him again.

Of his dede als þe sorful ord

Sal thril þine herte als wid a suord.

Of mani hert þe thoghtes hidd 17739

Sal for him be knauen and kid.'"

[þ]an said þe iuus, "do nu send we,

Efter þaa ilk preistes thre,

þat tald þat þai sau *iesus* sitte

Apon þe mont oliuete." 17744

And sua þai did, quen sua was done

þaa men þai did to resun sone,

And þai ansuerd, "bi gode of might,

we sau him þar wid open sight. 17748

GÖTTINGEN

In ierusalem we here now myn  
We knew boþe *ihesus* & his kyn

¶ Vp ros þo & stood hem by

A douzty mon þat het leuy

I knowe he seide of hem bred

Douzti men þat god dred

Bisili to god preyonde

Wip sacrificise & wip offronde

Whenne symeon þe muchel prest

þat bar þe holy goost in brest

*Ihesus* bitwene his armes fong

He seide lord lyued haue I long

Bidyng þe þe sizte of hele

þat þou hast dizte to israele

Now haue I seen hit wip myn eze

Lete me in pees þi seruauant deze

þat ilke Symeon þo was boun

And ȝaf marie his benesoun

To his he seide I wol þe warn

þat ȝit sum tyme þis ilke barn

Shal be to summen vp risyng

And to somme dounfallyng

Mony shal he fynde to him vnþeyne

Mony shul seye him aȝeyne

þe swerde of sorwe & of wo

Shal þourȝe þin hert for him go

Of monnes herte þe þouȝtis hid

Shul for him be knowen & kid

¶ þenne seide þe iewes now sende we

Aftir þo ilke prestes þre

þat tolde þei sey *ihesus* sete

On þe mounte of olyuete

þei sent for hem whenne þis was done

And hem þei dud to resoun soone

þei vnswerde bi god of myȝt

We sey him þere wip open sizt

TRINITY

We sagh him þar and herd his steuen,  
And openli stegh in til heuen." 17750  
"On yow," he said, "al thinc us wonder,  
And þaa thre men þan at sundre,  
And asked ilkan seluen sere, 17753  
O þair for-king fain wald þai here,  
If ani gain oper sai wald oght,  
Bot all þair fanding was for noght,  
For all þai said soth þat þai sei  
þat ilk iesu til heuen vp stei. 17758  
¶ þan said anna and caiphas,  
"Vr lagh will, bath þat es and was,  
þat in þe muth o tua or thre  
Suld alkin soth stand and be." 17762  
1 "And quat thing sal we sai yow þan?  
I-nogh was of a rightwis man, <sup>[1 leaf 101,  
bk. col. 1]</sup>  
And paid sa wel godd in his state,  
þat wit his word he was translate.  
And o þe prophet als moyses 17767  
þat nan wat quar he doluen es.  
Bot iesus, þat in hand was laght,  
And to sir pilat was bi-taght, 17770  
Bath bi-scurget and bi-spit,—  
For he o mani plight was wijt,—  
Wonded wit spere, naild on tre,  
Wit thorns crund als was he; 17774  
þis menskful ioseph did him delue  
In tumb þat wroght was til him-selve,  
And als thre men witnes her,  
þai sagh bi-for þair eien clere  
þis ilk iesus spekand wit his, 17779  
And sipen stei til heuen blis."

We sie hym and herd his stevyn  
And opynly he stie to hevyn  
Of you they seid vs thynckyþ wonder  
And did the iij<sup>e</sup> men in sondre  
And by hem-self askyð hem sere  
yf they wold lie for to here  
yf eny fro oper wold sey ought  
But alle her fondyng was for noght  
Alle seid right as they sey  
Iesus on height to hevyn stei  
¶ Thenne seid Anna & cayfas  
Oure law wole bothe that is & was  
That in the mowthe of ij<sup>e</sup> or iij<sup>e</sup>  
Shuld alle the sothe stond & be  
What more shulle we sey you than  
I trow yt was a rightfule man  
And paide so welle god in his state  
That with his word was he transolate  
Of the prophete Sir moyses  
That non wote wher he dolvyn is  
But Iesus in hond was lawght  
And to sir pilat sone be-tawght  
Bothe by scorgid and by spytte  
ffor he of many gilt was wyte  
Woundid with spere naylid on tre  
with thornys Crounyd also was he  
This menskef ioseph did hym delve  
In a tombe made to hym-selve  
And iij<sup>e</sup> men als now wytnes her  
They sie by-for hir eien cler  
This ilk Iesus speke with his  
And sithen stie to hevyn blis.

[*The Resurrection of Simeon's two Sons.*]

Ioseph of aramathi vp-ras  
And said til anna and caiphas, 17782

COTTON

Ioseph of Aramathy rose in place  
And seid to Anna & cayfas  
FAIRFAX (*LAUD MS.*)

we sau him þar and herd his steuen,  
And openli he stei till heuen." [der,"  
"Of 3u," þai said, "zeit thinc vs won-  
And did þaa thre men þan to sunder,  
And askid seluen ilkan sere, 17753  
Oo þair forking fain wald þai here,  
If ani gain oþer wald sai aght,  
Bot all þair fanding was for noght,  
For all said soth þat þai sei 17757  
Iesus on hight til heuen stei.  
[þ]en said anna and cayphas,  
"vr lau wil, bath þat es and was,  
þat in þe muth of tua or thre 17761  
Suld all þe soth stand for to be."  
"And quat thing sal we say 3u þan?  
Inoght it was a rightwis man, 17764  
And paid sua wele god and his stat,  
þat wid his word he was translate.  
And of þe prophet sir moyses [col. 2]  
þat nane wate quare he doluen es.  
Bot iesus, þat in hand was laght,  
And to sir pilate was bitaght,  
Bath biskurged and bispitt,— 17771  
For he of mani plight was witt,—  
wonded with spere, nailed on tre,  
wid thornes crouned als was he ;  
þis menskeful ioseph did him delue  
In tumb þat wroght was till him-selue,  
And thre men als nu witnes here,  
þai sau bifor þair eien clere 17778  
þis ilke iesus spekand wid his,  
And siþen stei till heuen blis."

We sey him & herde his steuen  
And openly he stey to heuen  
Of 3ou þei seide vs þinkeþ wondir  
And dud þo þre men in sondir  
¹And bi hem self asked hem sere  
If þei wolde li3e for to here [ 1f 107, bk ]  
If any fro oþere wolde saye ou3t  
But al her fondyng was for nou3t  
Alle seide ri3t as þei sei  
Ihesus on hei3te to heuen stey  
¶ þenne seide Anna & caiphas  
Oure lawe wol boþe þat is & was  
þat in þe mouþ of two or þre  
Shulde al þe soþe stonde & be  
What more shul we saye 3ou þan  
I trowe hit was a ri3tful man  
And payed so wel god in his state  
þat wiþ his word was he transolate  
Of þe prophete sir moyses  
þat noon woot where he doluen es  
But ihesus in honde was lau3t  
And to sir pilate soone bitau3t  
Boþe biscourged & bispit  
For he of mony gilt was wit  
Woundide wiþ spere nayled on tre  
Wiþ þornes crowned also was he  
þis menskeful Ioseph dud him delue  
In a tounge made to him selue  
And þre men als now witnes here  
þei say bifore her e3en clere  
þis ilke ihesus speke wiþ his  
And siþen stei3e to heuen blis

[*The Resurrection of Simeon's two Sons.*]

[I]oseph of arimathi vp-ras 17781  
And said till anna and cayphas,

¶ Ioseph of aramathi roos in plas  
And seide to Anna & cayphas



1020 JOSEPH SAYS NOT ONLY JESUS HAS RISEN, BUT TWO OTHERS, SONS OF OLD SIMEON, WITH HIM. HE SAYS THEIR TOMBS ARE EMPTY, AND THAT THEY ARE GOING

“Yow thinc selcut wit right i-wiss  
 O *iesus* vp-ras, for-soth it es. 17784  
 [ . . . . .  
 . . . . . *no gap in the MS.*]  
 Vp-risen es, dut es þar nan,  
 Bot he es noght risen vp allan, 17788  
 For summen o þis ilk kyth  
 Es risen up for-soth him wit  
 þat sene was in ierusalem.  
 Ald symeon suns to barn-tem 17792  
 Had suns tua, bot lang es gan  
 Sin þai war ded, laid vnder stan,  
 All war we at þair end dai  
 And help þam in erth to lai. 17796  
 Gas, seis nu, for þe hali-dom,  
 And yee sal find þair tumbs tome ;  
 In mi cite of aramathi,  
 þar ar þai walkand witerli. 17800  
 þar ar þai samen in þat tun,  
 In kneling stade and orisun ;  
 Ai vm-quil man heres þam cri,  
 Bot wit nan spec þai o þat bi. 17804  
 Ga we nu þan lufsumli pider,  
 And faand we for to bring ham hider,  
 And we þam sal thoru coniuring,  
 Do tell us of his up rising.” 17808  
*Quen þat þai herd þis word be said, [col. 2]*  
 Ful smertli þai þam pider graid,  
 Bath Caiphas and als anna,  
 Ioseph, and nichodeme, wit ma,  
 Wit an þat hight gamaliel, 17813  
 Of him bot truthe es noght to tell.  
 þai sagh þaa tumbs, tum war þai,  
 til aramathi þai went þair wai,  
 On þir tua breþer þai hitt in hi  
 þar þai can in þair beddes lij. 17818

COTTON

You thynck' wondir here-of I-wys  
 Of *Iesus* vp-ryste & sothe yt is  
 ye wold' nevir yt leve or now  
 That he was *Iesus* god' to bow  
 Vp-resyn he is doute is it non  
 But he is not vpresyn allone  
 ffor som men of this ilke kyth  
 Bene resyn vp forsothe hym wyth  
 That seyen was in *Ierusalem*  
 Of old Symeons barntem  
 ij° sonnys had' he long is it gon  
 Syn they wer' dede and leid' vnderstone  
 Alle were we at her endyng day  
 And' halp hem in erthe to lay  
 Go se now for the holy dome  
 And' ye shulle fynd' her gravys tome  
 In my Cety of Aramathy  
 There ar' they walkyng wytterly  
 There men sene hem in þat toun  
 In knelyng state & oreson [leaf 157, back]  
 Euyr among men her' hem Cry  
 With no man speke they hem by  
 Go we with a wyle theder  
 And' fond' we to bryng hym heþer  
 And' we shulle hem with congeryng  
 make to telle of this vp-rysyng  
 Sone when thise wordes wer' out-past  
 They hied' hem theder wonder fast  
 Cayfas and' Anna also  
 Iosep nycodeme & mo  
 And' oon that hight gamelieth  
 Of hym is noght but trowth to tell  
 They sie the tombys tome þat day  
 To Aramathy tho wentyn thay  
 With thise brethirn' they met in hy  
 They fond' hem in her bedes ly

FAIRFAX (LAUD MS.)



“3u thinc selcuth wid right i-wiss  
Of iesu vpras, for-soth it es, 17784  
For 3e ne wold it neuer trou,  
þat he was god self and iesu.  
vp-resin he es, dute es þair nane,  
Bot he es noght vpresen allane, 17788  
For sum men of þis ilke kith  
Es resen vp forsoth him with  
þat sene was in ierusalem. 17791  
Of ald symeon barntem  
He had suns tua, bot lang es gane,  
Sipen þai war dede and laid vnderstane,  
All war we at þar ending day, 17795  
And helped þaim in erd to lay.  
Gas, seis nu, for þe hali-dome,  
And 3e sal find þair tumbes tume ;  
In mi cite of arimathi, 17799  
þar er þai walkand witterli.  
þar men seis þaim in þat tune,  
In kneling state and orisune ;  
Ai vmquile men heris þaim cri, 17803  
Bot wid nane speke þai of þat bi.  
Ga we þan fulsumli þeder, <sup>[leaf 119, back, col. 1]</sup>  
And fand we forto bring þaim heder,  
And sal we þaim wid coniuring,  
Ger tell vs of þis vp-rising.” 17808  
[Q]uen þai herd þis word was said,  
Smartli þeder þai þaim graid,  
Bath cayphas and alsua anna,  
Ioseph, nicodeme, and ma, 17812  
And ane þat hight gamaliel,  
Of him es noght bot treuth to tell.  
þai sau þa tumbes, tome war þai,  
Til arimathi þai went þair wai, 17816  
On þir tua breþer þai hitt in hij,  
þai fand þaim in þair beddis lij.

GÖTTINGEN

3ou þinke wondir her of I wis  
Of ihesus vprist & soþ hit is  
3e wolde neuer hit leue nor nowe  
þat he was ihesus god to bowe  
Vp risen he is doute is hit none  
But he is not vp risen allone  
For sommen of þis ilke kip  
Ben risen vp for soþe him wiþ  
þat seyñ was in ierusalem  
Of olde symeones barntem  
Two sones had he longe is hit gone  
Sip þei were dede & leide vndir stone  
Alle were we at her endyng day  
And halpe hem in erþe to lay  
Gop seeþ now for þe holy dome  
And 3e shul fynde 3oure graues tome  
In my cite of Aramathi  
þere are þei walkyng witturly  
þere men seen hem in þat toun  
In knelyng state & orisoun  
Euer among men here hem cry  
wiþ no mon speke þei hem by  
Go we wiþ a wile þidur  
And fonde we to bryng hem hidur  
And we shul hem wiþ coniuryng  
Make to telle of þis vp risyng  
¶ Soone whenne þese wordis wore out  
þei hyzed hem þider wondir fast [past  
Caiphas and anna also  
Ioseph nychodeme & mo  
And oon þat het Gamaliel  
Of him is not but troupe to tel  
þei sey þese toubes tome þat day  
To Aramathie þo wenten þai  
Wiþ þese breþer þei mett in hize  
þei fonde hem in her bedes ly3e

TRINITY

þai hailed þaim wit suetli suar,  
 Wit kissing wirschip þai þam bar;  
 To iursalem wit mikel dred 17821  
 In sinnagog þai can þam lede.  
 Quen þai in-to þat hus war ledd,  
 Son was in hand þe lai þam bedd,  
 Baþ thoru þe lagh of moysi, 17825  
 And thoru þair godd adonai,  
 þair mikel godd of israel,  
 þai coniurd þam na soth to hel.  
 þai said, "he þat has raised yow,  
 Sais us now if it was iesu; 17830  
 And tell us all, wit-vten strif,  
 Hu yee war raised fra ded to lijf."  
 ¶ Quen karius and lintheus  
 War coniurd o þaa Iuus þus, 17834  
 Wit al þair flesche þai quok on-nan,  
 And wit þair hertes can þai gran.  
 Til heuen þai lifted þair eien brade,  
 On þair tunges þai takening made  
 Wit þair fingers al o þe croice, 17839  
 And als sun þai spak wit woice.  
 "Lauerd," þai said, (þat hei drigh-  
 tin 17841  
 þan badd þai giue þaim parchemin)  
 "We sal yow write and nathing lei  
 All þat we herd and sagh wit hei."  
 Sundri þai þam fra oþer saite, 17845  
 And aþer be him-seluen wrate,  
 Bot þof þai sundri sittand were,  
 Was na-thing in þair saghes sere.

They haylid hem *with* mucche far  
 And worshipping hem and *with* hem bare  
 To Ierusalem *with* mochiH drede  
 To her chirch they gon hem lede  
 When they were in the temple wroght  
 Moyses law in hond was hem brought  
 And thorough that lawis of moysy  
 And by her grete god Adonay  
 her mechiH god of IsraeH  
 They conjourid hem no soth to hele  
 They seid he that hath reysid you  
 Sey vs yf it was *Iesus* now  
 Telle vs alle *with-out* stryf  
 how ye were reysid from deþe to lyff  
 ¶ When Carius and lenthius  
 Were congeourid of thise iewis þus  
*with* alle her flesh they quoke anon  
 And *with* her hertes yaf a grone  
 To hevyn they lyft her eien glad  
 And on her tongges thonckying mad  
*with* her fynggyrs of þe Croyse  
 And sone spak *with* mannys voyse  
 Worshipping they seid lord be þou and  
 thyn  
 Anon they callid after parchemyn  
 We wille you wryte *with-outyn* lye  
 That we herd and saw *with* eie  
 A-twynne they sette hem to þat note  
 And eithir by hem-selvyn wrote  
 And though they sondry syttyng were  
 Was no-thing in her sawis sere

[*The writing of Carius and Lenthius as to Christ's entry into Hell.*]

"Lauerd iesu crist," said þai, 17849  
 "Godd, þat al mightes mai,

lord Iesu Cryst seid they  
 God þat alle myghtes may

COTTON

FAIRFAX (LAUD MS.)

THEY TREMBLED AND GROANED, ASKED FOR PARCHMENT, AND SAID THEY 1023  
WOULD WRITE WHAT THEY HEARD AND SAW. SEATED APART, THEY WROTE ALIKE.

þai halsid þaim wid sueteli sare,  
wid kissing worschip þai þaim bare ;  
To ierusalem wid mekil drede 17821  
In synagog þai gun þaim lede.  
Quen þai in-to þat hus war lede,  
Sone was in hand þe lau þaim bedd,  
Bath thoru þe lau of moysi, 17825  
And thoru þair godd adonay,  
þair mekil god of israel,  
þai coniuired þaim na soth to hele.  
þai said, " he þat has raised 3uu,  
Sais vs nu if it was iesu ; 17830  
And tell vs all, widvten strijf,  
Hu 3e war raised fra dede to lijf."  
[Q]uen carius and lenthius  
was coniuired of þir iuus þus, 17834  
wid all þair fless þai quoke onane,  
And wid þair hertis gun þai grame.  
Till heuen þai lifted þair eien brad,  
And on þair<sup>1</sup> tunges þe takni[n]g made  
wid þair fingres all of þe crois, [MS. þari]  
And alsone spac wid manes vois. 17840  
"Lauerd," þai said, (þat hei drigh-  
tin [MS. þai]  
þan<sup>2</sup> bad þai giue þaim parchemine)  
<sup>3</sup> " We sal 3u write and na-thing lij  
Quat we herd and sau wid ei." 17844  
Sundri þai þaim fra oper sate, [<sup>3</sup> col. 2]  
And aiþer bi him-seluen wrate,  
Bot þogh þai sundri sattand were,  
was na-thing in þair saus sere. 17848

þei heiled hem wiþ muchel fare  
And worshiped hem & wiþ hem bare  
To Ierusalem wiþ muchel drede  
To her chirche þei gon hem lede  
whenne þei were in þe temple wrougt  
Moises lawe in honde was brougt  
And þour3e þo lawes of Moisy  
And bi her grete god Adonay  
Her muchel god of israele  
þei coniuired hem no soþe to hele  
þei seide he þat hap reised 3ou  
Say vs if hit was ihesus now  
Telle vs alle wiþouten strif  
How 3e were reised from deþ to lif  
Whenne carius & lenthius [leaf 110]  
Were coniuired of þese iewes þus  
wiþ al her flesshe þei quoke anone  
And wiþ her hertis 3af a grone  
To heuen þei lifte her 3ezen glade  
And on her tongis þonkyng made  
Wiþ her fyngris on þe crois  
And soone spake wiþ monnes vois  
worshiped þei seide lord be þou &  
þine  
Anoon þei calde aftir parchemyne  
We wol 3ou write wiþouten lye  
þat we herde & say wiþ y3e  
A twyn þei set hem to þat note  
And eiþer bi him seluen wrote  
And þou3e þei sundri sittying were  
Was no þing on her sawes sere

[*The writing of Carius and Lenthius as to Christ's entry into Hell.*]

"[L]auerd iesu crist," said þai, 17849  
"Godd, þat all þir mightes may,

lord ihesu crist seide þay  
God þat alle my3tis may

þat es up-ras o ded and lijf, 17851  
And has us kyð þi right sa rif,<sup>1</sup>

[Lete vs lord, by leue of þe, [Arundel MS.,  
leaf 104, col. 1.]

Telle of þyn owne priuete.

þourȝe vertu of þi swete croys 17855

Coniured are we to telle wiþ voys,

þou bad vs we shulde no mon telle,

þi dedes derne þou didest in helle,—

þo dedis of þi maieste,— 17859

But þourȝe þi-self coniuere are we,

Sip hit is so now most we nede

þe myztis telle of þi godhede. 17862

**A**s we were stad in merkful stalle,  
we & als oure elders alle,

To vs þer brast a goldein leme, [col. 2]

Briȝter þenne þe sonnes beme, 17866

So riȝt purpur hwe is noone,

þat ilke liȝt vpon vs shone.

Adam, þat was man formast,

Bigon þenne to glade in hast, 17870

wiþ patriarkes and prophete,

In merke setes þere þei sete,

þei seide for glad wiþ gretying gle,

‘ þis ilke liȝt forsoþe is he 17874

þat maker is of lastying liȝt,

Now haþ he sent vs þat he hiȝt.’

þenne bigon seynt ysaye

þe holy prophete, for to crye, 17878

‘ þis ilke liȝte is goddis sone

þat I in erþe telle of was wone.

þo folk in dedly derkenes stad

þis greet liȝt made hem glad.’ 17892

[ . . . . .

. . . . . no gap in the MS.]

And as þis briȝtenes gon vs bolde,

Oure fadir Symeon, þe olde, 17896

COTTON (ARUNDEL MS.)

That is vp-rysyng from depe to lyf

And hast vs kyð thy Right so ryfe

let vs lord by leue of the

Telle of thyne oune prevyte

Thorogh vertu of thy swete croyse

Congeourid ar we to telle with voyse

Thow bad vs we shuld no man telle

Thy dedis derne þou diddist in helle

Thow diddist off thy mageste

But thorogh thy-self conjeourid ar we

Synne yt is so now must we nede

The mightes telle off thy godhede

¶ As we were stad in markefull stalle

we and als our Eldirs alle

To vs ther berst a goldyn leme

Brighter thanne þe sonnys beme

So riche purpowr hew is non

That ilk lyȝt vpon vs shon

Adam that was man formest

By-gon then to glad in hast

With patryarkes and prophete

In merke setis ther they sete

They seid for glad with gretying gle

This ilk lyȝt for-sothe is he

That maker is off lastying lyȝt

Now hath he sent vs that he hiȝt

Then by-gon seint ysay

The holy profyte for to Cry

This ilk lyȝt is goddes sonne

That I in erthe telle of was wonne

Tho folk in dedly derkenes stad

This grete liȝt made hem glad

[ . . . . .

. . . . . no gap in the MS.]

And as this brightnes gan vs bold

Our fader Symeon the old

FAIRFAX (LAUD MS.)

[<sup>1</sup> The Cotton MS. seems to have lost a leaf here, as the catchwords “þou late us” are not on the next page.  
The blank is filled from MS. Herald’s College, Arundel 57.]

þat es upras of dede and lijf, 17851  
And has vs kid þe right sua rijf,  
þu late vs lauerd, wid leue of þe,  
To tell nu of þi auen priuite.  
Thoru dede of þi suete croice 17855  
Coniurd er we to tell wid voice,  
For þu bad we suld na man tell,  
þi dedis dern þu did in hell,—  
þe dedis of þi maieste,— 17859  
Bot thoru þi-self coniuurd er we,  
Sipen it es sua nu most we nede  
þe mightes tell of þi godd-hede.  
[A]ls we war stad in mu[*rn*]ful stall,  
we self and vr eldris all, 17864  
Brathli þar brast a golden leme,  
Brighter þan ani sunes beme,  
Sua right purprin heu es nane,  
þis ilk light apon vs schane. 17868  
Adam, þat was man formast,  
Bigan þan forto blith in hast,  
wid patriark and wid prophete,  
In m[i]rk settlis þar þai sete, 17872  
Said wid gladnes gretand gle,  
' þis ilke light forsoth es he  
þat maker es of lastand light, 17875  
Nu has he sent vs þat he hight.'  
[þ]an bigan saint isay  
þe hali prophete, for to cri,  
' þis light it es of goddes sun 17879  
þat i in erd tell of was won.  
þe folk in dedeli mirknes stadd <sup>[leaf 120,</sup>  
Sau grete light þat made þaim glad, <sup>col. 1]</sup>  
þat light es nu apon vs schede 17883  
þar we sitte in þe schadu of dede.'  
[A]ls þis brightnes þus gun vs bald,  
vr fadir symeon, þat ald, 17886

þat is vp risen from deþ to lif  
And hast vs kud þi rizt so rif  
Lete vs lord bileue of þe  
Telle of þin owne priuete  
þourze vertu of þi swete crois  
Coniured are we to telle wiþ vois  
þou bad vs we shulde no mon telle  
þi dedes derne þou didest in helle  
þo dedes of þi maieste  
But þourze þi self coniuured are we  
Sip hit is so now most we nede  
þe mytis telle of þi godhede  
¶ As we were stad in merkeful stalle  
We & als oure eldres alle  
To vs þer brast a golden leme  
Briȝter þen þe sonnes beme  
So rizt purple hwe is none  
þat ilke liȝte vp on vs shone  
Adam þat was mon formast  
Bigon þenne to glade in hast  
Wiþ patriarkes & prophete  
In merke setes þere þei sete  
þei seide for glad wiþ gretung gle  
þis ilke liȝte forsoþe is he  
þat maker is of lastyng liȝt  
Now haþ he sent vs þat he hiȝt  
þenne bigon seynt Isaye  
þe holy prophete for to crye  
þis ilke liȝte is goddes son  
þat I in erþe telle of was won  
þo folk in dedly derkenes stad  
þis grete liȝt made hem glad  
[ . . . . .  
. . . . . no gap in the MS.]  
And as þis briȝtenes gon vs bolde  
Oure fadir Symeon þe olde



1026 SIMEON SAID, "NOW COMES OUR REST; WHEN I HELD HIM IN ARMS THE HOLY GHOST MOVED ME." THE SAINTS REJOICED THE MORE. JOHN CAME BY, SAYING HE

Seide wiþ bliþeful chere vs to 17887  
 ‘þonke we god, now comeþ oure ro,  
 To oure lord iesu crist 3e blisse,  
 Al myȝty god his fadir isse.  
 In temple was he me bitauȝt,  
 3onge in armes I him lauȝt; 17892  
 þe holy goost þus did me mele,  
 Myn ȝen lord han seen þi hele,  
 Whiche þou hast for þi folk diȝt  
 Of israel wiþ blisful liȝt.  
 þo seyntis alle þere þenne stad, 17897  
 Wiþ þat bigan to be more glad.  
 þenne coom a mon wiþouten lite,  
 þat semed wel to haue ben eremyte,  
 vche oper asked, ‘what he was yon?’  
 And he vnswered, ‘I am Ion, 17902  
 Ion is my name, voys & prophete,  
 Biddyng make redy þe strete,  
 þe weye bifore goddis face,  
 þat to his folk haþ granted grace.  
 þat iesus I biheld & siȝe, 17907  
 Whenne he to me was comyng nyȝe;  
 þourȝe þe holy goost I spake,  
 And seide þe lomb wiþouten sake,  
 He is here, & I seide lo! 17911  
 þat shal þe worldis synne vndo.  
 þo I heef þat sakeles of plȝt,  
 I sawe vp-on his licam liȝt  
 In shap of doufe þe holy goost, 17915  
 And herde a voys fro heuen coost,  
 hit seide ‘þis is my loued son dere,  
 In whom I am wel payed 3e here.’  
 Comen am I Ion bifore þat kyng,  
 Bodeworde of him for to bryng,  
 Make 3e redy wiþouten wite, 17921  
 Goddes sone comeþ 3ou to visite.

COTTON (ARUNDEL MS.)

Seid̃ *with* blythefuȝ chere vs to  
 Thanck we god̃ now comyþ our’ Ro  
 To our lord̃ Iesu Cryste ye blis  
 Alle-mighty god̃ *his* fader is  
 In temple was he me by-tawȝht  
 Yong in armys I hym lawȝht [leaf 158]  
 The holy gost þus did̃ me mele  
 Myn eien lord̃ haue sene thyne hele  
 wrecche þou hast for thy folk̃ dight  
 Of Israeȝ *with* blesfuȝ light  
 Tho seintes alle ther’ þan stad̃  
*with* that bygan to be more glad̃  
 Then come a man *with-out* lyte  
 That semyd̃ welle to haue bene Ermyte  
 Eche othir askyd̃ what he was þan  
 And̃ he answerid̃ I am Ioȝn  
 Ioȝn is my name noyns & prophete  
 Byddyng make redy the strete  
 The wey by-for’ goddes fface  
 That to *his* folk̃ hath grauntyd̃ grace  
 That Iesus I beheld̃ and̃ sie  
 When he to me was comyng ny  
 Thorough the holy gost I spak̃  
 And̃ seid̃ the lomb *with-outyn* sake  
 he is here and̃ I seid̃ lo  
 That shalle the worldes synne vndo  
 Tho I haue that sakeles of plight  
 I saw vpon his lycam light  
 In shappe of dove the holy gost  
 I hard̃ a voyce fro heuyn cost  
 hyt seid̃ *this* is my louyd̃ sonne dere  
 In whom I am welle paid̃ ye here  
 Comyn am I Ioȝn by-fore that kyng  
 Bodeword̃ of hym for to bryng  
 Make ye redy *with-outyn* wyte  
 Goddes sone comyȝh you to vecyte

FAIRFAX (LAUD MS.)

WAS A VOICE TO BID PREPARE THE WAY BEFORE CHRIST; HE HAD SHOWN HIM TO THE WORLD, AND NOW WARNS THE SAINTS THAT HE WILL SOON VISIT THEM. 1027

þan said wid blithful chere vs to  
 ‘ 3e thank drightin, nu cums i 3u ro,  
 vr lauerd iesu crist þe blisse, 17889  
 All-mighti godd es fader hiss.  
 In temple was he me bitaght,  
 And 3ung in armis i him laght ;  
 þe hali gast þus did me mele, 17893  
 Mine eien lauerd has sene þi hele,  
 þe quilk þu has þi folk fordight  
 Of israel, wid blisful light.’  
 þe saintes alle togeder stad,  
 wid þis bigun þai mare to glad. 17898  
 [A] man come þan widuten lite,  
 þat semed wele haue bene hermite,  
 þai said till oþer, ‘ quat man es yon ?’  
 And he þaim ansuerd, ‘ i hate iohn,  
 Iohn es mi nam, voice and prophete,  
 Biddand forto graith þe strete, 17904  
 To graith þe wai for cristes face,  
 þat till his folk sal grant vs grace.  
 þat icsus i biheld and sei, 17907  
 Quen he to me was comand nei ;  
 Thoru strinth of þe haligast i spack,  
 And said, þe lamb widuten sack,  
 Los him here, i said þan, lo ! 17911  
 þat sal all werldes sin for-do.  
 Quen i haf þat sacles of plight,  
 I sau apon his licam light  
 In schap of douue þe haligast, 17915  
 And herd a voice fra heuen in hast,  
 And said, ‘ þis es mi sun, mi dere,  
 All 3e agh him forto here.’ 17918  
 Comen es i nu forwid þat king, [col. 2]  
 Bodword of his cum to bring,  
 Goddes sun sal 3u sone visite, 17921  
 He cums at hand to slak 3ur site.

GÖTTINGEN

Seide wiþ blipeful chere vs to  
 þonke we god now comeþ oure ro  
 To oure lord ihesu crist 3e blisse  
 Al my3ti god his fadir isse  
 In temple was he me bitau3t  
 3ong in armes I him lau3t  
 þe holy goost þus dud me mele  
 Myne e3en lord han seen þi hele  
 Whiche þou hast for þi folk di3t  
 Of israel wiþ blisful li3t  
 þo seyntes alle þenne þere stad  
 Wiþ þat bigon to be more glad  
 ¶ þenne coom a mon wiþouten lite  
 þat semed wel to haue ben eremite  
 Vche oþere asked what he was yon  
 And he vnswered I am Ion  
 Ion is my name vois & prophete  
 Biddyng make redy þe strete  
 þe weye bifore goddes face  
 þat to his folke haþ graunted grace  
 þat ihesus I bihelde & sy  
 Whenne he to me was comyng ny  
 þour3e þe holy goost I spake  
 And seide þe lomb wiþouten sake  
 He is here & I seide lo  
 þat shal þe worldes synne fordo  
 þo I heef þat sakeles of pli3t  
 I saw vpon his licam li3t  
 In shap of doufe þe holy goost [leaf 110,  
 And herde a vois fro heuen coost back]  
 Hit seide þis is my loued son dere  
 In whom I am wel payed 3e here  
 ¶ Comen am I Ion bifore þat kyng  
 Bodeword of him for to bringe  
 Make 3e redy wiþouten wite  
 Goddes sone comeþ 3ou to visite

TRINITY

He þat shal louse þou out of bond,  
Comeþ to se þis lodly lond.' 17924

**Þ**e olde Adam had vndirstonde  
In flum iordan him hoven of honde,  
On seep his sone bigon he cal,  
He seide, 'sone, telle vs now al  
þe soþfastenes & no þing hele, 17929  
þat þou herdest of seynt mycchele  
þe aungel, whenne I gan þe wyse,  
To þo ȝatis of Paradise, 17932  
To pray oure lord god so dere,  
To sende me wiþ his messangere  
þe oyle of his merciful tre, 17935  
þat I seke myȝt anynt wiþ be.'

þenne coom seeth & stode nere honde,  
And spak þat alle myȝte vndirstonde,  
'I coom,' he seide, 'to paradis ȝate,  
And ȝerne bisouȝte I þer-ate, 17940  
þenne I wiþ seynt michaele met,  
Soone I him, & he me, gret,  
'From god,' he seide, 'I am sent.  
To al monkynde take I entent.  
Seeth,' he seide, 'to þe I say 17945  
þou bisy þe not, from þis day,

<sup>1</sup>Wiþ wepynge preyere for to wynne  
þe oile þat was bihet for synne, [1 col. 2]  
To anynte þi fadir adame, 17949  
For his lymmes þat ȝit are lame;  
ȝit may he gete hit no wayes  
Bitwene þis & þe laste dayes,  
þerfore we calle hit dayes last, 17953  
Whenne fyue þousonde ȝeer are past.  
Fyue þousonde ȝeer fyue skore biskille,  
þenne shal god his grante fulfille.  
His owne sone shal he sende doun  
In erþe to monnes saluatioun, 17958

COTTON (ARUNDEL MS.)

he that shalle lose you out of bond  
Comyȝh to se this lothely lond

**T**he old adam had vnderstonð  
In flum Iordon hym hovyn of honð  
On seth his sonne by-gan he calle  
He seið sonne telle vs now alle  
The sothefastnes and noþyng hele  
That þou hardyst of seint Mycaeie  
The AngiH when I the gan wyse  
To tho yates of paradise  
To pray our lord god so dere  
To send me with his messangere  
The oyle off his mercyful tre  
That I seke myȝht anynt with be

¶ Thou come seth and stode nere honð  
And spak that alle might vnderstonð  
I come he seið to paradise yate  
An yern by-sought I there-ate  
Then I with Seint MicaeH met  
Sone I hym and he me gret  
from god he seið I am sent  
To alle man-kynd take I entent  
Seth he seið to the I say  
Thow besy the not from this day  
With wepyng praier for to wynne  
The Oile that was be-hight for synne  
To anynt thy fader Adam  
ffor his lymmys that yet ar lame  
yet may he gete yt no wais  
Bytwene this and the last days  
Therefore we Calle yt dais last  
When v M<sup>i</sup> yer' are past  
v M<sup>i</sup> yer' v scor' by skyH  
Then shalle god his graunt fuH-fille  
his owne sonne shalle he send doun  
In erthe to mannys saluacoun

FAIRFAX (LAUD MS.)

He þat es bred sua hei of strand,  
Nu comes to se þis laithli land.' 17924  
[Q]ven ald adam had vndertane  
þat he was hounen in flum iordane,  
On seth his sun lude gan he call,  
And said, 'sun tell til vs all 17928  
þe sothfastnes, and na thing hele,  
All þat þu herd of saint michael  
Archangele, quen i þe gan wis  
To þe 3atis of paradis, 17932  
To prai vr lauerd drightin dere,  
To send me wid his messagere  
þe oyle of his merciful tre,  
þat i, seke, moght smerled be.' 17936  
[þ]an come seth and stod ner-hand,  
And spac þat all might vnderstand,  
' I come þan to paradis 3ate  
And gern bisoght i godd þar-ate,  
þai i wid saint michel mett, 17941  
Sone i him, and he me, grett,  
' Fra godd,' he said, ' i am þe sent  
Till all mankind þan take i tent.  
Seth,' he said, ' to þe i say 17945  
þat þu þe suink naght, fra þis dai,  
wid greting praier for to gett  
þe oyle þat god in hight has sett,  
þi fadir wid to smerl, adam, 17949  
For his limes þat 3eit er lame ;  
For he mai get it nakin wais  
Bituix and at þe last þais,  
þarfor cal es it dais last, 17953  
Quen fyue thousand 3ere sal be past.  
Fyue thousand 3ere, fyue skore þar-till,  
þan sal þrightin his hight fulfill.  
His auen sun sal he send dune <sup>[leaf 120,</sup>  
In erde, þat mani sal mistron, 17958 <sup>bk, col. 1]</sup>

He þat shal louse 3ou out of bonde  
Comeþ to se þis lodly londe  
¶ þo old Adam had vndirstonde  
In flum iurdon him hounen of honde  
On seth his son bigon he cal  
He seide son telle vs now al  
þe soþfastenes & no þing hele  
þat þou herdest of seynt my3hele  
þe aungel whenne I þe gan wise  
To þo 3atis of paradise  
To praye oure lord god so dere  
To sende me wiþ his messangere  
þe oyle of his merciful tre  
þat I seke myzte anynte wiþ þe  
¶ þenne coom seeth & stood nere honde  
And spake þat alle myzte vndirstonde  
I coom he seide to paradis 3ate  
And 3erne bisou3te I þer ate  
þenne I wiþ seynt Michael met  
Sone I hym & he me gret  
From god he seide I am sent  
To al mon kynde take I entent  
Seth he seide to þe I say  
þou bisie þe not from þis day  
Wiþ wepyng preyere for to wynne  
þe oyle þat was bi het for synne  
To anynt þi fadir adame  
For his lymmes þat 3itt are lame  
3it may he gete hit no wayes  
Bitwene þis & þe laste dayes  
þerfore we calle hit dayes last  
Whenne fyue þousonde 3ere are past  
Fyue þousonde 3eer fyue score bi skille  
þenne shal god his graunt fulfille  
His owen son shal he sende doun  
In erþe to monnes saluacioun

1030 SETH TELLS HOW MICHAEL SAID THAT JESUS, WHEN RISEN, SHOULD BRING THE OIL OF MERCY TO ANOINT ALL WHO SEEK TRUTH. THEN THERE WAS GREAT JOY.

þi fadir cors he shal vp-reise,  
 And mony opere bi þo weyse.  
 So holy as he shal be noon 17961  
 Hofen shal he be in flum iurdon.  
 Whenne he shal styȝe vp of þat stronde,  
 þe oyle he shal brynge in honde,  
 Of his mercy to anoynt alle wiþ  
 þat seken troupe wiþ grace or griþ,  
 And to alle þo þat ben baptist 17967  
 To lastyng lif in name of cryst.  
 þat goddes sone so mychel of myȝt,  
 Among monkynde shal he liȝt,  
 þi fadir shal he brynge & his 17971  
 Fro helle to paradys þat blis.”  
 þo patriarkes þat þis herde,  
 Wiþ myche ioȝe þo þei ferde, 17974  
 Mournynge among hem þo was gone,  
 Wiþ cry þei ioȝeden euerychone.

**W**henne sathan say þo seyntes  
 Make al þat myry chere, [dere  
 þe duke of deef & prynce of helle  
 To helle bigon he þus to spelle, 17980  
 ‘Helle,’ he seide, ‘make þe redy  
 To receyue iesu hastily,  
 þat boost him goddes sone to be.  
 And ȝit þe deef ful sore drad he,  
 He seide for deef þat he shulde dye,  
 He flessche was seke & dreurye. 17986  
 Harde haþ he werred me agayn, <sup>[leaf 105,  
 col. 1]</sup>  
 And myche marred of my mayn;  
 Whom I made blynde, halt, or mesele,  
 Wiþ his word he ȝaf hem hele, 17990  
 I brouȝte þe dede men as þyne awen,  
 Whiche he haþ helle fro þe drawn.’  
 þenne vnswered helle to prynce saton,  
 ‘What is he? þat so myȝty oon, 17994

COTTON (ARUNDEL MS.)

Thy fader cors he shalle vp-reise  
 And many othir by tho weyse  
 So holy as he shalle non  
 hovyn shalle he be in flom iordon  
 When he shalle stie vp of þat strond  
 The oyle he shalle bryng in honde  
 Of his mercy to anoynt alle with  
 That sekyn trowthe with grace of grith  
 And to alle tho that bene baptyst  
 To lastyng lyff in name of Cryst  
 That goddes sonne so mekyth of might  
 Among mankynd shalle he light  
 Thy fadir shalle he bryng and his  
 ffo helle to paradise that blis  
 Tho patryarkes that this herd  
 With moche ioȝe tho they ferd  
 Mornynge among hem tho was gon  
 With Cry they ioȝdyn euerychon  
 ¶ Whe[n] sathan sie tho seintes dere  
 Make alle that mery chere  
 The Duke of deth and prynce of helle  
 To helle by-gon he þus to spelle  
 helle he seid make the redy  
 To reysen Iesu hastely <sup>[leaf 158, back]</sup>  
 That bostyth hym goddes sonne to be  
 And yet the dethe full sore drad he  
 he seid for dethe that he shuld die  
 his flesh was syke and drury  
 hard hath he warrid me agayn  
 And muche marrid of my mayn  
 whom I made blynd halt or mesyth  
 with his word he ȝaf hem hele  
 I broght the ded men as thyn owen  
 whiche he hath helle fro the drawn  
 ¶ Then answerd hem to prynce Saton  
 what is he that so myghty oon

FAIRFAX (LAUD MS.)



þi fadir cors vp sal he rais, 17959  
 And als of oper in þakin dais.  
 þou halier þan he be nane  
 Houen sal he be in flom iordane.  
 Quen he sal stei vp of þat strand,  
 þat oyle he sal bring in his hand,  
 Of his merci to smerl all wid 17965  
 þat sekis treuth wid his grace or right,<sup>1</sup>  
 And till all þaa þat bers baptist  
 To lastand lijf in name of crist.  
 þat goddes sun sua, mekil of might,  
 þat mang mankin als man sal light,  
 Sal bring þi fader adam and his 17971  
 Of hell to paradis of blis.' [<sup>1</sup> read grith]  
 þe patriarkes þan herde all þis,  
 Ful mekil ioy þai made i-wis  
 Might þai na langer murni[n]g mith  
 wid cri þai ioy þai gun to keid. 17976  
 [Q]ven sathan sau þai santes sere  
 Make tuix þaim sua blithful chere,  
 Duke of dede and prince of hell,  
 Till hell bigan þus to spell,  
 'Hell,' he said, 'ma þe redi  
 At receiue iesu nu in hij, 17982  
 þat roses him-self goddes sun to be.  
 And þogh man dede dredand es he,  
 And said for blod þat he sal schede,  
 His saule was dreri for þe dede,  
 Hard has he werraide me again,  
 And mekil merrid of mi main. 17988  
 þat i made wode, halt, blind, and mesel,  
 wid word allane he gaue þaim hele,  
 I taght þe dede men als þin auen,  
 Bot quilk he has þaim fra þe drauen.'  
 [þ]an ansuerd hell to prince sathan,  
 Quat es he? þat sua mightful ane,

GÖTTINGEN

þi fadir cors he shal vp reise  
 And mony opere bi þo weyse  
 So holy as he shal be noon  
 Houen shal he be in flum iurdon  
 whenne he shal stiȝe vp of þat stronde  
 þe oile he shal bringe in honde  
 Of his mercy to anoynt alle wiþ  
 þat seken troupe wiþ grace or griþ  
 And to alle þo þat ben baptist  
 To lastyng lif in name of crist  
 þat goddes son so muchel of myȝt  
 Among monkynde shal he lizt  
 þi fadir shal he bringe & his  
 Fro helle to paradis þat blis  
 þo patriarkes þat þis herd  
 Wiþ muchel ioye þo þei ferd  
 Mournyng among hem þo was gon  
 Wiþ cry þei ioyeden euerychon  
 ¶ whenne sathan say þo seyntis dere  
 Make al þat mery chere  
 þe duke of deef & prince of helle  
 To helle bigon he þus to spelle  
 Helle he seide make þe redy  
 To receyue ihesu hastily  
 þat boste him goddes sone to be  
 And zitt þe deef ful sore drad he  
 He seide for deþ þat he shulde dyȝe  
 His flesshe was seke & drewrye  
 Harde haþ he werred me azayn  
 And muchel marred of myn mayn  
 whom I made blynde halt or mesele  
 Wiþ his word he ȝaf hem hele  
 I brouȝte þe dede men as þin awen  
 Whiche he haþ helle fro þe drauen  
 ¶ þenne vnswerde helle to princesathan  
 what is he þat so myȝty on

TRINITY

So myȝty & of deep so ferd, 17995  
 Sip alle þe men of þe werd.  
 vndir þe ben in watir & londe,  
 And þou hast brouȝte hem to myn  
 If þou be so myȝty þus, [honde.  
 What maner mon is þat *iesus*? 18000  
 þat werreþ on þe euery whore,  
 And sipen dredeþ deep so sore.  
 Sip his monhede is of siche myȝt,  
 who may aȝeyn his godhede fiȝt?  
 I saye sip he is al weldonde, 18005  
 Is no þing may his wille wiþstonde.  
 Why dredde he deep wost þou not, no,  
 not for to bigyle þe so. 18008  
 He wole þe take to wo to wende  
 To be þer-in wiþouten ende.  
 Sathan þenne to helle vnswerde,  
 He seide, 'why art þou aferde?  
 Receyue *iesu* þou liþer hyne, 18013  
 Oure werreour boþe myne & þyne.  
 I haue oure iewis made in stryue,  
 wiþ bitter peyne him brynge of lyue,  
 I made hem ryse aȝeynes him 18017  
 To smyte him wiþ a spere ful grym.  
 Eysel I made hem menge wiþ galle,  
 For to slake his furst wiþ-alle. 18020  
 On tre I dude hem him to hyng,  
 And nayles þourȝe feet & hondis styng,  
 þe tyme comyng is now ful nere,  
 þat deþ shal brynge him to vs here.  
 Helle ȝaf to satan vnswere, 18025  
 'At þis tyme þou hast tolde me here,  
 þat þis same man was he [col. 2]  
 þat dede men dide drawe fro me;]  
 For mani haf i halden here, [Cotton, f 102,  
 þat quils þai in þe werld were 18030 [col. 1]

COTTON (ARUNDEL MS.)

So mighty and of deth so ferd  
 Synne alle the men of the werd  
 vnder the bene in water and lond  
 and thow hast broght hem to myn hond  
 yf þou be so mighty þus  
 What maner man is that *Iesus*  
 That werryth on the euery whor  
 and sithen dredyth deth so sore  
 Synne his manhode is of suche might  
 Who may ayen his god-hede fight  
 I sey senne he is alle weldand  
 is no-thing may his wille with-stand  
 why dredip he deth wost þou not no  
 Not but for to be-gyle the so  
 he wille the take to wo to wend  
 To be there-ynne with-outyn end  
 Satan thanne to helle answerd  
 he seid why art þou so ferd  
 resceyve *Iesu* þou lythur hyne  
 Our warriour bothe myne & thyne  
 I haue our iewis made in stryve  
 with byttyr payne hym bryng of lyve  
 I made hem ryse ayenst hym  
 To symte hym with a spere full grym  
 Eyselle I made hem meng with galle  
 ffor to slake his thirst with-alle  
 On tre I did hem hym to hyng  
 and naylisthorogh fete & hondes styngge  
 The tyme is now comyng nere  
 That dethe shalle bryng hym to vs here  
 ¶ helle yaf to satan answeere  
 Are this tyme þou hast told me here  
 That this same man was he  
 That dede men did draw fro me  
 ffor many haue I holdyn here  
 while that they in word were

FAIRFAX (LAUD MS.)

SATAN REPLIES, "WHY ARE YOU AFRAID? RECEIVE YOUR ENEMY. I MADE 1033  
MY JEWISH ELDERS RISE AGAINST HIM; DEATH WILL NOW BRING HIM HERE."

<sup>1</sup> Sua mightful man for dede sua radd,  
Sipen all þe mighti men er stadd.  
vnþer þe bath in water and land, 17997  
And þu has broght þain to mi hand.  
If þu þan be sua mighti þus, [1 col. 2]  
Quatkin a man es þat *iesus*?  
þat werrais on þe euer-ai quare, 18001  
And sipen es dredand dede sua sare.  
Sipen his manhed es suilk of might,  
Qua mai þan gain his goddehed fight?  
I sai, sipen he es all weilldand, 18005  
Es na thing mai his will withstand.  
Qui dredes he dede? þu wate noght, na,  
Noght bot forto suike þe sua  
He will þe take and waif in wa  
To lend þar-in euer and a.' 18010  
[S]ir sathan þan till hell ansuerd,  
And said, 'qui art þu sua ferd?  
Receiue *iesu* þou witherwin,  
vr werreur bath mi and þine. 18014  
I haue him fandit to driue to dede,  
Mine eldrin folk of iuen lede  
Haue i done rise againes him,  
To strike him wid a spere ful grim.  
Aisel haue i blend wid gall, 18019  
For to sleke his threist wid-all;  
On tre i haue him gert to hing,  
And nailis thoru his hend to sting;  
þe time es nu comand nere, 18023  
þat dede sal bring him till vs here.'  
[þ]an gaf hell to sathan ansuer,  
'þu said it me sum time are, 18026  
þat þis ilke man was he  
was wont to drau þe dede men fra me;  
for mani haue i halden here,  
þat quilis þai in þis werld were 18030

GÖTTINGEN

So miȝty & of deeþ so ferd [leaf 109]  
Sip alle þe men of þe werd  
Vndir þe ben in watir & lond  
And þou hast brouȝt hem to myn hond  
If þou be so myȝti þus  
What maner is þat *ihesu*  
þat werreþ on þe euerywhere  
And sipen dredeþ deþ so sore  
Sip his monhede is of suche miȝt  
who may aȝeyn his godhede fiȝt  
I say sip he is al weldonde  
Is no þing may his wille wiþstonde  
whi dredde he deeþ wostou not no  
Not but for to bigile þe so  
He wol þe take to wo to wende  
To be þerynne wiþouten ende  
Sathan þenne to helle vnswerde  
He seide whi art þou so ferde  
Receyue *ihesu* þou liþer hyne  
Oure werreour boþe myn & þine  
I haue oure iewes made in stryue  
Wiþ bittur peyn him brynge of lyue  
I made hem rise aȝeynes him  
To smyte him wiþ a spere ful grym  
Eisel I made hem menge wiþ galle  
For to slake his þirst wiþ alle  
On tre I dud hem him to hynge  
And nailes þourȝe feet & hondes stinge  
þe tyme is now comynge neere  
þat deþ shal bringe him to vs here  
¶ Helle ȝaf to sathan vnswere  
Ar þis tyme þou hast tolde me here  
þat þis same mon was he  
þat dede men dud drawe fro me  
For mony haue I holden here  
whil þat þei in world were

TRINITY

1034 HELL SAYS, "OTHERS HAVE, BY PRAYER, STOLEN THE DEAD FROM ME, BUT HE DOES IT BY HIS WORD. DID HE LOOSE LAZARUS?" "HE VEXES US MANY WAYS."

Has had ded men fra me hepen,  
 Noght wit þair might bot his of heuen.  
 He þat of heuen es all weldand,  
 He gaf þe ded to þam praiand, 18034  
 And þis *iesus* quat man him knaus,  
 þat þus þe ded ai fra us draus ;  
 Noght wit praier als oþer did, 18037  
 Bot wit his word þat he wald bidd.  
 Mai fall þis es þat ilk *iesus*,  
 þat stincand *lazarum* fra us  
 Of his erthing þe thrid dai  
 Laisd and him ledd a-wai, 18042  
 þe quilk al ded him quick i yald,  
 þis word wit-stand had i na wald.'  
 þan gaf ansuar, þat fals fede,  
 þat prince es bath and duk o ded,  
 'þis ilk *iesus* for-soth es þat 18047  
 þat greuis vs in mani-quat.'  
 ¶ Quen hell had herd sathan sau,  
 Said, 'of him me standes au,  
 Thoru vr mightes bath to-gedir 18051  
 I þe for-bede þou bring him hider.  
 For quen i word herd þat he badd  
 I quok for him, sua wex i radd ;  
 And als min wicked werkes eke  
 For-blended wer thoru his aun speke.  
 Ne o *lazar* had we na hald, 18057  
 Bot titter þan o tunge es tald,  
 Fra hus he lepe selcutli light,  
 Was neuer ern sa fus o flight  
 Til he come þar his licam lai, 18061  
 And þar-wit went he forth his wai.  
 Als wat i nu, and wenis noght,  
 þat he þat suilkins mightes moght  
 Es god stalworth weldand in will  
 In manhed mighti to ful-fill, 18066

COTTON

have reft dede men fro me even  
 Not with her might bote is of heuyn  
 he that is of heuyn kyng  
 he yaf the dede to hem praying  
 What is this *Iesus* with his laws  
 That þus the dede from vs drawis  
 Not with praier as othir ded  
 But oo word that he wold byð  
 hit may be þis is þat *Iesus*  
 That stynckynge *lazar* toke fro vs  
 Of his grave the iiij<sup>th</sup> day  
 he hym toke and lað away  
 that dede from deith to lyf he dight  
 his word with-stand had he no might  
 ¶ That answerd that fals of rede  
 Prynce of helle & duke of dede  
 This ilk *Iesus* sothely is he  
 That makyth vs oft grevyd to be  
 ¶ Whan helle herd sathans saw  
 Of hym he seid me stondyth aw  
 Thorough our myghtes bothe to-geder  
 I the for-bede þou bryng hym heþer  
 ffor when in erthe a word he bad  
 y quoke for hym so was i drad  
 And alle my wyckyd werkes eke  
 ffordon were thorough hym so meke  
 Als of *lazar* had we non hold  
 Bot sonner þen of tong is told  
 ffrom vs he lep selcowþe light  
 was nevir ern so fresh to flight  
 Tille he come þer his lycam lay  
 And so went forth bothe her way  
 Welle wote y now & wene yt noȝt  
 he that suche mightes wroght  
 ys stalworth god weldyng in wille  
 And manhode mighty to fuH-fille

FAIRFAX (LAUD MS.)

HELL FORBIDS SATAN TO BRING JESUS THERE. WHEN HE WAS ON EARTH HELL 1035  
QUAKED; THEY HAD NO HOLD ON LAZARUS. "I KNOW HE IS THE MIGHTY GOD."

Has ofte had dede men fra me hepen,  
Noght wid þair might bot his of heuen.  
He þat of heuen es all weildand, <sup>[leaf 121,  
col. 1]</sup>  
He gaue þe dede to þaim praiand,  
And þis *iesus* quat man him knaus,  
þat þus þe dede he fra vs draus;  
Noght wid praier als oþer did, 18037  
Bot wid his word þat he wald bid.  
Mai fall þis es þat ilk *iesus*,  
þat stinkand lazarun fra vs  
Of his erding þe thridd dai  
He losed him, and ledd away, 18042  
þe quilk al dede him quick he ȝald,  
His word widstand had i no wald.'  
[þ]an gaue ansuer, þat fals fede,  
þat bath es prince and duke of dede,  
'þis ilk *iesus* es for-soth þat 18047  
þat greuis vs in mani-quat.'  
[Q]uen hell had herd þis sathan saw,  
'Of him me standes mekil aue,  
Thoru vr mightes bath to-gedir 18051  
I þe forbede þu bring him hedir.  
For quen in erde word þat he bad  
I quock for him, sua wex i rad;  
And al mine wicked werkes eke  
For-dune war thoru his auer speke.  
Ne of lazarun had we na hald, 18057  
Bot titter þan of tung es tald,  
Fra vs he lepe selcuthli light,  
was neuer ern sua fus to flight  
Til he come þar his licam lay, 18061  
And þar-wid went him forth his way.  
wele wat i nu, and wenis noght,  
þat he þat suilkin mightes moght  
Es godd stalworth weildand in will  
And manhed mighti forto fulfill, 18066

GÖTTINGEN

Han rafte dede men fro me euen  
Not with her myȝt but his of heuen  
He þat is of heuen kynge  
He ȝaf þe dede to hem prayinge  
What is þis *ihesus* wiþ his lawes  
þat þus þe dede from vs drawes  
Not wiþ preyere as oþere did  
But o worde þat he wolde bid  
Hit may be þis is þat *ihesus*  
þat stynkyng lazzer toke fro vs  
Of his graue þe ferþe day  
He him toke & lad away  
þat dede from deþ to lif he diȝt  
His word wiþstonde had he no myȝt  
¶ þenne vnswerde þat fas of rede  
Prince of helle & duke of dede  
þis ilke *ihesus* soþely is he  
þat makeþ vs ofte greued to be  
whenne helle had herde sathan sawe  
Of him he seide me stondeþ awe  
þourȝe oure myȝtis boþe to gider  
I þe forbede þou bringe him hider  
For whenne in erþe awerd he bad  
I quook for him so was I drad  
And alle my wicked werkes eke  
Fordone were þourȝe him so meke  
Als of lazzer had we noon holde  
But soñer þen of tonge is tolde  
From vs he lep selcouþ liȝt  
Was neuer ern so fresshe to fliȝt  
Til he coom þere his licam lay  
And so went forþ boþe her way  
Wel woot I now & wene hit nouȝt  
He þat suche myȝtes wrouȝt  
If stalworþe god weldynge in wille  
And monhede myȝti to fulfille

TRINITY



And es sauuer o mans lede. 18067  
And if þou hider-ward him lede,  
All þat here sperd ar wit me,  
In prisun o mi cruelte,  
Dun in dome o ded sa dime, 18071  
To lijf he sal þam lede wit him.' [1 col. 2]  
¶ To-quils þat hell and prince sathan  
Made þam emell sli murnand man,

þar come a steuen als thoner blast,  
A gastli uoice criand ful fast, 18076  
'þe prince of hell, vndos your yate!  
þe king o blis will haf in-late.'  
Quen hell herd þis, he said onan,  
'þou do þe heþen fra me, sathan!  
A faint fighter me thinc er þou, 18081  
Hu sal þou fight a-gain iesu?'  
Wit þis gaf hell it-self a braid,  
And kest vte sathan þan and said,  
'Til his wicked werkes samen 18085  
Spers your yates, þis es na gamen.  
Your brasin yates spers nu wele,  
And bindes þam wit barrs o stele,  
And forces yow wit might and m[a]in  
Stalworthli to stand a-gain, 18090  
Ar we, wit all þat we wald,  
Be tan in oþer mans fald.'  
¶ þis herd þe santes all, and said  
Till hell wit wordes of up-braid,  
'Bot open up þin yates wide, 18095  
Lete in þe king, wit-vten bide!  
In sal he com, þe kyng o bliss.'  
Dauid saitt on hei wit þis  
'Sted,' he said, 'nu tas mi saus  
þat i for-tald in form daus, 18100

COTTON

And is sayyour' of mannys sede  
And yf þou hym hydyr lede  
Alle that here are of men with meyne  
In preson off my Cruelte  
done by dome to deth so dym  
To lyff he wille hem lede with hym  
W while that helle & prince Saton  
Made to-gedyr þis mornyng  
inone

There come a stevyn as thonder-blast  
A Gostly voys Crying fast  
ye prynces off helle vndothe your yate  
The kyng of blisse wolle haue in late  
when helle this herd it seid anon  
do now go hen fro me saton [leaf 159]  
A faint fyghter me thynck art þou  
how wylt þou fight with Iesu now  
with that yaf helle yt-self abraide  
And cast out þo Satan & seid  
To his wyckyð werkes samen  
spere your' yates þis is no gamen  
your' brasyn yates sper' you welle  
And byndyth hem with barres of stele  
Enforsyth you with might and mayne  
Stalworthely to stond ayen  
Ar ye with alle tho that we ne wold  
Bytake in oþer mennys hold  
¶ This herd tho seintes alle & seid  
To helle with wordes off vnbreid  
Opyn vp the yates helle wyde  
lette ynne our kyng with-outyn abyde  
he wolle in come the kyng of blis  
Dauid seid anon with this  
To end he seid now comyþ my saws  
That I seid by old Daws

FAIRFAX (LAUD MS.)

HELL CAST OUT SATAN, AND SHUT HIS BRAZEN GATES WITH BARS OF STEEL, 1037  
RESISTING. BUT ALL THE SAINTS CRY, "OPEN YOUR GATES, LET IN THE KING!"

And es sauueor of manes lede. 18067  
And if þu hedir him lede,  
All þat her here spred wid me,  
In presun of mi creuelte, 18070  
Dune in dome of dede sua dim, [col. 2]  
To lijf he sal þaim lede wid him.'  
[T]Oquilis þat hell and prince sathan  
Made þaim emell sli murnand mane,

þar com a steuen als thoru blast,  
A gasteli voice criand ful fast, 18076  
'3e princes of helle, vndos 3ur zate!  
þe king of blis will haue in-late.'  
Quen hell herd þis, it said on-ane,  
'þu do þe heþen fra me, sathan!  
A faint fighter me thinc ert þu, 18081  
Hu sal þu fight again iesu?'  
wid þis gaue hell it-self a braid,  
And kest vte sathan þan and said,  
'Till his wicked werkis samen 18085  
Speris 3ur 3atis, þis es no gamen.  
3ur brasen 3ates nu sepere 3e wele,  
And bindes þaim wid bar of stele,  
And forces 3u wid might and main  
Stalworthli to stand again, 18090  
Are 3e, wid all þaa þat we wald,  
Be tane in oper menes halde.'  
[þ]is herd þe saintes all, and said  
Til hell wid wordes of vpbraid, 18094  
'Bot opin vp þin 3ates wide,  
Lat in þe king, widvten bide!  
In sal he c[u]me, þe king of blis.'  
Dauid said on hij wid þis  
'Sted,' he said, 'nu tas mi saus 18099  
þat i fortald in forme daus,

GÖTTINGEN

And is saueour of monnes sede  
And if þou him hidur lede  
Alle þat here are of men wiþ meyne  
In prisoun of my cruelete  
Done bi dome to deþ so dym  
To lyf he wol hem lede wiþ him  
W hil þat helle & prince sathon  
Made to gider þis mournyng  
mone

<sup>1</sup>þere coom a steuen as þondir blast  
A goostly vois crynge fast [1 leaf 109, bk]  
3e princes of helle vndop 3oure zate  
þe kyng of blis wol haue in late  
whenne helle þis herde hit seide anone  
Do now go hennes fro me sathone  
A feynt fiztere me þinke art þow  
How woltou fizte wiþ iesu now  
wiþ þat 3af helle hit self abreid  
And cast out þo sathan & seide  
To his wicked werkes samen  
Spere 3oure 3atis þis is no gamen  
3oure brasen 3atis spere 3e wele  
And byndeþ hem wiþ barres of stele  
Enforseþ 3ou wiþ myzte & meyn  
Stalworþely to stonde a3eyn  
Ar 3e wiþ alle þo þat we ne wolde  
Be take in opere mennes holde  
¶ þis herde þo seyntis alle & seide  
To helle wiþ wordes of vmbreide  
Open vp þi 3ates helle wide  
Let in 3oure kyng wiþouten abide  
He wol in com þe kyng of blis  
Dauid seide anoon wiþ þis  
To ende he seide now com my sawes  
þat I seide bi olden dawes

TRINITY

1038 THEN BURST THE GATES AND LOCKS. THEN SAID ISAIAH, "THIS IS HE WHOM  
I PROMISED SHOULD MAKE ALL GLAD, SPREADING A DEW TO HEAL ALL MEN."

His *merci* es knaun, þat lauerd king,  
And his selcuthes til ur oxspring.  
þat brast þe brasen yates sa strang,  
And stelen croc þat þai wit hang.  
¶ Said ysai þan, þat prophet, 18105  
'þis es þat i yow quilum het,  
Vp sal þe dede rise, i yow said,  
Vte o þair graf þar þai ware laid;  
And þan þai sal be blith and glaid,  
þe folk þat er in erth stadd, 18110  
For fra þe lauerd þar light sale  
A deu, al for to mak þam hale,  
On þam sal spread, thoru his might,  
Als he in adam time hade hight. 18114  
To ded i said, 'quar es þi stang?'  
Till hell, 'quar ar þi mightes strang?'  
Quen þai had herd þis of ysai, <sup>[leaf 102,  
bk. col. 1]</sup>  
þe santes all þai gaf a cri 18118  
Till hell, 'vn-do þin yates suith!  
þou ert nu crachun fra þis sith. 18120  
Hell,' þai said, 'ouerecumen er þou  
And euer wit-vten might fra nu?'  
And eft þar come a mikel steuen,  
Als it a thoner war of heuen, 18124  
'Open yur yates! yee princes, wide,  
To blisful king, wit-vten bide! 18126  
He will cum in, þat king o bliss.'  
Bot quen þat hell had herd al þis  
þat suilk a steuen tuis had þam soght,  
He said, als he had wist it noght,  
'þat king o blis, quat es he, þat?'  
Dauid þan said, 'wel wat i quat 18132  
þe words þat i here of cri,  
Ful wel i knau þam,' said dau;  
'For i wit propheci it hight  
Thoru þe haligast might, 18136

COTTON

his mercy is knowyn that lord kyng  
And his selcowthes to our of-spyng  
Than brest tho brasyn yates strong  
And stelyn lokkes that ther-on hong  
Then seid Isai the prophite  
This is that I sum-tyme be hight  
Vp shuld the dede ryse and seid  
Out of the grave he was ynne leid  
Then they shuld be mery and glad  
The folk that in wo were stad  
ffor ffo that lord shalle come in dole  
A dew of rede to make hem hole  
On hem to spyng by his might  
As he in Adams tyme hight  
[ . . . . .  
. . . . . *no gap in the MS.*]  
When they hard this off Isai  
Tho seintes alle yaff a Cry  
To helle / vndo the yates fast  
Now art þou wreche doun cast  
helle they seid ouyr-comyn art þou  
And eyr with-outyn might fro now  
And eft ther come a mochi steyn  
As yt were a thonder of heuyn  
Opyn your yates ye prynces wyde  
To blesseful kyng with-out abyde  
he wolle come yn / that kyng of blis  
When that helle had herd this  
That this steyn ij<sup>s</sup> had sowght  
Alas he seid that I was wroght  
The kyng off blisse what is he þat  
Dauid seid I wote wele what  
Thise wordes that I here-of Cry  
Welle I know hem seid dauy  
ffor I with prophesy had hight  
By the holy gostes might

FAIRFAX (LAUD MS.)

THE SAINTS CRY, "OPEN, HELL THOU ART OVERCOME." AGAIN A GREAT VOICE. 1039  
 HELL ASKS, "WHO IS THE KING OF BLISS?" DAVID SAYS, "WELL I KNOW THAT CRY."

His merci his knauen, þat lauerd king,  
 And his selcuthes til vr ospring.  
 þan brast þe brasen ȝate sua strang,  
 And stelin lock þat þar-on hang.  
 [þ]an said ysai, þat prophete, 18105  
 ' þis es þat i quilum ȝu hete,  
 vp sal þe dede rise, i ȝu said,  
 vte of þair graue þai war in-laid ;  
 And þan þaisal be blith and glad, <sup>[lf 121, bk, col. 1]</sup>  
 þat folk þat er in erd stad, 18110  
 For fra þe lauerd þar-in light sale  
 A deu, al forto make þaim hale,  
 On þaim sal sprede, thoru his might,  
 Als he in adam time had hight. 18114  
 To dede i said, ' quar es þi stang<sup>1</sup> ?  
 To hell, ' quar es þi mightes strang' ?  
 Quen þai had herd þis of ysai, <sup>[1 MS. stand.]</sup>  
 þe santes all þai gaue a cri 18118  
 Till hell, ' vndo þin ȝates suith !  
 Nu ert þu crachun fra þis sight.  
 Hell,' þai said, ' ouercomen art þu  
 And euer widvten might fra nu ?'  
 [A]nd ȝeit þar comen a mekil steuen,  
 Als it war a thoner of heuen, 18124  
 ' Opín ȝur ȝates ! ȝe prínces, wide,  
 To blisful king, widvten bide !  
 He wil cum in, þat king of blis.' 18127  
 Bot quan þat hell had herd all þis  
 þat þis steuen tuis had þaim soght,  
 He said, als he had herd it noght,  
 ' þat king of blis, quat es he, þat ?'  
 Dauid said þan, ' wele wate i quat  
 þir wordes þat i here of cri, 18133  
 Ful wele i knau þaim,' said daui ;  
 ' For i wid propheci had hight  
 Thoru þe haligastes might, 18136

His mercy is knowen þat lord kyng  
 And his selcouþes to oure ospring  
 þenne brast þo brasen ȝates strong  
 And stelen lokes þat þere on hong  
 þenne seide Isay þe prophete  
 þat is þat I som tyme bihete  
 Vp shulde þe dede rise I seide  
 Out of þe graue he was In leide  
 þenne þei shulde be mery & glad  
 þe folke þat in wo were stad  
 For fro þat lord shal com in dole  
 A dew of redde to make hem hole  
 On hem to sprede bi his myȝt  
 As he in Adames tyme hiȝt  
 [ . . . . .  
 . . . . . *no gap in the MS.*]  
 Whenne þei herde þis of Isay  
 þe seintis alle ȝaf a cry  
 To helle vndo þi ȝatis fast  
 Now artou wrecche doun cast  
 Helle þei seide ouercomen art þow  
 And euer wiþouten myȝte fro now  
 And efte þer coom a mechel steuen  
 As hit were a þondir of heuen  
 Open vp ȝoure ȝatis ȝe prínces wide  
 To blisful kyng wiþouten abide  
 He wol com In þat kyng of blis  
 whenne þat helle had herde þis  
 þat þis steven twyes had souȝt  
 Alas he seide þat I was wrouȝt  
 þe kyng of blis what is he þat  
 Dauid seide I woot wel what  
 þese wordis þat I here of cry  
 Wel I knowe hem seide dauy  
 For I wiþ propheci had hiȝt  
 Bi þe holy gostis myȝt

And þat i tald had for-wit þan 18137  
I sai þe nu, wele i it can.  
þe lauerd þat es sua mikel o might,  
þat es sa strang and stijf in fight,  
þe blis-ful kyng þis es þat ilk, 18141  
For þar mai be nanoþer suilk.  
He þat bi-heild fra heuen dun  
To here þe plaint of his prisun,  
Of his sinful sighand sa sare, 18145  
To lese þam o band and care.  
And þou hell, sua fule stinkand thing,  
Vn-do, lete in þe blisful king !'  
¶ Quils dauid talked þus til hell  
Sli words als yee here me tell, 18150  
þat kyng þat al has in his weld,  
He come in wit a blisful beild,  
þe lauerd self in his godd-hede  
Wit-in þe scape of ur manhede.  
þaa waful wras sa dedli dim, 18155  
All lighted þe lem þat come wit him,  
Brast all þe bandes of ur sete,  
And visite us wit grett delite,  
In þat mirknes þar we lai,  
Euer in night wit-vten dai. 18160  
'¶ Quen hell and ded sagh it be sua,  
þai and þair werkes ful o wa, [1 col. 2]  
þai war for-wondred o þat light,  
In þair contre þai sagh sa bright.  
Quen þai sa brathli iesu sagh, 18165  
O mang þair settles stad sa lagh,  
O þair pride thoght þam litel plau  
And gaf a cri wit mikel au ; 18168  
'Quat ert þou, þus es hider cummen,  
þus has hus in þi pouste nommen ?  
Wi quat ert þou þat es sa wight  
Vr scensceþ for to scau to dright ?

COTTON

That I told by-for' of than  
I sey you now welle yt can  
That lord that is *with-outyn* wrong  
And eyr in myght aliche strong  
This blesfuht kyng it is that eche  
ffor ther' may be non' oþer suche  
he that by-held' ffrom heuyn doun  
To here the playnt off' his preson  
how they in synfuht syzhyng war'  
he thought to lose hem out of car'  
Now thow helle fulle of styng  
Vndo let ynnē thy blesfuht kyng  
While Dauid seid' thus to helle  
Suche wordes as ye herd' me telle  
The kyng that alle thyng hath in weld'  
he come ynnē *with* a blesfuht beld'  
The lord hym-self' in his godhede  
Come ther' for to do that ded'  
Tho wofuht were so dedly dym  
Allelig[h]tyd' the lym that come of hym  
he brest the bondes off' our' synne  
And made vs heuyn ayen to wyn'  
ffro that derkenes there we lay  
There eyr is nyght and eyr day  
**T**ho helle and deth sie it be so  
they and her werkes fuht of' wo  
They wer' for-wondyr'd off' that light  
In her contrey they sie no bryght  
when they *Iesus* opynly saw  
Among her setes there downe so low  
Of her pride thought hem no prow  
They yaff' a Cry lowde y-now  
What art þou þus hethir comyn  
Thow hast vs *with* thy poste nomyn'  
what art þou that art so wyght  
Our' shentship to shew in sight

FAIRFAX (LAUD MS.)



HIS LIGHT VISITED THEM IN DARKNESS. WHEN HELL AND DEATH SAW JESUS 1041  
COME THEY CRIED, "WHO ART THOU THAT HAST TAKEN US BY THY POWER?"

And þat i tald of forwid þan 18137  
I sai 3u nu, wele i it can.

þe lauereð þat es sua mekil of might,  
þat es sua strang and stif in fight,  
þe blisful king þis es þat ilke, 18141  
For þar mai be nanoper suilk.

He þat biheld fra heuen doune  
To here þe plant of his presune,  
Of his sinful sighand sua sare, 18145  
To lese þaim vte of band of care. [1 col. 2]

1And þu hell, sua fule stinkand sting,  
vndo, late in þe blisful king!'

[Q]uilis dauid teld þus till hell  
Sli wordis als 3e herd me tell, 18150

þat king þat all has in his weild,  
He come in wid a blisful beild,  
þe lauereð him-self in his goddhed'

wid-in þe schapp of vr manhed. 18154  
þa waful wras sua dedeli dim,

All lighted þe leme þat come wid him,  
Brast all þe bandes of vr site,  
And visited vs wid grete delite, 18158

In þat mirknes þar we lay,  
Euer in night widuten day.

[Q]uen hell and dede sau it be sua,  
þai and þair werkis ful of wa, 18162

þai war for-wondrid of þat light,  
In þair cuntre þai sau sua bright.

Quen þai sua brathli iesu sau, 18165  
Emang þair settlis stad sua lau,

Of þair prid thought þaim littel plau  
And gaue a cri wid mekil au; 18168

'Quat ert þu, þus es heder comen,  
þu has vs in þi pouste nomen?

Quat es þu þat es sua wight 18171  
vr schenschip forto scheu to dright?

þat I tolde bifore of þan  
I say 3ou now wel I hit can  
þat lord þat is wiþouten wrong  
And euer in myzt I liche strong  
þis blisful kyng hit is þat iche  
For þere may be noon opere siche  
He þat biheld fro heuen doun  
To here þe pleynt of his prisoun  
How þei in synful sikyng ware  
He þouzte to louse hem out of care  
Now þou helle foule of styneke  
Vndo let In þi blisful kyng  
whil dauid seide þus to helle  
Suche wordis as 3e herde me telle  
þe kyng þat al þing haþ in welde  
He coom in wiþ a blisful belde  
þe lord him self in his godhede  
Coom þere for to do þat dede  
þo woful were so dedly dym  
Alle lizted þe leme þat coom of him  
He brast þe bondes of oure synne [1111]  
And made vs heuen aȝein to wynne  
Fro þat derkenes þere we lay  
þere euer is nyzt & neuer day  
¶ þo helle & deef say hit be so  
þei & her werkes ful of wo  
þei were forwondride of þat lizt  
In her cuntre þei say so briȝt  
whenne þei ihesu openly sawe  
Among her setes þer doun so lawe  
Of her pride þouzte hem no prow  
þei ȝaf a cry loude I now  
what art þou þus hider comen  
þou hast vs wiþ þi pouste nomen  
What artou þat art so wiȝt  
Oure shenshepe to shewe in seiȝt

Sua prisful quar es þou o pight,  
þat lastand signe þe bers wit, 18174  
þat thoru þe wreth o þi maieste  
Condempns þus all ur pouste?  
Quat ert þou, sua grett, sua small?  
þou ert sa lagh sa hei wit-all, 18178  
Bath als king and emparur  
And scapp o thrall sa stijf in stur,  
Sua stijf in stur, and king o blis,  
Ded and alsua liuand es, 18182  
þat þe croice bar on him slan,  
And ded lai luken vnder stan.  
In þi deing all thynges dred,  
þe sternes in þair mightes medd,  
Bituix þe ded fre ert þou nu, 18187  
Vr legionus all droues þou.  
And quat art þou þat louses þaa  
þat formast sin sua band in wa?  
þat casten war in caitif-te, 18191  
To formast fredom mas þou fre.  
Quat er tu þat sua wit þi leme  
Lightes adam barn-teme, 18194  
þat blind lai thoru mercknes o plight,  
And þou þat sceus sa selcut light?'  
¶ þus said all þaa legiuns  
O feindes, casten als crachuns, 18198  
þat þai sua brathli dun war cast,  
þai war ful dred and al agast.  
Wit a voice all þai cried þan,  
'Queþen es þou sua selcut man, 18202  
Man sua mighti, mikel and scene,  
And sipen of all costes clene,  
For þe erthis werld þat has ben ai <sup>[fr 108,  
col. 1]</sup>  
Vr vnderlut als to pis dai, 18206  
þat aght us rent o yong and ald,  
Bot neuer þai suilk a rent us yald.

COTTON

So prycefuþ what art þou of pyth  
The lastyng syne that beryst þe with  
That thorow wreche offi thy mageste  
Condempnyst þou alle our' pouste <sup>[fr 159,  
back]</sup>  
what art þou so grete and smalle  
That art so low and hie with-alle  
Bothe as kyng and Emperour'  
In shappe offi thralle so styf in stour'  
So strong þou art and kyng of blis  
Dede were þou and levying is  
On the Crosse wore þou slone  
Ded lay þou lokyn vnder stone  
In thy dying alle thyng draht  
The steris in her mightes made  
Offi that deth fre art þou now  
Oure legions alle distrowbelyst þou  
What art þou that lowsist so  
That formest synne bond to wo  
Tho that were cast in Caytyfte  
To formest fredom makyst þou free  
What art þou þat with thy leme  
lightynnest adams barniteme  
That blynd lay by darkenes offi synne  
To muche light þou brynggist ynne  
Thus seid alle tho legions there  
Offi fendis that doune-castyn were  
Tho that so breuely were doune-cast  
They were fuþ ferð and sore a-gast  
With oor voice alle Cried þan  
Whethyn art þou so selcowþe man  
So mighty a man & so shene  
And then offi alle synnys clene  
ffor alle this werld yt hath bene ay  
Our' vndirlowte tulle now this day  
To bryng vs rent offi yong and old  
But nevir suche rent as þou yt yold

FAIRFAX (LAUD MS.)

Sua prisful quat ert þu of pith,  
þat lastand signe þe beris wit, 18174  
þat thoru wreth of þi maieste  
Condempnid þu þus all vr pouste ?  
Quat ert þu, sua grete, sua small ?  
þu ert sua lau and hei wid-all, 18178  
Bath als king and emperur  
In schap of thral sua stith in stur,  
Sua stith in sture, and king of bliss,  
Dede and alsua liuand es ; 18182  
þat þe croice bare on þe slan,  
Dede lay luken vnderstan.  
In þi deieng all thinges dred, [leaf 122,  
col. 1]  
þe sternis in þair mightes med,  
Bituix þi dede fre es þu nu, 18187  
vr legions all droues þu.  
[A]nd quat es þu þat louses sua  
þat formast sin sua band in wa ?  
þat casten war in caitiuite,  
To formast fredom mas þu fre. 18192  
Quat es þu þat sua wid þi leme<sup>1</sup>  
Nu lightes adam barn-teme, [MS. lime]  
þat blind lay thoru mirknes of plight,  
And þu þaim scheus sua selcuth light ?  
þus said all þa legions 18197  
Of feindes, castin als crachuns,  
þat þai sua brathli dune war cast,  
þai war ful dred and all agast.  
wid a voice all þai erid þan, 18201  
'Queþen es þu sua selcuth a man,  
Sua mekil man, mighti and schene,  
And sipen of all costes clene,  
For erdes werld þat has bene ay  
vr vnderlute all to þis day, 18206  
þat agh vs rent of 3ong and ald,  
Bot neuer suilk a rent þai vs 3ald.

So prisfil what art þou of pip  
þe lastyng signe þat berest þe wiþ  
þat þourȝe wreche of þi maieste  
Condempnest þou al oure pouste  
What art þou so greet & smal  
þat art so lowe & heȝe wiþ-al  
Boþe as kyng and emperour  
In shap of þral so stif in stour  
So strong þou art & kyng of blis  
Deed were þou & lyuyng is  
On þe crois were þou sloon  
Deed lay þou loken vndir stoon  
In þi deȝyng alle þing dradde  
þe sterres in her myȝtis madde  
Of þat deþ fre art þou now  
Oure legiouns alle disturbest þow  
What art þou þat lousest so  
þe formast synne bond to wo  
þo þat were cast in caitifte  
To formast fredome makestou fre  
what art þou þat wiþ þi leme  
liztonest Adames barn-teme  
þat blynde lay bi derkenes of synne  
To mychel lizt þou bringest Inne  
þus seide alle þo legiouns þere  
Of fendes þat doun casten were  
þo þat so bremely were doun cast  
þei were ful ferde & sore agast  
wiþ a vois alle erid þan  
Whennes art þou so selcouþ man  
So miȝty a mon & so shene  
And þenne of alle synnes clene  
For alle þis world hit hap ben ay  
Oure vndirloute til now þis day  
To bringe vs rente of 3onge and olde  
But neuer suche rent as þou hit 3olde

A ded man suilk als tis es an 18209  
Til us ne sent þai neuer nan.  
Quat art þou þan þat es sa bald  
Cummen þis wise in-til vr hald?  
þat es noght for vr pines radd 18213  
Bot louses þat in þaim er stadd.  
Quatkin maistri mas þou on hus?  
Mai fall þou ert þat ilk *iesus*  
þat us sathan vr prince of tald, 18217  
And o þi ded on rode sa bald,  
þat thoru þi ded apon þat tre,  
All þis werld suld bou to þe.  
Wit þis can *iesus* him to wreth 18221  
Als þof he brath had bene in breth.  
Sathan, þat pinful prince, he laght  
And vnder might of hell him taght,  
And adam til-ward him he drogh,  
þar blis o brightnes was i-nogh, 18226  
Hell hint þam þat gera[r]d grim!  
And seleut snarpli snibbed him,  
'þou prince o tinsel and þou duk  
O wastful werr, sir belzabuk, 18230  
Skorning þou art o god angel,  
Despit of al rightwis and lel;  
þe king o blis qui did þou hang  
And hight us haf sa mikel fang.  
Bot nu þi sothed wel es kydd, 18235  
þat litted wist þou quat þou did;  
Lou! nu hu þis *iesus* her  
Thoru light of his godhed sa cler,  
Vr mirkenes driues he all dun, 18239  
þe bandes broken of ur prisun.  
þis bunden has he reft us fra,  
And all þat wepe wit-in vr waa,  
þai faild us sua at vr bidding 18243  
Es all for-dun for þair praiing.

COTTON

A dede man suche as þou art oon  
To vs ere sent yt nevir non  
What art þou that art so bold?  
To come this wyse in-to our' hold?  
That art not for our' pynys drad  
But lowsyst tho in payne be stad  
What manar mastery makyst þou on vs  
May ffall þou art that ilk *Iesus*  
That Satan our' prynce vs of' told  
And of' thy dethe on rode so bold  
That thorogh thy deth vpon that tre  
Alle this world shuld bow to the  
With that *Iesus* wrath by-gan  
Sone was yt sene of' Satan þan  
Satan that paynefull prynce he lawght  
And vnder myght of' helle by-tawght  
And adam toward hym he drow  
There blisse of' brightnes was ynow  
helle hent then that Gerard grym  
And wonder sharply snybbyd hym  
¶ Thow prince he seid of' loos & duke  
Of' wastfuþ werk Sir belsabub  
Out-cast þou art of' goddes Angille  
dyspyte of' alle rightwys and lele  
Thekyng of' blisse whydiddist þou hong  
To do vs lese that we had long  
But now thy folý wele is kyð  
Lytiþ wist þou what þou did  
lo now how this *Iesus* here  
Thorogh light of' his godhede clere  
This markenes dryvith down  
And bondis brekyth off' his presoun  
his boundyn hath he reft vs fro  
And alle that wepyn within our' wo  
They serve vs so that our' byddyng  
ys alle for-done with her praiyng

FAIRFAX (LAUD MS.)

A dede man suilk als þis es ane  
 Til vs ʒeit sent þai neuer nane. 18210  
 Quat es þu þan þat es sua bald  
 Comen þis wise intill vr hald ?  
 þat es noght for vr pines radd 18213  
 Bot louses þa in þaim er stadd.  
 Quatkin maistri mas þu on vs ?  
 Mai fall þu art þat ilk ihesus 18216  
 þat sathan vr prince vs of tald,  
 And of þi dede on rode sua bald,  
 þat thoru þi dede apon þat tre,  
 All þis werld suld bou to þe.' 18220  
 [w]id þis gan *Iesus* him to wreth  
 Als þou he brath had bene in breth.  
 Sathan, þat pinful prince, he laght [col. 2]  
 And vnder might of hell bitaght,  
 And adam tillward hedrogh,<sup>1</sup> [MS. drogh]  
 þar blise of brightenes was enogh.  
 Hell hint þan þat gerard grim ! 18227  
 And selcuth snapli snybbid him,  
 'þu prince of tinsel and þu duke  
 Of wastful werk, sir belzabuk, 18230  
 Schorning þu ert of gode angele,  
 Despit of all rightwis and lele ;  
 þe king of blis qui did þu hang  
 And hight us haue sua mekil fang.  
 Bot nu þi sothhed wele es kid, 18235  
 þat littil wist wist þu quat þu did ;  
 Lo ! nu hu þis *iesus* here  
 Thoru light of his goddhed clere,  
 þe mirknes driues all dune, 18239  
 And þe bandes brekes of vr presun.  
 His bunden has he reft vs fra,  
 And all þat wepe widin vr wa,  
 þai faiel<sup>2</sup> vs sua þat vr bidding 18243  
 Es all fordone wid þair praing.

A deed mon suche as þou art one  
 To vs er sent hit neuer none  
 What art þou þat art so bolde  
 To com þis wise into oure holde  
 þat art not for oure pynes drad  
 But lousest þo in hem bistad  
 What maner maistry makestou on vs  
 May falle þou art þat ilke Ihesus  
 þat sathan oure prince vs of tolde  
 And of þi deef on rode so bolde  
 þat þourʒe þi deþ vp on þat tre  
 Al þis world shulde bowe to þe  
 Wiþ þat ihesus wrappe bi-gon  
 Soone was hit sene of sathan þon  
 Sathan þat pyneful prince he lauzt  
 And vndir myzt of helle bitauzt  
 And Adam toward him he drowʒe  
 þere blis of briʒtenes was ynowʒe  
 Helle hent þenne þat gerard grym  
 And wondir sharply snybbid him  
 ¶ þou prince of loos he seide & duk  
 Of wastful werk sir belsabuk  
 Out cast þou art of goddes aungele  
 Dispit of alle riʒtwis & lele  
 þe kyng of blis whi dostou honge  
 To do vs lese þat we had longe  
 But now þi foly wel is kyd  
 Litel wistou what þou did  
 Lo how now þis *ihesus* here [leaf 111, back]  
 þourʒe liʒt of his godhede clere  
 þis merkenes dryueþ doun  
 And bondes brekeþ of þis prisoun  
 His bounden haþ he rafte vs fro  
 And alle þat wepen wiþinne oure wo  
 þei serue vs so þat oure bidding  
 Is al fordone wiþ her preying



1046 "NOW OUR KINGDOM WILL BE OVERTHROWN. SATAN, WHY DID YOU DO IT?  
NONE WILL NOW MOAN OR WEEP. ALL THE RICHES THAT YOU WON THROUGH ADAM

Nu es all vr kingdom for-dune, 18245	Now is our' kyn[g]dom for-done alle
O man-kind mon we gett ful fune,	Of' mankynd gete we full smalle
For þar-wit nu þai thrett us sare	[ . . . . . ]
þat ded war ful vnlouwīs are, 18248	. . . . .
þat neuer moght be blith ne gladd. [col. 2]	. . . . .
Quils þai in caitifte war stadd.	. . . . . <i>no gap in the MS.]</i>
Sathan, þou fader of wickedhed,	Satan fadir off' wyckydhedē
Quarfor did þou suilk a dede? 18252	Why hast þou done suche a dede
Lo! þir þat lang vnder us has bene	Tho that han long vnder vs bene
Wit-vten hope in trei and tene,	Wyth-out hope in tray and tene
Nu es here nan þat wil þam mene,	None is that wille hym deyne
Ne tere a-pon þair chekes sene.	A tere of' his eien lete reyne
Ha! sathan prīnce of hell here,	A Satan prynce of' helle her'
And þou þat es þar-of porter, 18258	And þou that art there-of' porter'
All þat þou wan and mad þe rike	Alle that þou wan the to lyke
Thoru adam and þe tre wit suike,	Thorogh adam and the tre <i>with</i> swyke
And thoru þe tinning of paradis,	Thow madist hem lese paradise
Nu has þou tint on oþer wis,	hem hast þou lost now othir-wyse
þou has tint thoru þe rode tre, 18263	Thow hast hem lost by his rode tre
And gladscip al es gan fra þe.	And now shulle they go from the
Sin þou þe king o blis werraid	<i>With</i> the kyng of' blisse hast þou werrið
And sua þi-self has vnder-laid,	And so thy-self' ovyr-tarvið
Fra nu for, vnderstand þou wele	ffro now vnderstonð yt wele
Hu fele pines ai sal þou fele, 18268	ffull many paynys shalt þou fele
Hu feil, hu lastand, and hu hard	ffull fele lastyng and fulle herd
þat þou sal drei wit-in mi ward!	Thow shalt dry <i>with</i> -ynne my ward
Ha! prince sathan, duk o dede,	Have prynce Satan duke of' dede
Heifd o pride, qui gaf þou rede	hede off' pride why yaf þou rede
þis ilk iesu to crucifi, 18273	That ilk' <i>Iesus</i> to Crucefie
Wit-vten skil, vn-rightwisli?	<i>With</i> -outyn skylle vnrightfully
Qui was þou þar-to sa bald	Why was þou there-to so bold
To bring þat rightwis in vr hald?	To bryng that rightwys in our' hold
þat saccles hider for to lede? 18277	That sakeles hethir for to lede
Ill has þou don þe-self to spede,	<sup>1</sup> Evyllē hast þou done thy-self' to spede
For mani wick and misdede	ffor many wyckyð and mysse-deð
Has þou her nu tint for-þi. 18280	hast þou lost here for-thy [1 leaf 169]

AND THE LOSS OF PARADISE, YOU HAVE NOW LOST THROUGH THE ROOD TREE. 1047  
 YOU WILL FEEL MANY LASTING PAINS IN MY KEEPING." HELL REPROACHES HIM.

Nu es vr king-rike all for-done, 18245  
 Of mankind mon w[e] gete ful fone,  
 For þar-wid nu þai thret vs sare  
 þat dede war ful vnlouwīs are,  
 þat neuer might be blith ne glad.  
 Quilis þai in caitifte war stad. 18250  
 Sathan, þu fadir of wicked-hede,  
 Quarfor has þu done suilk a dede?  
 Lo! þir þat lang vnder vs has bene  
 widvten hope in tray and tene, 18254  
 Nu es nane þat wil þaim mene,  
 Ne tere apon þair chekes sene.  
 [H]a! sathan prince of hell here,  
 And þu þat es þar-of portere, 18258  
 All þat þu wan and mad þe rike  
 Thoru adam and þe tre wid suike,  
 And thoru tining of paradise, [If 122, bk,  
 Nu has þu tint on oþer-wise, col. 1]  
 þu has tint thoru his rode tre, 18263  
 And gladschip all es gane fra þe.  
 siben þu þe king of blis werraid  
 And sua þe-self has vnder-laid,  
 Fra nu forth, vnderstand þu wele,  
 Ful mani pines sal þu nu fele. 18268  
 Hu fele, hu lastand, and hu hard  
 þat þu sal drei widin mi ward!  
 [H]a! prince sathan, þu duke of dede,  
 Heued of pride, qui gaue þu rede  
 þis ilk iesus to crucifi, 18273  
 widuten skil, vnrightwisli?  
 Qui was [þu] þarto sua bald  
 To bring þat rightwisnes in to vr hald?  
 þat sackles hider forto lede? 18277  
 Ill has þu done þe-self to spede,  
 For mani wick and misdedi  
 Has þu nu here tint forþi.' 18280

Now is oure kyngdome fordone al  
 Of monkynde gete we ful smal  
 [ . . . . .  
 . . . . .  
 . . . . .  
 . . . . . no gap in the MS.]  
 Sathan fadir of wicked hede  
 Whi hastou done suche a dede  
 þo þat han longe vndir vs bene  
 Wipouten hope in tray & tene  
 Noon is þat wol him deyne  
 A teer of his eȝen let reyne  
 A sathan prince of helle here  
 And þou þat art þerof portere  
 Al þat þou wan þe to like  
 þourȝe Adam & þe tre wiþ swike  
 þou madest hem lese paradise  
 Hem hastou lost now oþere wise  
 þou hast hem lost bi his rode tre  
 And now shul þei go from þe  
 Wiþ kyng of blis hastou werrayed  
 And so þi self foule bitrayed  
 Fro now vndirstonde hit wele  
 Ful mony peynes shaltou fele  
 Ful fele lastyng & ful harde  
 þou shal dreȝe wiþ ynne my warde  
 Haue prince sathan duke of dede  
 Heed of pride whi ȝaf þou rede  
 þat ilke iesus to crucifie  
 Wipouten skil vnriȝtwislye  
 Whi wastou þerto so bolde  
 To bringe þat riȝtwis in oure holde  
 þat sakeles hidur so to lede  
 Enel hastou done þi self to spede  
 For mony wickede & mis dedy  
 Hastou lost here for-þi

¶ Quils þat hell and sir sathan 18281  
 Mad þis þair mening o þair man,  
 þe king o blis, als was his will,  
 Hell þan said he þus-gat till,  
 'þe prince sathan, sal lenge in pine  
 Euer nu vnder pouste þine, 18286  
 In-sted of adam and his broide,  
 And all min rightwis men and gode'  
 [ . . . . .  
 . . . . . *no gap in the MS.* ]  
 Wit þis he strecked for[th] his hand,  
 And said til his þat he þar faand,  
 'Cums to me mi santes nu, 18293  
 All nu þat licknes has on yow,  
 Cums nu hider yee all to me, <sup>[leaf 103,</sup>  
 þat thoru þe warlau and a tre <sup>bk, col. 1]</sup>  
 All dampned war, nu sal ye se  
 A tre do him to dampned be, 18298  
 To ded you deme he did sa dim  
 Nu sal þat ded be dempt on him.'  
 Alsuiþ was al þat godd geing  
 Lopen vnder þat lauerdes weing,  
 Adam he be þe righthand ches, 18303  
 And said, 'adam i give þe pes,  
 To þe and all childer þine,  
 And til all oþer rightwis mine.'  
 Adam fell dun for-wit his fete 18307  
 And spak til him, wit wonges wete,  
 'Lauerd,' he said, 'i sal þe prais,  
 For þou tan me to þi pais;  
 þar i wit mi faas was vm-sett  
 I cald on þe, þou has me bett; 18312  
 þou has me werd all fra þe wrak  
 O þaim þat lepe vn-to þe lake,  
 All his santes nu sal yee sing,  
 In his wirseip þat es vr king. 18316

COTTON

Whyle that helle and foule Saton  
 Madyn þus her morenyng mone  
 The kyng of blisse as was his wille  
 helle he seid this maner tylie  
 Prynce Satan shalle duelle in pyne  
 Euyr vndir pouste thyne  
 In stede of Adam and his brode  
 And alle rightwys men and good  
 To me fro you shalle I draw  
 That of you shalle they stond non aw  
 With that he strawte forþe his hond  
 And seid to his that he there fond  
 Come to me my seintes now  
 Alle that my lyknes hath on you  
 Comyþ now hethir alle to me  
 That thorogh the fend and a tre  
 Alledampnyd were now shalle you sene  
 A tre hath done hym dampnyd bene  
 To deþ he demyd you so dym  
 Now shalle that dome fallyn on hym  
 ¶ Anon was alle that feyre gaderyng  
 lopyn vnder our lordes wyng  
 By the right hond he adam chese  
 he seid Adam I yef the pese  
 To the and chyldryn thyne  
 And to alle rightwys myne  
 ¶ Adam ffile doune to his fete  
 And spak to hym wordes swete  
 lord he seid I thanck the  
 That to thy pees hast brought me  
 There I was with my fois mysferd  
 I callid on the þou hast me herd  
 Thow hast delyuyrd me fro þat wrake  
 Of hem that lepyng in-to the lake  
 Alle his seyntes now ye syng  
 In his worship that is our kyng

FAIRFAX (LAUD MS.)

A TREE, TO SEE A TREE DOOM THE DEVIL. WHEN ALL WERE UNDER HIS WING, 1049  
HE SAID TO ADAM, "I GIVE THEE AND THY CHILDREN PEACE." ADAM PRAISES HIM.

[Q]uillis þat hell and sir sathan 18281  
Made þus þair mening o þar mane,  
þe king of blis, als was his will,  
Hell þan said he þus-gat till. 18284  
'þe prince sathan, sal lend in pine  
Euer vnder pouste pine,  
Instede of adam and his brode,  
And all mi rightwis men and gode  
To me fra 3u nu sal i drau, 18289  
þat of 3u sal þaim stand nan au.'  
wid þis he streked forth his hand,  
And said til his þat he þar fand,  
'Cum to me mj santes nu,  
All þat mi liknes has on 3u, 18294  
Cumes nu heder all to me,  
þat thoru þe warlou and a tre  
All dampned war, nu sal 3e se  
A tre did him to dampned be, 18298  
To dede 3u deme he did sua dim [col. 2]  
Nu sal þat dede be dampned on him.'  
[A]lsuith was all þat leue geing  
Lopin vnder þat lauerd weing, 18302  
Adam bi þe right hand he ches,  
And said, 'adam i giue þe pes,  
To þe and all childer þine,  
And till all oþer rightwis mine.'  
[A]dam fell dune bifor his fete 18307  
And spae to him, wid wondis wite,  
'Lauerd,' he said, 'i sal þe prais,  
For þu has tan me to þi pais,  
þar i was wid mi fais vmsett  
I cald on þe, þu has me bett; 18312  
þu has me werid all fra þe wrake  
Of þaim þat lepe in-to þat lake,  
All his santes nu sal 3e sing,  
In his worschip þat es vr king. 18316

GÖTTINGEN

¶ Whil þat helle & foule sathone  
Maden þus her mournyng mone  
þe kyng of blis as was his wille  
Helle he seide þis maner tille  
Prince Sathan shal dwelle in pyne  
Euer vndir pouste pyne  
In stude of Adam & his brode  
And alle riȝtwis men & gode  
To me fro 3ou shal I drawe  
þat of 3ou shul þei stonde noon awe  
wiþ þat he strauȝte forþ his honde  
And seide to his þat he þere fonde  
Comeþ to me my seyntis now  
Alle þat my likenes haþ on 3ow  
Comeþ now hidur alle to me  
þat pourȝe þe fend and a tre  
Alle dampned were now shul 3e seen  
A tre haþ don hem dampned ben  
To deþ he demed 3ou so dym  
Now shal þat doom falle on him  
¶ Anoon was al þat feire gederynge  
Lopen vndir oure lordes wyng  
Bi þe riȝt honde he Adam chees  
He seide Adam I ȝyue þe pees  
To þe & to alle childre þyne  
And to alle riȝtwis myne  
¶ Adam fel doun to his fete  
And spake to him wordes swete  
Lorde he seide I þonke þe  
þat to þis pees hast brouȝte me  
þere I was wiþ my foos mys ferde  
I calde on þe þou hast me herde  
þou hast delyuered me fro þat wrake  
Of hem þat lepen in to þe lake  
Alle his seyntis now 3e synge  
In his worshepe þat is oure kyng

TRINITY

For him to grem it es full grill,  
For lastand lijf es in his will.' 18318  
And all þai santes þan kneled dun,  
And all þai sang þus, wit a sun,  
'Cummen er tu nu lauerd, vr dright,  
Vr ranscuner als þou has hight; 18322  
þat þou thoru prophet tald and tight  
Nu es it fulfilled be-for vr sight,  
Thoru þi croice þou has us boght,  
And for us artu hider soght  
Fra ded of hell all to lais us,  
All has þi ded us sauued þus.' 18328  
'Lauerd,' þai said, al wit a steuen,  
'Als þou has sett þi merck in heuen  
O þi blis lauerd godd, sa gode,  
And has þe kenening<sup>1</sup> þe rode  
Raised in erth of ur ranscum; 18333  
þou sett it lauerd in erth her dun,  
To knau þi croice wictori, [read takening]  
þat ded haf here namar maistri.'  
¶ þe lauerd lift hand, wit-vten bade,  
And on adam a croice he made. 18338  
On all his santes þat þar were [col. 2]  
His saing laid þat drightin dere,  
þat lauerd leif, wit-vten stint;  
Bi þe righthand he adam hint, 18342  
His santes all þat he had soght,  
He has þam vte o prisun broght,  
Jan cried dauid wit steuen strang,  
'Yee sing þe lauerd an vncuth sang,  
Singes til him a sang vncuth, 18347  
For he has wroght ful gret selcuth.'  
þan ansuerd all þat clene couent,  
'Sli blis he has his santes lent,  
Sing we þan sin it es sua,  
Amen,' þai said, 'alleluia.' 18352

COTTON

ffor hym to grove yt is full grylle  
lastyng lyf is in his wyll  
alle tho seintes knelið douñ  
And seið alle with oo sown  
Comyn art þou god & man of myght  
Our rauñsomer as þou vs hight  
Alle that þou seidist by prophecy  
Thow hast ffulle-fillið fulle myghtfully  
Thorough thy Crosse þou hast vs bowght  
And for vs also hethir sowght  
ffrom deth of helle to losyn vs  
[ . . . no gap in the MS.]  
lord they seið alle with a stevyn  
As þou hast set þy marke in hevyn  
Of thy blis lord god so good  
And hast the tokyn off the rode  
Reysið in erthe of our rauñsom  
Thow fette yt lord in helle doun  
To know þe thy crosse victory  
That deth haue here no mastry  
Our lord toke vs his hond fulle glad  
And on Adam a Crosse he made  
And on alle his that tho there wer  
he leið his blessing Iesu dere  
That lord anow with-outyn stynt  
Adam by the right hond hynt  
his owne seintes that he sowght  
he hem out of preson broght  
Then Cried Dauid with stevyn strong  
Syng we this lord an vncowþe song  
[ . . . . .  
. . . . no gap in the MS.]  
Than answerð alle that clene covent  
To blisse hath his seintes sent  
Syng we to hym with-outyn pere  
Amen and Alle[u]ia here

FAIRFAX (LAUD MS.)



JESUS MADE A CROSS ON ADAM, AND BLESSED ALL HIS SAINTS. DAVID CRIED, 1051  
 "SING TO THE LORD A NEW SONG, FOR HE HAS WROUGHT GREAT WONDERS." "AMEN."

For him to greme it es ful grill,  
 And lastand lijf es in hijs will.'  
 All þe saintes þan kneled dune, 18319  
 And all þai said þus, wid a sune,  
 '[N]u comen art þu lauerd, vr dright,  
 vr ransuner als þu has hight, 18322  
 þat þu thoru prophete tald a[n]d tight  
 Nu es fulfild bifor vr sight,  
 Thoru þi croice þu has vs boght,  
 And for vs has þu hedir soght  
 Fra dede of hell to lousen vs, 18327  
 All has þi dede vs sauued þus.'  
 'Lauerd,' þai said, all wid a steuen,  
 'Als þu has sett þi marke in heuen  
 Of þi blis lauerd godd, sua gode,  
 And has þe taken of þi rode 18332  
 Raised in erd of ur ransun ;  
 þu sett it lauerd in hell þar dune,  
 To knau þi croice victori, 18335  
 þat dede haue here na mare maistri.'  
 'þe lauerd lifted hand, widvten bad,  
 And on adam a croice he mad. <sup>[leaf 123, col. 1]</sup>  
 On all his saintes þat þar were 18339  
 His blising laid, þat iesu dere,  
 þat lauerd dere, widvten stint ;  
 Bi þe right hand he adam hint, 18342  
 His auen saintes all þat he had soght,  
 He has pain all of presun broght.  
 [þ]an crid dauí wid steuen strang,  
 '3e sing þe lauerd an vncuth sang,  
 Singes till him a sang vncuth, 18347  
 For he has wroght ful gret selcuth.'  
 þan ansuerd all þat clene couent,  
 'Sli blis he has his saintes sent,  
 Sing we þan siþen it es sua, 18351  
 Amen,' þai said, wid 'alleluya.'

GÖTTINGEN

For him to greue hit is ful grille  
 lastyng lif is in his wille  
 Alle þo seyntis kneled doun  
 And seide alle wiþ a soun  
 Comen art þou god & mon of myȝt [if 112]  
 Oure raumsonere as þou vs hiȝt  
 Al þat þou seidest bi prophecie  
 þou hast fulfild ful myȝtilye  
 þourȝe þi cros þou hast vs bouȝt  
 And for vs also hidur souȝt  
 From deþ of helle to lousen vs  
 Al haþ þi deep vs saued þus  
 Lord þei seide al wiþ a steuen  
 As þou hast set þi marke in heuen  
 Of þi blis lord god so gode  
 And hast þe token of þe rode  
 Reised in erþe of oure raunsoun  
 þou sette hit lord in helle þer doun  
 To knowe þe þi crois victory  
 þat deþ haue here no maistry  
 Oure lord toke vs his hond ful glade  
 And on Adam a crois he made  
 And on alle his þat þo þere were  
 he leide his blessing ihesu dere  
 þat lord anon wiþouten stint  
 Adam bi þe riȝt honde hint  
 His owne seyntis þat he souȝt  
 He hem out of prisoun brouȝt  
 þenne cried dauid wiþ steuen strong  
 Synge we þis lord an vncouþ song  
 [ . . . . .  
 . . . . . no gap in the MS.]  
 þenne vnsuwerd alle þat clene couent  
 To blisse haþ his seyntis sent  
 Synge we to him wiþouten pere  
 Amen alleluya here

TRINITY

1052 MICAH SAITH, "WHO IS SO WORTHY AS THOU, LORD, WHO HAST PUT AWAY  
OUR SINS, AS THOU HAST PROMISED?" "THIS IS OUR GOD FOR EVER, HALLELUJAH."

In þat felauscip þar was 18353  
A prophet þat [hight] micheas ;  
'Quat godd,' he said, 'es lauerd als þou,  
þou ert wel worthi to bou, 18356  
þou þat þi wreth sua suetli slakes,  
And fra þi folk þair sinnes takes.  
þi wiling merci beris wit-in, 18359  
And sua þou slockens al vr sin ;  
þou has þam drund and don forfare,  
Als þou til ur for-eildres suare.'  
þe sentes all gaf þair ansuare,  
'þis es vr godd for euer-mar, 18364  
Lauerd and godd he sal be ur,  
And euer mar vr gouvernur,  
Wit-vten end nu be it sua,  
'Amen,' þai said, 'alleluia.'  
Abacuc can þan to mele 18369  
'þou es þe lauerd,' he said, 'of hele,  
Til all þi peple for to bring  
Vte of thralhed til þi chosling.'  
þi sentes said nu euer and aa 18373  
'He es blisced ! amen ! Alleluia !'  
Alsua did þan ilk prophet,  
Foluand þat blisful lauerd fete,  
'Amen, alleluia !' þai sang, 18377  
And ai honurd him all a-mang.  
Vr lauerd adam bi þe hand laght,  
And to sant michael him bi-taght,  
In paradis þat blisful stede, 18381  
Wit all þe felauscip he ledd. [18104, col. 1.]  
<sup>1</sup>Bot son quen þai war commen wit-in,  
Of eldrin men þai mette wit tuin ;  
þat þai war ald was eth to se, <sup>De</sup>  
<sup>enoch</sup>  
<sup>& elya</sup>  
þan said þe santes, 'quat men er yee ?  
þat war noght ded in hell wit us,  
In paradis in bodi es þus ?' 18388

COTTON

¶ In that place tho ther' was  
A prophite hight mechas  
Who may be lord he seid as þou  
Alle thyng is worthy the to bow  
That þou thy wreche so swetely slakyst  
And fro the folk her synnys takyst  
Thy wille is mercyfull *with*-ynne  
And so thou doist away our synne  
[ . . . . .  
. . . . . *no gap in the MS.*]  
Tho seintes seidyn alle thor'  
This is our lord god for eyr-mor'  
lord and god he shalbe oure  
And evir-more our gouvernoure  
*With*-outyn end now be yt so  
Amen Alle[u]ia song they tho  
Abacck' tho by-gan to melle  
And seid þou art lord of helle  
Alle thy peple þus to bryng  
Out of thraldom to thy gaderyng  
Tho seintes songyn evir among  
Amen Alle[u]ia in song  
And so did eche good prophete  
<sup>2</sup>ffolowyng that blessid lordes fete  
Amen Alleluya song they [<sup>2</sup> leaf 160, back]  
And honourid hym evir by the wey  
Oure lord by the hond Adam Cawght  
And to seint MicaeH hym bytawght  
Into paradise sekryly  
Was led that blyssid company  
Sone whan they were comyn ynne so  
Of old men met they ij°  
That they wer' old was ethe to se  
Tho seintes seid what ar ye  
That were not ded in helle *with* vs  
But in paradise to byd þus

FAIRFAX (*LAUD MS.*)

[I]n þat felauschip þar was 18353  
A prophete, þat hight micheas ;  
'Quat godd,' he said, 'es lauerd als þu !  
þu ert worthi vnto to bu, 18356  
þat þu þi wreth sua sueteli slakis,  
And fra þi folk þair sinnes takis.  
þi willing merci beris wid-in,  
And sua þu slokenis all vr sin ; 18360  
þu has þaim druned and don forfare,  
Als þu till vr foreldris suare.'  
þe sainte all gaf þar ansuer,  
'þis es vr godd for euermar,  
Lauerd and god he sal be vr, 18365  
And euermar or gouernur,  
wid-vtenen end nu be it sua,  
Amen,' said þai, 'alleluya.'  
[A]bacut þan gun to mele 18369  
And said, 'þu es lauerd of hele,  
Till all þi pepule forto bring  
vte of thralhed till þi chosling.'  
þe saintes sad nu euer and a 18373  
'He es bliscd ! amen ! alleluya !'  
[A]lsua did þan ilka prophete,  
Foluand þat blisfu[1] lauerd fete,  
'Amen, alleluya !' þai sang, 18377  
And ai onurd him emang.  
vr lauerd bi þe hand adam laght,  
And to saint michel him bitaght,  
In-to paradis þat blisful stede, 18381  
All þat felauschip he ledd.  
[B]ot sone quen þai war comen widin,  
Of eldrin men þai mett þar tuin,  
þat þai war ald was ith to se, 18385  
þan said þe saintes, 'quat men er 3e ?  
þat war noght dede in hell wid vs,  
Bot in paradis in bodi þus ?' 18388

¶ In þat place þo þere was  
A prophete het mechias  
who may be lord he seide as þow  
Al þing is worþi þe to bow  
þat þou þi wreche so swetely slakest  
And fro þi folke her synes takest  
þi wille is merciful wipynne  
So þou dost away oure synne  
[ . . . . .  
. . . . . *no gap in the MS.*]  
þo seyntis seiden alle þore  
þis is oure god for euermore  
Lord & god he shal be oure  
And euermore oure gouernoure  
Wipouten ende now be hit so  
Amen alleluya songe þei þo  
¶ Abacue þo bigon to melle  
And seide þou art lord of helle  
Al þi pepul þus to brynge  
Out of þraldome to þi gederynge  
þo seyntis songen euer among  
Amen alleluya in song  
And so dud vche good prophete  
Folewyng þat blessed lordes fete  
Amen alleluya songen þei  
And honoured him euer bi þe wey  
Oure lord bi þe hond adam cauȝt  
And to seynt myȝhele him bitauȝt  
Into paradis sikurly  
Was lad þat blessed company  
Soone whenne þei were comen In so  
Of olde men mette þei two  
þat þei were olde was eep to se  
þo seyntis seide what are 3e  
þat were nōt deed in helle wip vs  
But in paradis to bide þus

An o paa tua ansuerd þat floch, 18389	The tone answerd to þat flok'
'Mi nam,' he said, 'es cald enoch ;	he seid my name is callid Ennok'
þis man,' he said, 'þat es mi fere	This man he seid that is my fere
Elias hatt wit-vten were ; 18392	Elie hight with-outyn wer'
Vn-to þis blis bath war we broght,	Into this blysse were we broght
Bot neuer o ded yeitt wist we noght.	But nevir of deth wist we right nozt
Here sal we leng in lijf lastand,	here shalle we be in lyf lestonð
Til anticrist be comen in land 18396	Tylle antecryst be come to lond
To fight again þat wiperwin,	To ffight ayen that Cursid fend
Wit signes of ur lauerd drightin.	With synys of our lord hend
In iursalem we sal be slain,	In Ierusalem we shulle be slayno
þe thrid dai rise up again, 18400	The thrid day to ryse ayen
Be-for þat wiperwin sa prud	By-for that ylk' fend so prowde
We sal stei vp vte ouer þe clode.'	We shulle stie vp to the clowde
Quils þai spae þus, þar come ouerthuert	While they þus spak' come hem by
A wreche man, vngodli gert, 18404	A wrecchid man full wonderly
On his schuldres a croice he bar,	On his shulder a crosse he bar'
Of him þai all for-wondred war,	On hym alle a-wondird war'
þat said, 'quat ert þou þat es here,	They seid what art þou þat art here
þat has to theif sua like a chere ?	And hast to thef so lyke a chere
And hu come þe sa grathli gode 18409	how come þou to that good
þat þou on schuldre bers þe rode ?'	That on thy shuldre beryst a rode
'Soth,' he said, 'i mai noght nite,	¶ Sothe he seid to hem a-non
Strang theif i was worthi to wite,	A strong thef then was I oon
Ful mikel harme wroght i in land,	Muche harme did I in lond
And þar-for was i hint in hand. 18414	Therefor was I hent in hond
þe Iuus me hang bi-side iesu,	Iewis me hanggyd Iesu be-side
Bot his takeninges did me to tru	Me and my fellow fulle of pride
þat he of all was gouernur, 18417	I see by Iesu dowghty dede.
þat i sagh stir al for his stour.	That he was god men ought to drede
I praid o me þat he suld reu,	I praide hym he shuld on me rew
To me he said, 'i hight þe tru 18420	To me he seid I hight the trew
þat þou þis ilk dai sal be	That þou this ylk' day shalt be
In blis in paradis wit me.'	In blisse of paradise with me
þis taken he taght me þan o pris,	This tokyn he tawght me of price
'Ga forth,' he said, 'to paradis 18424	Go forth he seid to paradise

Ane of þaa ansuerd þat flokke, 18389  
And said, 'mi name es cald enoke  
þis man,' he said, 'þat is mi fere  
He has hate widuten were; 18392  
vnto þis blis bath war we broght,  
Bot neuer of dede zeit wist we noght.  
Here sal we lend in lijf lastand,  
Til ante-crist be comen in land 18396  
To fight a-gain þat witherwin,  
wid signes of vr lauerd drightin.  
In ierusalem we sal be slain,  
þe thrid dai ris vp again, 18400  
Bifor þat witherwin sua prud  
we sal stei vp thoru þe clude.'  
[Q]uilis þai þus spac, þar com ouerthuert  
A wreche man, vngodeli gret, 18404  
On his schulder a croice he bare,  
Of him þai all for-wondrid ware,  
þai said, 'quat ert þu þat es here,  
þat has to thef sua like a chere? 18408  
And hu come þe sua graithli gode  
þat þu on schuldir beris þat rode?'  
'Soth,' he said, 'i mai noght nite,  
Strang theif i was worthi to wite,  
Ful mekil harm wroghti inland, <sup>[lf 123, bk,  
col. i]</sup>  
And þar-for was i hint in hand. 18414  
Iuus me hanged beside ihesu,  
Bot his takeninges did me tru,  
[ . . . . .  
. . . . . *no gap in the MS.*]  
I praied þat he suld on me reu,  
To me,' he said, 'i hight þe treu  
þat þu þis ilk dai sal be 18421  
In blis of paradis wid me.'  
þis takin he tagh[t] me þan of pris,  
'Ga forth,' he said, 'to paradis 18424

þe ton vnswerd to þat flok  
He seide my name is calde enok  
þis mon he seide þat is my fere  
Helye het wiþouten were  
Into þis blis were we brouzt  
But neuer of deep wiste we zit nouzt  
Here shal we be in lif lastonde  
Til anticrist be comen to londe  
To fizte azeyn þat cursede fende  
Wiþ signes of oure lorde hende  
In ierusalem we shul be slayn  
þe þridde day to rise azeyn  
Bifore þat ilke fend so proude  
We shall stiȝe vp to þe cloude  
Whil þei þus spac coom hem by  
A wrecched mon ful wondirly  
On his shulder a crois he bare <sup>[lenf 112,  
back]</sup>  
Of him alle awondride ware  
þei seide what art þou þat art here  
And hast to þeof so like a chere  
How coom þou to þat gode  
þat on þi shulder berest a rode  
¶ Soþ he seide to hem anoon  
A strong þeef þenne was I oon  
Muche harm dude I in londe  
þerfore was I hent in honde  
Iewes me honged ihesu bi syde  
Me & my felowe ful of pride  
I say bi ihesu douȝti dede  
þat he was god men auȝte to drede  
I preyed hym he shulde on me rewe  
To me he seide I hete þe trewe  
þat þou þis ilke day shal be  
In blis of paradis wiþ me  
þis token he tauȝte me of pris  
Go forþ he seide to paradis



And if þe yate-ward þe witstand,  
Sa him þou has ful gode warand;  
Iesu godd sun sai þou, [col. 2] 18427  
þat on rode naidl was right nu  
Sent þe þider;' and þus he wroght,  
And suith þat angel in me broght  
In paradis, on þe right side, 18431  
Here he said, 'a quil þou bide,  
Til adam, fader of al man-kin,  
Be comen wit his folk here-in, 18434  
Wit all his childer, lele and gode,  
In crist þat lauerd was don on rode.'  
Prophetes and patriarches eke.  
Quen þai had herd þe theif speke,  
All þai cried wit a steuen, 18439  
'Blisced be þe lauerd of heuen,  
O merci fader wit-vten mis,  
þat suilk grace grantes til his,  
Sinfu men þaim for to ledd 18443  
In paradis, and for to fede  
Vntil his pastur þat es sa rike,  
þar liue es lastand euer ilike.'—  
To þat pastur he mot vs bring, 18447  
þat bath ur keper es and king!  
[ . . . . .  
. . . . . *no gap in the MS.*]  
¶ þir war þe priueteis wee scau,  
Ikarius and mi felau, 18452  
We breþer tua, bot noght we dere  
O þaa dernhede tell you namar.  
Sant michael for-bot on us laid;  
'Gas to your breþer forth,' he said,  
'In iursalem and þar sal yee 18457  
Criand in orisun ai be,  
In orisun and in kneling;  
Louand iesus vp-rising 18460

COTTON

yf the yate-ward þe with-stand  
Sey hym þou hast good warond  
Iesu Goddes sonne sey þou  
That on rode was naylik now  
Send the theder and þus ewroght  
And sone the angil in me broght  
In paradise on this right side  
here he seid a while þou byde  
Tylle Adam fader of alle man-kyn  
Be comyn with his folk here-ynne  
With alle his childryn that bene good  
In Cryst that done was on the rode  
Tho prophetes and patryarkes  
When they had herd this thef sey þus  
Alle they Cried with a stevyn  
Blessid be þou lord off hevyn  
ffader of mercy with-outyn mysse  
That suche grace hath sent to his  
Synfu men for to þus lede  
In paradise and hem to fede  
In-to this pastour Endles riche  
There lyf is lastyng euyr elyche  
To that pastour he vs bryng  
That is our makar heyn kyng  
This ilk pastour is heyn blysse  
Therto vs bryng Iesu with his  
**T**hise wer the previteis we saw  
ICarius and my felaw  
We brethren ij° but not dar we  
Telle mor of that prevyte  
Seint micaelle fforbode on vs leid  
Goth to your brethyr forth he seid  
To Ierusalem and there shulle ye  
Crying in your oresons be  
In Oresons muche knelyng  
preysyng Crystes vp-rysyng

FAIRFAX (LAUD MS.)

MAY CHRIST BRING US TO HIS PASTURE. "THESE ARE THE HIDDEN THINGS 1057  
WE, CARIUS AND LENTHIUS, SAW. ST. MICHAEL BID US GO PRAYING AND KNEELING."

And if þe ȝateward þe wiðstand,  
Sai him þu has ful god warand ;  
*Iesus* goddes sun sai þu, 18427  
þat right on rode was nailed nu  
Send þe þeder ;' and þus i wroght,  
And suith þat angel in me broght  
In paradis, on þe right side, 18431  
And here he said, 'a quile þu bide,  
Til adam, fadir of all man-kin,  
Be comen wið his folk here-in, 18434  
wið all his childer, lele and gode,  
In crist þat lauerd was done on rode."  
Prophetis and patriarkes eke.  
Quen þai had herd þis thef speke,  
All þai crid wið a steuen, 18439  
'Blisced be þe lauerd of heuen,  
Fadir of merci wiðuten miss,  
þat suilk a grace has sent till hijs,  
Sinful men þaim forto lede 18443  
In paradis, and forto fede  
vntill his pastur þat es sua rike,  
þar lijf es lastand euer elike.'—  
To þat pastur he mot vs bring, 18447  
þat bath vr keper es and king !  
þat pastur es cald heuen blis,  
þar-till vs bring, *iesus* wið his.  
[þ]ir war þe preuites we sau,  
Icarius and mi felau, 18452  
we breþer tua, bot noght we dar [col. 2]  
Of þaa priuetes tell no mare.  
Saint michel forbod on vs laid ;  
'Gas to ȝur breþer forth,' he said,  
'In ierusalem and þar sal ȝee 18457  
Criand in orisuns for to be,  
In orisuns and in kneling ;  
Louand *iesus* vprising 18460

If þe ȝatewarde þe wiþstonde  
Say him hast good waronde  
*Ihesus* goddes son sey þow  
þat on rode was nayled now  
Sende þe þider & þus I wrouȝt  
And soone þe aungel In me brouȝt  
In paradis on þis riȝt side  
Here he seide awhile þou bide  
Til Adam fadir of al mon kyn  
Be comen wiþ his folke her-In  
wiþ alle his childre þat ben gode  
In crist þat done was on þe rode  
þo prophetes and patriarkus  
Whenne þei had herd þis þeof þus  
Alle þei cryed wiþ a steuen  
Blessed be þou lord of heuen  
Fadir of mercy wiþouten mys  
þat suche grace haþ sent to his  
Synful men for to þus lede  
In paradis & hem to fede  
Into his pasture endeles riche  
þere lif is lastynge euer I liche  
To þat pasture he vs brynge  
þat is oure makere heuen kynge  
þis ilke pasture is heuen blis  
þerto vs brynge *ihesu* wiþ his  
¶ þese were þe priuetees we sawe  
Icarius & my felawe  
We breþer two but not dar we  
Telle more of þat priuete  
Seynt Miȝhele forbode on vs leide  
Goþ to ȝoure breþer forþ he seide  
To Ierusalem & þere shul ȝe  
Cryinge in ȝoure orisones be  
In orisones myche knelyng  
Preisyng cristis vp-risynȝ

þat sua wit him has raised yow.  
 And yee sal be, sua wil iesu, 18462  
 Als dumb o speche wit ilk man  
 ¶ Til yow speke and bituix þan  
 þat he has lent his leue yow to  
 His dern priuetes vn-do.' 18466  
 And siþen he badd yow son onan  
 'Wend vte ouer þe flum iordane,  
 Feirs find þar sal yee ma  
 þat vp ar raised wit yow tua,  
 Witnes for to scau o sight, 18471  
 þat risen es iesus als he hight.'  
 For he has granted us bot thrin <sup>[leaf 104,</sup>  
 Dais to hald ur paschas in, <sup>bk, col. 1]</sup>  
 Vr freindes wit-in witnessng 18475  
 O lauerd iesus vp-rising,  
 And o þe hali flum iordan  
 Vr baptising ha we tan,  
 A clething giuen es us ilkan, 18479  
 In erth mai be nu quitter nan.  
 And quen we sal haf halden þaa  
 Thre dais o paskes wit-vten ma,  
 We sal be rauist forth a-wai, 18483  
 Sal na ma[n] se us fra þat dai.  
 We haf yow tald al þe sothsau  
 Of all þat we ha leue to scau ;  
 Bot loues nu vr lauerd dright, 18487  
 And knau yow til him o yur plight,  
 And dos yur penance quils yee mai :  
 His pes be wit yow : and has god dai."  
 ¶ Quen writen it was þat þai wald write,  
 Karius þan tok up his scrute 18492  
 And gaf til anne and caiphe,  
 And to gamaliel, þir thre ;  
 Bot lenthius yald up his teme 18495  
 Bath to ioseph and to nichodeme.

COTTON

That with hym hath you reysid so  
 he wylle that ye wer' e-go  
 By dombe of speche to eche man  
<sup>1</sup>That to you spekyth telle that þan  
 That he hath lent is leue you to [11r 161]  
 his derne pryviteis to vndo  
 Affter he bad vs sone anon  
 Wendyth ouyr the flom iordon  
 fferis shulle ye fynd there mo  
 That vp be resyn with you ij<sup>o</sup>  
 Wytnes forth shew in sight  
 That he is resyn vp as he hight  
 he hath vs grauntyd for our prow  
 This tyme to hold our paske now  
 Oure frendes to do to wytnessyng  
 Of his holy vp-rysyng  
 To þe holy flom Iordan  
 Our baptym now haue we tane  
 A Clothyng is comyn vs vpon  
 So white in world was nevir non  
 When we shulle haue holdyn þo  
 Thre dais of paske with-outyn mo  
 We shulle be raveshid forth away  
 Shalle no man se vs fro that day  
 We haue you told the sothe law  
 Of alle that we haue leve to shaw  
 Worship ye euyr god of might  
 And shryve you of your synnys right  
 And dothe penaunce while ye may  
 his pese be with you haue good day  
 ¶ When wretyn was what þey wold  
 Carius then toke his scryte [wryte  
 Ayen to Anna and Cayphe  
 And to Gamaliel thise iij<sup>e</sup>  
 But lenthus yaf þo vp his teme  
 To Ioseph and to Nicodeme

FAIRFAX (LAUD MS.)

þat sua wid him has raised 3u. 18461  
And 3e sal be, sua well iesu,  
All dumb of speche wid ilk man  
Till 3u spekand, bituix and þan  
þat he haue lent his leue 3u to 18465  
His dern priuetes for to vndo.  
And sipen he bad vs sone on-ane,  
'veind þu euer þe flum iordane,  
Feris sal þe find þar ma, 18469  
þat vp es raised wid 3u tua,  
wittnes forto schau of sight,  
þat resen es *iesus* als he hight.' 18472  
For he has granted vs bot thoru  
Dais to hald vr paskes nu,  
vr frendis widin wittnesing,  
Of vr lauerd iesu vprising, 18476  
And of þe hali flom iordane  
vr baptizing þan haue we tane,  
A clething giuen es vs ilkane,  
In erd mai be nu quitter nane. 18480  
And quen we sal haue halden þaa  
Thre das of pask widuten maa,  
We sal be rauised forth awai,  
Sal no man se vs fra þat day. 18484  
we haue 3u tald all þe soth-sau  
Of all þat we haue leue to schau ;  
Bot louis nu vr lauerd dright,  
An knau til him of 3ur plight, 18488  
An dos 3ur penans quilis 3e may :  
Hispes be wid 3u : a[n]d haues gode day."  
1[Q]uen written was þat þai wald write,  
Carius þan tok his scrite [leaf 124, col. 1]  
Againe till anna and cayphe, 18493  
And to gamaliel, þir thre ;  
Bot lentheus 3ald vp his teme 18495  
Bath to ioseph and to nichodeme.

þat wiþ him haþ 3ou reised so  
He wol þat 3e where 3e go  
Be doumbe of speche of vche man  
þat to 3ou spekeþ til þat þan  
þat 3e haue lent his leue 3ou to  
his derne priuetees to vndo  
Aftir he bad vs soone anone  
wendeþ ouer þe flom iurdane  
Feres shul 3e fynde þere mo  
þat vp be risen wiþ 3ou two  
witenes for to shewe in sizt  
þat he is risen vp as he hiȝt  
He hath vs graunted for oure prow  
þis tyme to holde oure paske now  
Oure frendes to do to witenessyng  
Of his holy vp-risyng  
To þe holy flum iurdane  
Oure baptizyng now haue we tane  
A clopinge is comen vs vp on  
So whit in world was neuer noon  
whenne we shul haue holden þo  
þre dayes of paske wiþouten moo  
We shul be rauysshed forþ away  
Shal no mon se vs fro þat day  
We haue 3ou tolde þe soþe sawe [1113]  
Of al þat we haue leue to shawe  
worshiþe 3e euer god of myȝt  
And shryue 3ou of youre synnes riȝt  
And doþ penaunce whil 3e may  
His pees be wiþ you haue good day  
whenne writen was þat þei wolde write  
Carius þenne toke his scrite  
Aȝein to Anna & Caiphe  
And to Gamaliel þese þre  
But lentheus 3af þo vp his teme  
To Ioseph & to Nichodeme

þai war transfigurd als tite, 18497  
 Was neuer i-wis snau sa quite ;  
 þai war a-wai fra sight of ei  
 Moght neuer man þam siþen se.  
 þe writtes þat þai left þan þar, 18501  
 Noiþer o þam es oþer mare,  
 Ne noght a letter oþer lesse,  
 Bot als þe tan þe toþer es.  
 ¶ þat gadring o þe Iuus hale, 18505  
 Quen þai had herd þis selcut tale,  
 þai said, "for-soth, þis ilk dede  
 Was don wit mightes o godd-hede."  
 Fra sinagog þai went þam vte, 18509  
 Wit mikel bisines and dute.  
 A-pon þair breistes can þai bulk,  
 And ilkan til þairs in to skulk.

Transfugird were they alle so tyȝt  
 Was nevir snow half so white  
 Away they went fro sight of eie  
 Was nevir hem sethyn sie  
 Tho wryttes that they left thor'  
 Nothir was then othir mor'  
 Not a letter mor' ne lesse  
 But as the tone þe toder was

**T**his turnyð þe iewis in-to bale  
 When they herd þis wonder tale  
 fforsothe they seið this ilk dede  
 Was done by mightes of godhede  
 ffro the tempyð went they out  
 With muchiff busynes & dowte  
 On her brestes gon they bolc'  
 And echon to her in-to skulk'<sup>1</sup>

[<sup>1</sup> *Laud extract ends here.*]

[*Pilate's Letter to Rome.*]

¶ Ioseph and nichodeme his fere  
 þai did at write þis stori here, 18514  
 To sir pilate þai it vn-did,  
 All þat þe Iuus said and did.  
 In synagog, wit-vten lite, [col. 2]  
 Pilate did þaa gestes write, 18518  
 In comun bokes o þair lai,  
 Bath þat he sagh and herd sui  
 O iesu and the Iuus state ; 18521  
 Letteres to rome þar-of he wrate,  
 Quar-of þis was þe bi-gining,  
 "Pounce pilate gert claudi þe king!"  
 Said, "littel es gan sin it be-tidd  
 þat was bi-for min eien kidd, 18526  
 þe Iuus wit þair envie and hete  
 Has slain þair aun godd sa grete ;  
 þat suld be godd til þair oxspring,  
 Keneli þai dempt him to hing. 18530

Ioseph & nichodeme his fere. [leaf 76]  
 þai did to write þis stori here  
 to sir pilate þai hit vn-did  
 & to þe iewes made hit kidð  
 In þe synagog wiþ grete delite  
 pilate lete þa gestis write  
 In commune bokis of his lay.  
 baþ atte he sagh & herde say.  
 of ihesu & of þe iewes state  
 letterres to rome þer-of he wrate.  
 quar-of þis was þe be-gynning'  
 ¶ Ponce pilate gretes claudi þe king'  
 litel is gane sin hit be-tidde.  
 þat was be-for þine eien kid.  
 þe iewes wiþ þaire enuy & hete  
 has slaine þaire awen god sa grete  
 þat sulde be god til þaire ospring'  
 keneli þai demed him to hing'.



þai war transfigurd als tite,  
was neuer snau half sua quite ; 18498  
þai went awai fra sight of eie  
Moght neuer man þaim sipen seie.  
þe writtes þat þai left þaim þare,  
Nouþer of þaim es oþer mare, 18502  
Ne noght a letter oþer lesse,  
Bot als þe tane þe toþer es.  
[þ]At gadring of þa iuus hale, 18505  
Quen þai had herd þis selcuth  
þai said, “for-soth, þis ilke dede, [tale,  
was done wid mightes of godd-hede.”  
Far synagog þai went þaim vte, 18509  
wid mekil besines and dute.  
Apon þair breistes gun þai bulk,  
And ilkan to þair in þai skule. 18512

Transfigured were þei also tite  
Was neuer snow half so white  
Away þei went fro siȝt of eȝe  
Was neuer mon hem sipen seȝe  
þo writtes þat þei lefte þore  
Nouþer was þen oþere more  
Not a lettre more ny les  
But as þe ton þe toþer wes  
¶ þis turned þe iewes into bale  
whenne þei herde þis wondir tale  
For soþe þei seide þis ilke dede  
was done bi myȝtis of godhede  
Fro þe temple went þei oute  
wiþ muchel bisynes & doute  
On her brestes gon þei bulk  
And vchone to her In to sculk

[*Pilate's Letter to Rome.*]

[I]osepht and nichodem hiȝs fere  
Did to write þis stori here, 18514  
To sir pilate þai it vndid,  
All þat þe iuus said and did.  
In synagog, widvten lite,  
Pilat did þa gestes write, 18518  
In comune bokes of þair lay,  
Bat þat he sau and herde say  
Of iesu and þair iuus state ;  
Lettres to rome þar-of he wrate, 18522  
[Q]uare-of þis was þe biginning,  
“Ponce pilate gret claude þe king !”  
Said, “littel es gane sipen it bitid  
þat was bifor min auen eien keid,  
þe iuus wid þair envie and hete 18527  
Has slain þair auen god sua grete ;  
þat suld be godd till þair ospring, [col. 2]  
Keneli þai demid him to hing. 18530

Ioseph & Nichodeme his fere  
Dud to write þis story here  
To sir pilate þei hit vndide  
As hit bifel in þat stide  
In þe tempul wiþouten lite  
Pilate dud þis story to write  
In comune bokes of her lay  
Boþe þat he saw and herde say  
Of ihesu & þese iewes dede  
Lettres to Rome he wroot good spede  
Of whice þus was þe bigynnyng  
Ponce pilate grett claude þe kyng  
Lilil is goon siȝ hit bitidde  
Bifore myne eȝen hit was kidde  
þat iewes wiþ enuye & hete  
Haue slayn her owne god so grete  
þat was þe god of her ospringe  
Kenely þei him demed to hynge

O *quam* þair eldres had a hight,  
 þat to þam suld þair aun dight  
 His angel send al dun til þaim 18533  
 þair worthi king him for to claim.  
 And þai þis hight þat was sa scene,  
 Suld tid þam thoru a maiden clene ;  
 þis ilk man was son to þam sent  
 Bath in time and nu present, 18538  
 Quils i was baili o þair lau,  
*Quen sum* men o þaa Iuus sau  
 þis ilk man do signes sere,—  
 þe blind to se, þe dumb at here,  
 To parlesi and to mesele, 18543  
 And to þe wode, gifand þair hele,  
 Redi to rais þe ded til hand,  
 And til his will þe wind to stand,  
 Apon þe see wit-vten wete 18547  
 Gangand als apon a strete ;—  
 And oper takens fele vn-teld,  
 þat þai for godd sun him heild.  
 þe princes als his ful faas 18551  
 Wit onst a night again him ras,  
 Als prisun þai him tok for-þi,  
 And taght him me als þair baili.  
 O mani wranges þai him wreid,  
 And mani lesing on him leid, 18556  
 þai said he was a traitur  
 And agains þair lagh a treietur  
 I troud al þat þei me tald, 18559  
 And beft to þaim up i him hald,  
<sup>1</sup>And þai him hang, suilk was þair red,  
 And delued him *quen* he was ded.  
 And o mi knightes sum þai sett  
 For to do his graf be gett, [<sup>1</sup> leaf 105, col. 1]  
 And þar-a-pon þai did þair sele, 18565  
 þat na man suld his bodi stele.

of *quam* þaire eldres had a higt  
 þat to ham sulde god of miȝt  
 his angel sende down for þaime.  
 þaire worþi king<sup>i</sup> him for to claime  
 & atte þis higt atte was sa shene  
 sulde tide ham þorou a maiden clene  
 þis ilk<sup>i</sup> man was ham sent.  
 we sagh him alle in present.  
 quilest I. was Iustice of þat lagh  
 quen sum men of þa iewes sagh  
 þis ilk man do signes sere.  
 þe blinde to se þe doumbe to here  
 to parlesi & to mesele.  
 & to þe wode gifande þaire hele  
 redi to raise þe ded til hande  
 & til his wil þe winde to stande  
 a-pon þe see wiþ-outen wete  
 dry to walke a-pon his fete  
 & oper takenis & mani vn-talde  
 for god sone men muȝt him halde  
 þe princis als his ful faes  
 wiþ pompe & pride againe him ras  
 as prisoun þai him toke for-þi.  
 & toke him in-to my bailli.  
 of mani wrangis þai him wreyed  
 & mani lesing on him lied.  
 þai saide he was a tregitour  
 & againe þaire lagh traitour  
 I trawed alle atte þai me talde  
 a-gaine to ham I. him vp-ȝalde.  
 & þai him hanged suche was þaire rede  
 & dalue him quen he was dede.  
 & of my kniȝttis vj. I. sette.  
 for to do his graue be-gette.  
 & þer-a-pon I. sette my sele.  
 þat na man sulde þe bodi stele.

Of quam pair eldris had ane hight,  
 þat to þaim suld pair auen dright  
 His angel send dune for þaim, 18533  
 pair worthi king him forto claim.  
 þat þai þis hight þat was sua schene,  
 Suld tide þaim thoru a maiden elene.  
 þis ilke man was to þaim sent 18537  
 Bath in time and in present,  
 Quilis i was baile of pair lau,  
 Quen sum men of þa iuus sau 18540  
 þis ilke man dos signes sere,—  
 þe blind to se, þe dumb to here,  
 To parlesi and eke to mesele, 18543  
 And to þe wode, giuand pair hele,  
 Redi to raise þe dede till hand,  
 And till his will þe wind to stand,  
 Apon þe see, widvten wete, 18547  
 Gangand als apon a strete ;—  
 And oper takeni[n]ges fel vnteld,  
 þat þai for goddes sun him held.  
 þe princes als his ful fas 18551  
 wid enst and nith again his ras,  
 Als presun þai him toke for-þi,  
 And bitaght him me als pair bailli.  
 Of mani wranges þai him wreid, 18555  
 And mani lesing on him lieid,  
 And said he was a tregettur,  
 And again pair lau traitur.  
 I troud all þat þai me tald, 18559  
 And beft to þaim i him vp zald,  
 And þai him hanged, sli was pair rede,  
 And deluid him quen he was dede.  
 And of mi knightes sum þat sett  
 Forto do his graue to gett, 18564  
 And þar-apon þai did þar sele,  
 þat no man suld his bodi stele.

To her eldres had he hiȝt  
 þat to hem wolde he of his myȝt  
 His aungel fro heuen sende  
 Fro her foos hem to defende  
 þis heste among hem shulde bene  
 þourȝe a mayden good & elene  
 þis ilke mon was to hem sent  
 Now in my tyme & my present  
 whil I was demer of her lawe  
 whenne somme of þo iewes sawe  
 þis ilke mon do miracles sere  
 Blynde to se & doumbe to here  
 To palesie & to mesele  
 And als to wode he ȝaf her hele  
 Redi to reise þe dede to honde  
 And to his wille þe wynde to stonde  
 Vpon þe see wiþouten wete  
 Goynge as vpon a strete  
 And opere tokenes fele vntelde  
 þat þei for goddes son him helde  
 þo princes of prestis his fulle foos  
 wiþ wrappe & envye on him roos  
 As prisoun þei him toke for-þi  
 And him bitauȝte to my baily  
 Of mony wrongis þei him wryed  
 And mony lesynges on him lyed  
 þei seide he wrouȝte bi wicche-craft  
 And wiþ þe deuel was bilaft  
 I leued al þat þei me tolde  
 And so to hem I him vp ȝolde  
 þei him henge suche was her reed  
 And grauen he was whenne he was ded  
 And of mony knyȝtes somme set I  
 To kepe his graue sikurly  
 þere vpon was done her sele [leaf 118, bk]  
 þat noon shulde þe body stele

þe thred dai ras he fra ded to lijf,  
 Bot þan bigan a neu strif 18568  
 Son bituix þam and min kynghtes,  
 For þan bigan þai to bede þam hightes  
 For to lei of his vp-rise, 18571  
 Bot þof þai tok þair giftes o prise  
 Fra þat Iuen folk sa fell,  
 þe soth bi-houed þaim al-gat tell.  
 þai sagh him rise fra vnder stan,  
 And þat þai had fals giftes tan. 18576  
 For-þi, sir king, i warn þe nu  
 þat þou na lesing here o tru,  
 And namli to þe sagh of Iuu,  
 For þus-gat did þai wit iesu. 18580  
 Ha! ha! quat þair will was wick  
 þat werraid him bath ded and quick."  
 Nu haf yee herd be tald þe pas,  
 Hu þat he harud hell and ras. 18584  
 ¶ Quen he for us was boght and sald  
 Was tua and thritti winturs ald,  
 And monet sex and wyckes tua,  
 Quen he þe Iuus lete him sla. 18588  
 Bot we sal bath sua vnder-stand,  
 Iuus and sarzins him slogh wit hand,  
 þe skil þar-of it was for-þi,  
 þat he þam bath come for to bi;  
 þat ilk dai þan dede he, 18593  
 His moder was gret wit aue,  
 Tua night he in sepulcre lai,  
 And noght bot an-lepe dai. 18596  
 þe nightes tuin bi-takens bath  
 þe bodi dede and the saul bath;  
 þe dai bitakens þe ded of him 18599  
 þat lightend has ur ded sa dim;  
 Quils his licam lai vnder stan,  
 In gast es he til hell gan, 18602

COTTON

¶ þe þrid day ras he to life.  
 bot þen be-gan a new strife.  
 be-twix þa iewes & my kniȝtis  
 & þai ham gaf grete giftis  
 for to laine his vprise  
 al if þai toke þa giftes of prise.  
 of þa men þat ware sa felle  
 þe soþ be-houed ham algate telle  
 þai sagh him rise fra vnder stane  
 & atte þai had fals giftes tane  
 for-þi sir king! I. warne þe now.  
 atte þou na lesing! þer-of trow.  
 ne leue natalis of na iew.  
 for þus-gatis did þai wiþ ihesu.  
 A of wille quat þai ware wik!  
 at wroyed him baþ dede & quik!  
 now haue ȝe herd talde þe pas.  
 how he heried helle & ras.  
 quen he for vs was boȝt & salde.  
 he was ij. & xxx. ȝere alde.  
 & moneþes vj. & wokis twa.  
 quen he þe iewes lete him sla.  
 bot certan ȝe salle vnderstande  
 iewus & sarasines slogh him wiþ hande.  
 þe skil þer-of was for-þi.  
 þat he þam baþ come for to by.  
 þat ilk dai þen died he.  
 his moder gret was wiþ aue.  
 ij. niȝt he in sepulcre lay.  
 & noȝt bot an. anlepy day.  
 þe niȝtis twin be-takenis to.  
 þe bodis dede & saulis also.  
 þe dai be-takenis dede of him.  
 atte has liȝtened alle oure dim.  
 ¶ quilest his licame lay vnderstane  
 In gaste til helle is he gane

FAIRFAX

YOU HAVE NOW HEARD HOW JESUS HARROWED HELL AND ROSE. HE WAS 32 1065  
YEARS, 6 MONTHS, 2 WEEKS OLD. HE LAY IN THE TOMB 2 NIGHTS AND 1 DAY.

þe thrid dai ras he to lijf, [1f 124, bk, col. 1]  
Bot þan bigan a nu strijf 18568  
Bituix þaa iuus and mi knyghtes,  
For þan bigan þai bede þaim giftes  
Forto lei of his vp-rise,  
Bot þou þai toke þe gifte of pris  
Fra þat men folk sua fell, 18573  
þe soth bihoued þaim algat tell.  
þai sau him rise fra vnder stane,  
And þai þat had fals giftes tane.  
For-þi, sir king, i warn þe nu 18577  
þat þu na lesing here-of trou,  
And nameli to þe sau of iuu,  
For dusgat did þai wid iesu. 18580  
Aha! quat þair will was wick  
þat werraid him bath dede and quick.”  
Nu haue 3e herd be tald þe pas,  
Hu þat he herid hell and ras. 18584  
[Q]uen he for vs was boght and sald  
was tua and threiti weinter ald,  
And monethes sex and woukes tua,  
Quen he þe iuus lete him sla. 18588  
Bot we sal bath sua vnderstand,  
Iuus and sarzins him slou wid hand.  
þe skill þar-of it was for-þi,  
þat he þaim bath come forto bi. 18592  
þat ilk þai þan deied he,  
Als his mopir was gret wid aue,  
Tua night he in sepulcre lai, 18595  
Bot noght bot anlepi day.  
þe nightes tune bitakenes bath  
þe bodili dede and saulis<sup>1</sup> bath; [1 MS. saulis]  
þe day bitakind ded of him 18599  
þat lightend all vr ded sua dim;  
Quilis his licam lai vnder stane,  
In gast es he to hell gane, 18602

þe þridde day he roos to lif  
But þo bigonne a newe strif  
Bitwene þe iewes & my knyghtes  
For þei seide as þei sey wiþ siztes  
Grete 3iftis toke þei for þat prison  
To hele þat he was so vp risen  
Fro mony iewes þat were fele  
þe soþe algate shulde þei hele  
þei say him rise out of his graue  
þo knyztis to whom þei 3iftis 3aue  
þerfore I warne þe sir kyng  
Trowe þis for no lesyng  
And nameli leue her of no iwe  
For al þus dud þei wiþ iesu  
þus were þe iewes fals & wik  
þei werred on iesu deed & quyk  
Maugrey þe iewes his fals foos  
þus he heried helle & roos  
whenne he for vs was bouzt & solde  
Two & þritty 3eer he was olde  
Moneþes sixe & wikes two  
whenne he þe iewes lete him slo  
But we shul þus vndirstonde  
Iewes & sarasynes him slow3e with  
þe skil þerof was For þi [honde  
þat he hem boþe coom to by  
þat ilke day de3ed he  
þat his modir was gret wiþ aue  
Two nyzt he in sepulcre lay  
But not but oon hool day  
[ . . . . .  
. . . . .  
. . . . .  
. . . . . no gap in the MS.]  
whil his licam lay vndirstone  
His goost was to helle gone



His bodi here, his gast was þar, 18603  
His goddhede wanted noþer-quar.  
Vntill hell þat lauerd him light, [col. 2]  
On paske-dai als at mid-night;—  
For wel þou sal it vnder-tak 18607  
þat ilk time he sent his wrake  
Apon þe egipcians vn-lel,  
þat he did sla wit his angel;  
þat ilk [time] on nightertale, 18611  
He broght his frendes vte o bale,  
þat es fra hell to paradis.  
And quen his will was for to rise,  
Til his licam he went again, 18615  
And ras up thorū his aun main.  
þe seuend dai in paske-tide,  
He ras arli, wit-vten bide, 18618  
Bath godd and man als he was ar,  
Vndeiland nu for euer-mar,  
For wit his fight again vr fede, 18621  
Ouercommen he has þe lastand dede.  
¶ And þus bicomē þat oile in place,  
þat godd had adam hight o grace;  
Lang moght adam thinc þe space  
O Fleming fra þat lauerd face, 18626  
Four thusand yere, þat was þe tale,  
And four hundret and four al hale  
Was adam bidand in his bale,  
Thorū dome vnto þat diming dale.  
His lijf was in þis werld her 18631  
[Nine] hundret and thritte yere,  
Blisced be þat king and clerc  
þat sua can sauue his hand-werc;  
And blisced be sco þat vs bar, 18635  
Suilk a saluing vs til vr sare.  
þat ilk leuedi mot lene us lare  
In his louing to tell hir mare. 18638

COTTON

his bodi here his gaste was þare  
his goddhede wanted naure-quare.  
vn-til helle þat lorde him liȝt  
on paske-day riȝt atte midniȝt.  
for wete ȝe wele & vnder-take.  
þat ilk time he sende his wrake  
a-pon þe egipcians vn-lele [leaf 76, back]  
þat he did sla wiȝ his angel.  
þat ilk time on niȝtertale  
he broȝt his frendis out of bale.  
þat is fra hel to paradis  
& quen his wille was for to rise  
til his licam he went a-gaine  
& ras vp þorou his awen maine  
¶ þe vij. dai in paske-tide.  
he ras erli wiȝ-uten bide.  
boȝ god & man for euer-mare  
& neuer do dey as he did are.  
for wiȝ his fiȝt againe þe quede  
ouer-commen he has þe lastand dede  
A and þus bicomē þat oile to place  
þat god has hiȝt adam of grace  
lange muȝt adam þink þe space  
of Fleming fra þat lordes face  
iiij. þousand ȝere þen was þe tale  
& iiij. hundre & iiij. hale.  
was adam bitande in his bale.  
þorou dome vn-to þat deming dale  
¶ his life was in þis werlde here  
ix. hundre & xxx. ȝere.  
blessed be þat king & clerk.  
þat squa can sauē his hande-werk  
& blessed be ho þat vs bare  
suche a saluing tille our sare  
þat ilk lauedi lene vs lare.  
in his louing to telle now mare.

FAIRFAX

AND HE ROSE EARLY ON THE SEVENTH DAY OF EASTER, GOD AND MAN AS 1067  
BEFORE. THUS CAME THE OIL OF MERCY. ADAM WAITED IN SORROW FOR IT LONG.

His bodi here, his gast was þar, 18603  
His goddhede wanted nouþer-quar.  
Into hell þat lauerd him light, [col. 2]  
On pask-dai als on midnight ;—  
For witt 3e wele and vnder-take  
þat ilke time he sent vs wrake 18608  
Apon þe egypciens vnlele,  
þat he did sla wid his angele ;  
þat ilke time on nightertale, 18611  
He broght his freindis vte of bale,  
þat es fra hell to paradis.  
And quen his will was forto ris,  
Till his licam he went again, 18615  
And ras vp thoru his auen main.  
þe seuend dai in pask tide  
He ras arli, widvten bide,  
Bath godd and man als he was ar,  
vndeiaand nu for euermare, 18620  
For wid his fight again vr fede,  
Ouercomen he has þe lastand dede.  
[A]nd dus bicom þat oyle in place,  
þat god hight adam of grace ; 18624  
Lang might adam thinc þe space  
Of fleming fra þat lauerd face,  
Four thousand 3ere, þan was þe tale,  
Four hundred and four all hale  
was adam bidan in his bale, 18629  
Thoru dome into þat dinning dale.  
His lijf was in þis werld here  
Neine hundreth and thritti 3ere,  
Bliscd be þat king and clerk 18633  
þat sua kan sauue his hand-werk ;  
And bliscd be scho þat him bare  
Suilk a saluing till vr sar.  
þat ilk leuedi mot lene vs lare 18637  
In his louing to tell nu mare.

GÖTTINGEN

His body here his goost þere  
His godhede wantide nowhere  
Into helle þat lord liȝt  
On paske day as at midnyȝt  
For wite we wel and vndirtake  
þat ilke tyme he sent wrake  
Vpon þe egipciens vnlele  
þat he let sle wiȝ his aungele  
þat ilke tyme on nyȝturtale  
He brouȝt his frendes out of bale  
þat was fro helle to paradise  
And whenne his wille was to rise  
To his licam he went riȝt  
And roos vp bi his owne myȝt  
þe þridde day in certeyn tide  
He roos erly wiȝouten abide  
Boþe god & mon as he was ore  
Vndyinge for euermore  
For wiȝ þe myȝt of his godhede  
Ouercomen he haȝ þe lastyng dede  
þus coom þat oyle in place  
þat god het Adam of grace  
Longe myȝte Adam þinke  
From þe siȝt of þat kyng  
Foure þousonde, foure hundride & foure  
was adam biding in his bale [bi tale  
[ . . . . .  
. . . . . no gap in the MS.]  
His lif was in þis world here  
Nyne hundride & þritty 3ere  
Blessed be þat kyng & clerk  
þat so con sauē his hondewerk  
Blessed be she þat him bare  
Suche a saluyng to oure sare  
þat ilke lady sende vs grace  
Of his preysing to speke sum space

TRINITY

[*Christ is like a Lion.*]

¶ Leon o rightwisnes has raised  
Him-self, and his prisun laisd, 18640  
Leon man mai him clepe be right,  
For mai na best be mare o might.  
And oper alsua þar es resun  
Qui he es takend to leon, 18644  
Leon quelpe quen it es born  
Lijs ded ai to þe thrid morn,  
Wit-vten lijf of ani lime ;  
His fader coms þan til him, 18648  
And wit his cri þat es sua grise, <sup>[leaf 105,</sup>  
He gifs his quelpe lijf to rise. <sup>bk, col. 1.]</sup>  
Sua did *iesus*, vr champiun,  
þof he lai ded for vr ranscun, 18652  
Quen þat his fader wald, he badd  
His sun vp-ras us al to gladd.  
O leon al-sua þe kind es hei,  
Hu lukes slepand neuer his ei ; 18656  
Ne *iesus*, þof his gast he yald  
His goddhede þat has all in wald,  
Moght neuer dei [ne] neuer sall,  
Ne slepe, þat has to wak us all. 18660

L youn of riȝtwisnes has raised  
him-seluen & his prisouns laused  
lyoun man mai him calle wiȝ riȝt  
far mai na best be mare of miȝt.  
& oper alsqua þer is resoun.  
quy he may be calde leoun.  
lioun quelp quen hit his borne.  
lyes dede ay til þe þrid morne  
wiȝ-outen life of ani lim.  
his fader comis þen til him.  
& wiȝ his cry þat is sa grise  
he geres his quelp for to rise.  
¶ squa ferde *ihesus* our scaumpioun.  
alle lay he dede for our raunsoun.  
quen his fader rise him bad.  
vp he ras vs alle to glad.  
of lioun alsqua þe kinde is heye.  
he loukis slepand neuer his eye.  
ne *ihesus* þou he his gaste ȝalde  
his goddhede þat has al in walde  
muȝt neuer dey ne neuer salle  
ne slepe þat has to wake vs alle

[*Our Lord's Life after he had risen.*]

¶ þat king, quen he was risen to lijf,  
Sceud him til his disciplis rijf, 18662  
Come and yode to þaim vmstunt,  
And ete and dranc als he was wont ;  
Wit þam he lenged four[ti] dais,  
And sermon[d] (als þe stori sais)  
Of heuen blis þat es sa hei, 18667  
And quen his will was for to stei,  
To gader all his to-gedir he badd ;  
And quen þai war all samen stadd,

¶ þat king' quen he was risen to life  
he shewed him til his disciplis riȝe  
come & ȝode til ham sum stont  
& ete & drank' als he was wont  
wiȝ ham he lenged xl. days.  
& preȝched als þe story says.  
of heyuen blis þat is squa heye  
& quen his wil was for to steye.  
to come to-gedder al his he bad  
& quen þai ware alle sammyn stad

A LION ALSO SLEEPS WITH HIS EYE OPEN ; SO JESUS WILL NEVER DIE NOR 1069  
SLEEP. AFTER HE HAD RISEN HE STAYED WITH HIS DISCIPLES FOUR DAYS.

[*Christ is like a Lion.*]

[L]Eon of rehtwisnes has raised	¶ þe lioun of rihtwisnes þus reised
Him-seluen, and his presun laised,	His dedes made his godhede preysed
Leon men mai him clepe wid right,	Lyon men may him clepe wiþ riht
For mai na best be mare of might.	For may no beest be more of myzt
And alsua þar es oper resun [lf 125, col. 1]	Also þer is anoþer resoun
Qui he es takened to a leon, 18644	whi he is tokened to a leoun
Leon quelp quen it es born	þe leouns whelpe whenne hit is born
Liges dede to þe threid morn,	Lip deed til þe þridde morn
widvten lijf of ani lim, 18647	wiþouten lif of any lym
His [fadir] comis þan to him ;	His fadir þenne comeþ to him
And wid his cri þat es sua greis,	And wiþ his cry þat is so grise
He giues his quelp lijf forto rijs.	He ȝyueþ his whelpe lif to rise
Sua did iesu, vr champioun, 18651	So dud ihesu oure champioun [leaf 114]
þou he lai dede for vr ransoun,	þo he lay deed for oure raunsoun
Quen þat his fader wald, he bad	whenne his fadir wolde he made
þe sun vpras vs alle to glad.	Him vp to rise vs alle to glade
Of leon alsua þe kind es hey, 18655	Of leoun also þe kynde is heȝe
Slepanð loukes he neuer his eie,	Slepyng loukeþ he neuer his eȝe
Ne iesus, þou his gast he ȝald	Nor ihesus þouȝe he his goost ȝalde
His godd-hede þat has all i[n] wald,	His godhede þat haþ al in walde
Moght neuer dei ne neuer sall, 18659	Miȝte neuer deȝe ne neuer shal
Ne slepe, þat has to wake vs all.	Ny slepe þat haþ to wake vs al

[*Our Lord's Life after he had risen.*]

[þ]at king, quen he was resen to lijf,	þat kyng þo he was risen to lif
Scheud him till his desciplis rijf,	Shewed him to his disciples rif
Com and ȝode to þaim vmstunt, 18663	Coom & ȝode ofte hem among
And ete and dranck als he was wont ;	And also eet wiþ hem & dronk
wid þaim he dueld fourti dais,	wiþ hem he dwelt fourti dayes
An sarmoned (als þe stori sais) 18666	And preched as þe story sayes
Of heuenes blis þat es sua hei,	Of heuen blis þat is so hyȝe
And quen his will was forto stei,	And whenne his wille was vp to stiȝe
To gadir all his togeder he badd ;	To geder alle his to gider he bad
And þai war all samen stadd, 18670	Soone þei were to gider lad

*Iesus* him kidd til þaim all neu, 18671  
To frest if þai in trouth war tru,  
þair mistruing for to misprais,  
And vte o wan-hope for to rais.  
For son þar was o þat gedring, 18675  
þat troud noght wel his up-rising;  
Bot þair mistrouth, þe soth to sai,  
Es strengthing of vr trouth to dai;  
Gret sikernes til us it was, 18679  
þe mistruing o sant thomas,  
For he wald trau on nankin wise  
þat lauerd *iesus* suld sua vp-rise;  
Of his up-ras he was in were 18683  
And said, "for thing þat i mai here  
Mai i trou he up-risen es,  
Til i mai se and fele his flexs,  
þe thirles bath o hand and fete, 18687  
And of his side þe wond wete;  
*Quen* [I] ha graped þir wit hand,  
þe soth þan most i vnderstand."  
Bot *iesus* þat sli brest wald bete,  
Thomas lufsumli he lete 18692  
To put his hand in at his side,  
Al for to grape his wond wide,  
And said, "thomas þou fele and se [col. 2]  
*Quer* i me-self or noght it be, 18696  
And mistru noght þat es to tru,  
Bot stand in stedfast trouth fra nu."  
*Quen* thomas þat to crist was cuth,  
Herd þis talkin o *iesu* muth, 18700  
"þou ert," he said, "nu lauerd min  
And þou art als mi dere drightin."  
"For þou," coth he, "þe soth has sene,  
Nu þou it wate wit-vten wene 18704  
Bot þa men sal be benedight  
Sal trou in me wit-vten sight."

COTTON

*ihesus* kid ham to ham al new.  
to fraist if þai in traup ware trew  
þaire mistrowning<sup>t</sup> for to mispraise  
& out of wanhope for to raise  
for sum þer was of þat gedring<sup>t</sup>  
atte trawed nozt his vprising<sup>t</sup>  
¶ bot þaire mistroup for-soþ to say.  
is strenþing<sup>t</sup> of our traup to day.  
grete sikernes til vs hit was  
þe mistrowing<sup>t</sup> of saint thomas.  
for he walde traw on nankin wise  
þat is lorde *ihesus* sulde squa vprise  
of vprising<sup>t</sup> he was in were  
he saide for þing<sup>t</sup> þat I. mai here  
nyl I. traw vp-risin he is.  
til I. him se & fele his flesshe  
þe þirlis baþ of hende & fete  
& of his side þe woundis wete  
quen I. haue graped þer wiþ hand  
þe soþ þen moste I. vnderstande  
bot *ihesus* þat alle balis mai bete  
thomas louesumli he lete.  
to putte his hande in atte his side.  
& for to grape his woundes wide.  
& saide thomas þou fele and se.  
queþer I. my-self or nozt hit be  
& mistrou nozt atte is to trow.  
bot stande in ste[d]fast traup fra now.  
¶ *quen* thomas þat to crist was couþ  
herd þis talking<sup>t</sup> of his moup.  
þou art he saide lorde mine.  
& þou art als my dere drightine  
for þou quop he þe soþ has sene  
now þou wate wiþ-uten wene  
bot blessed mote alle þa be [leaf 77]  
þat trawes hit & sese nozt me

FAIRFAX



THOMAS HAD NOT BELIEVE THAT JESUS HAD RISEN TILL HE HAD FELT AND 1071  
 SEEN HIM. JESUS ALLOWED THIS, BUT BLESSED THOSE WHO HAD FAITH WITHOUT SIGHT.

*Iesus* him kid to þaim all nu, 18671  
 To fraist if þai in trouth war tru,  
 þair mistrouning forto misprais,  
 And vte of wanhope forto rais. 18674  
 For sum þar was of þat gadring,  
 þat troud noght ȝeit his vprising;  
 Bot þair mistrovth, soth to sai,  
 Es strinthing of vr troght to-day;  
 Gret sekirnes till vs it was, 18679  
 þe mistrouning of sant thomas,  
 For he wald trou on nakin wise [col. 2]  
 vr lauerd iesu suld sua vprise;  
 Of his vpris he was in were 18683  
 And said, "for thing þat i mai here  
 Mai i trou he vpresin es,  
 Till i mai se and fele his fless,  
 þe thirles bath of hend an fete, 18687  
 And of his side þe wondes wete;  
 Quen i haue graped þa wid hand,  
 þe soth þan most i vnderstand."  
 Bot *iesus* þat sli brest wald bete,  
 Thomas luuesumli he lete, 18692  
 And forto grape his wondes wide  
 To put his hand in at his side,  
 And said, "thomas þu fele and se  
 Queþer i me-self or noght it be, 18696  
 And mistrou noght þat es to trou,  
 Bot stand in stedfast trouth fra nu."  
 Quen thomas þat crist was couth,  
 Herd þis takning of iesu muth, 18700  
 "þu ert," he said, "nu lauerd min  
 And þu art als mi dere drightin."  
 "For þu," said he, "þe soth has sene,  
 Nu þu wat widvten wene 18704  
 Bot þa men sal be benedight  
 Sal trou in me widuten sight."

GÖTTINGEN

*Ihesus* kud him to hem new  
 To wite if þei in troupe were trew  
 Her mys bileue for to mys preise  
 And out of wanhope hem to reise  
 For somme were of þat gederyng  
 þat leued not ȝit his vp risyng  
 But her mys troupe soþ to say  
 Is strengþing of oure troupe to day  
 Greet sikurnes to vs hit was  
 þe mys trowyng of seynt Thomas  
 For he wolde trowe on no wise  
 Oure lord *iesu* shulde so rise  
 Of his vprist he was in were  
 And seide for þing þat I may here  
 I may not leue vp risen he es  
 Til I se & fele his flesshe  
 þe þurles bope of honde & fete  
 And of his syde þe wounde wete  
 whenne I haue groped þo wiþ honde  
 þe sope þenne wol I vndirstonde  
 But *ihesus* þat his bale wolde bete  
 louesumly thomas he lete  
 For to grope his woundes wide  
 And put his honde in to his side  
 He seide thomas now fele & se  
 wheþer I my self now be he  
 Stonde studfaste now herfore  
 And mis bileue þou no more  
 whenne thomas þat to crist was couþe  
 Herde þis of *iesu* Mouþe  
 þou art he seide lord god myn  
 þat for me hast suffred pyn  
 For þou seide *crist* hast hit sene  
 þou leuest hit wiþouten wene  
 Blessed shul alle þo men be  
 þat hit shal leue & not se

TRINITY

¶ Fra þan wald dright wit open dede  
Conferme his trouth till all lede ;  
He badd þan his disciplis preche  
Oueral þis werld his trouth to teche,  
[ . . . *no gap in Cotton MS.;*  
. . . *a leaf wanting in Laud MS.*]  
And all þat wald tru fra þat time,  
And siþen wald receiue bapttime,  
þat þai suld baptist be in hast, 18715  
In fader and sun and haligast.  
And þai þat baptim wald noght take,  
O dome þai sal be don to wrake.  
þe truand and þe baptist bath 18719  
þai sal be saue fra waful wath.  
þar has he sothfast sample left,  
þat nede-wais most be born eft,  
First in flexs and siþen in crist, 18723  
O moder wambe and þan baptist ;  
Fader and moder us gat and bar,  
Bot crist us neu has geten þar,  
Vs geten in hali gast has he,  
For-þi sothfast his suns er we. 18728  
Ful wa þan mai him be for aun,  
þat will noght suilk a fader knaun !  
For þis es he ful wel we wate,  
þat neuer o þat appel bate 18732  
Thoru him we mai, wit-vten lett,  
Ask ur heritage wit dett,  
For left he noght þar-of a smitt  
Of all þe lagh þat he ne held it, 18736  
þat neuer was halden þar bi-forn,  
þat he for us com to be born.  
Of erth it come þe first man  
þat al ur baret us bi-gan ; 18740  
þe toþer us come fra heuen ture,  
þat broght us saghtnes and succure.

COTTON

Fra þen walde ihesus wiþ opin dede  
conferme his traup til awin sede  
he bad þen his disciplis preychen  
ouer al þis werlde þe traup to teiche  
[ . . . . .  
. . . . . *no gap in the MS.*]  
& alle þat walde trawe fra þat time  
& siþen walde resceyue bapttime.  
þat þai sulde baptist be in haste  
in þe fader & sone & haligaste.  
& þai þat bapttime wil noȝt take  
of dome salle be done to wrake  
þe trawande & þe baptist bap  
þai salle be safe fra waful wap  
þer has he soþfast ensauple left  
þat nede-waies most he be born eft  
first in flesshe & siþen in criste.  
of moder wambe & þen baptist  
¶ fader & moder vs gatte & bere  
bot cristen has geten vs new þere  
vs giten in haligaste has he  
for-þi soþfast his sonis ar we.  
ful grete veniaunce is on him draw  
þat wil noȝt suche a fader knaw.  
for-þi is he ful wele we wate  
þat neuer of þat appil bate.  
þorou him we mai wiþ-outen lette  
aske our heritage wiþ dette.  
for left he noȝt þer-of a quitte.  
of alle þe lagh þat he ne held hit  
þat neuer was halden þer be-forne.  
þat he for vs come to be borne.  
¶ of erþ come þe first man.  
þat alle our baret first be-gan.  
þe toþer vs come fra heyuen toure  
þat broȝt us sauene & socoure.

FAIRFAX

WE MUST BE BORN AGAIN IN CHRIST ; WE ARE HIS SONS IN THE HOLY GHOST, 1073  
AND SHOULD KNOW OUR FATHER ! THROUGH HIM WE MAY ASK OUR HERITAGE.

[F]ra þan wald drightin wid opin dede  
Comferme his trouth til alkin lede ;  
He bad þan his desciplis teche 18709  
Ouer all þis world forto preche,  
[ . . . . .  
. . . . . *no gap in the MS.*]  
And all þat wald tru fra þat time,  
And sipen wald reciue baptime,  
þat þai suld baptist be in hast, 18715  
In name fader and sun and hali gast.  
And þai þat will noght baptim take,  
Ate dome þai sal be done to wrake.  
þe truand and þe baptist bath 18719  
þai sal be sauf fra waful wath.  
þar has he sothfast sample left, <sup>[ff 125, bk,  
col. 1]</sup>  
þat nedewais most he born be eft,  
First in flexs and syden in crist, 18723  
Of modir wamb and þan baptist ;  
Fader and modir vs gat and bar,  
Bot crist has nu vs getten þar, 18726  
vs getun in hali gast has he,  
For-þi sothfast his suns er we.  
Ful wa þan mai him be for au, 18729  
þat will noght suilk a fadir knau !  
For-þi es he ful wele we wate,  
þat neuer of þat appil bate  
Thoru him we mai, widvten lett,  
Aske vr eritage wid dedett, 18734  
For left he noght þar-of a smitt  
Of all þe lau þat he ne held itt,  
þat neuer was haldin þar biforn,  
þat he for vs come to bi born. 18738  
Of erde it come þe frist man  
þat all vr baret vs bigan ;  
þe toþer vs come fra heuen tur, 18741  
þat broght vs saghtnes and succur.

For þenne wolde ihesu in his dedes  
Conferme þe treupe to alle ledes  
He bad his discipulis teche  
Ouer al þe world þe gospel preche  
þat is to vche creature  
For þei shulde in troupe be sure  
Alle þat wolde leue þat tolde  
And bapteme receyue wolde  
þei shulde be baptized wipouten boost  
In name of fadir son & holy goost  
And who þat wolde no bapteme take  
At dome þei shulde falle to wrake  
þe leuer & þe baptized bope  
Shulde be saued from alle lope  
þus haþ he vs ensauple left  
þat we most nede be born eft  
Furst in flesshe & sipen in crist  
Of modir wombe & þenne baptist  
Fadir & modir vs get & bere  
But crist haþ vs geten here  
In þe holy goost geten vs haþ he  
þerfore his soþfaste sones be we  
Ful wo may him be & owe  
þat wol not suche a fadir knowe  
For þat is he wel we woot <sup>[leaf 114, back</sup>  
þat neuer of þe appel boot  
Bi him we may wipouten let  
Aske oure heritage of det  
þe lawe he helde wondir wel  
Vnholden lasse he neuer a del  
Neuer was hit holden þer biforn  
For þat he coom to be born  
Of erþe he coom þe furst mon  
þat al oure baret bigon  
þe toþer coom from heuen tour  
þat brouzte vs sauynge & socour

1074 THE FIRST MAN BROUGHT ALL THE WORLD INTO SORROW, BUT JESUS GOT OUR HERITAGE AGAIN. "JOHN WAS BAPTIZED WITH WATER, YE WITH THE HOLY GHOST."

þe for-mast man was flexsli wroght, <sup>[fr 106, col. 1]</sup>  
 þat al þe werld in bale has broght;  
 He was pute vte of paradis, 18745  
 And al þat oxspring þat was his;  
 Bot *iesus* vr fader has mad al plain,  
 Gate til vr heritage a-gain, 18748  
 þat lighted in erth fra heuen hei,  
 And fra þe lau vs dos up stei.  
 Til his disciplis badd þat heind 18751  
 Fra iursalem þai suld noght weind,  
 Bot bide his fader hight right þar,  
 þat thoru his muth he said þam ar,  
 He said, "be baptist o sant iohan  
 Was noght don bot in water allan,  
 Bot i sai you yee sal in hast 18757  
 Be baptist in þe haligast."

þe formast man was flesssheli wrozt  
 þat alle þe werlde in bale<sup>1</sup> brozt  
 he was putte out of paradis. <sup>[<sup>1</sup> MS. has  
erased after  
bale]</sup>  
 & alle þe ospring<sup>1</sup> þat was his.  
 bot *ihesus* our fader has al made plain.  
 gat vs our heritage a-gaine.  
 þat lizt in erþ fra heyuen heye  
 & fra þe erþ vs dos vp-stey.  
 ¶ til his disciplis bad þat hende.  
 fra *ierusalem* þai sulde nozt wende.  
 til þat I. haue talde 3ou mare.  
 þat 3e salle se or þat I. fare.  
 þe baptiz he saide of seint iohā  
 was nozt done bot in water allone.  
 bot I. say 3e salle in haste.  
 be baptist in þe haligaste.

[*The Ascension of Christ.*]

Quen *iesus* had his spell ful-fild,  
 And teched þam al þat þat he wild,  
 Forth he ledd þat fernet suete, 18761  
 Apon þe mont of oliuete  
 In licknes o profession,  
 And gaf þam all his benisun:  
 And wit his aun propur might,  
 He stei up in þair aller sight, 18766  
 A clude þat þar a-gain him light  
 Bitaght him til his angels bright;  
 Quen þai þe sight of him had tint,  
 Yeit þai be-heild wit-vten stint, 18770  
 And quils þai sua beheild in lite,  
 Bi-side þam stode tua men in quite,  
 And said, "godmen o galilee,  
 Apon quat thing sa wonder yee?  
 Wonder yee sua a-pon *iesu*, 18775  
 Bot right als he es tan fra yow,

quen *ihesus* had his spel fulfilled  
 & shew ham alle atte he willed  
 forþ he led þat farned squete  
 a-pon þe mounste of oliuete  
 in liknes of processoun.  
 & gaf ham alle his benisoun.  
 & wiþ his awen propre miȝt  
 he steye vp in þaire aller siȝt.  
 a cloude þer come againe him lizt  
 bi-taȝt him til his angel briȝt.  
 quen þai þe sight of him had tint.  
 zet þai be-helde wiþ-ouȝten stint.  
 ¶ & quilest þai squa be-helde in lite  
 be-side ham stode ij. men in quite.  
 quar-a-pon squa wonder 3e.  
 gode men þai saide of galilee.  
 a-pon *ihesu* to wonder squa.  
 riȝt as he now is tane 3ou fra.

WE BOW OUR MANHOOD TO HIM IN ALL GOOD, FOR HE FIRST GOT IT ON EARTH, 1077  
AND HAS NOW SET IT IN HEAVEN'S HALL. HE HAS COUPLED OUR NATURE WITH HIS.

He sal cum at anoþer tide, 18777  
For þar 3e niaht him nu abide.  
Bot þat come sal be wonder kene,  
Quen he sal deme vs all bidene."  
[A]pon þat hal[i] thures-day 18781  
þan went iesu to graith vr way,  
wid fadir his to graith vr in,  
þat nu es of his auen kin, 18784  
In heuen blis, þat es þe soth ;  
If we will folu right þe slotht,  
His kin ne will he noght forsake,  
Bot it be thoru vr auen make, 18788  
Bot god forbede þat it sua weind,  
þat we vr fa make of vr freind ;  
Ful wele aue we to luue hi[m] þan,  
Qua luues him noght, he es na man.  
Na certes, if i þe soth sal rede, 18793  
Na man es he dos no manhede,  
And of vnmanhede es it draun,  
To be again gode dede vnknaun.  
vr manhede bu we þan him vnto, <sup>[If 126,  
col. 1]</sup>  
In all þe gode þat we mai do, 18798  
For ferist in erd he here it fett,  
And nu he has in heuen it bett.  
Sua hei vtouer all creatur, 18801  
Quat hert mai thine of sli onur,  
þat he till vs has done of blis,  
þat cupplid þus vr kind to his.  
And sett apon his fadir right hand,  
þat mighti god all weilldand. 18806  
þat es a selcuth thing to neuen,  
For þar es erd heier þan heuen.  
þar iesus, god and man wid-all,  
Sua hei es sett in heuen hall. 18810  
Quat ellis bot erd es vr manhede,  
þat es made ane wid his godhede ?

GÖTTINGEN

He shal com at anoþer tide  
þar 3ou not him now abide  
But þat come shal be wondir kene  
whenne he com shal al to deme  
¶ Vpon þe holy þurseday  
Went ihesus to ordeyne oure lay  
Wip his fadir to take her In  
þat wol wip wille be of his kyn  
In heuen blis þat is to sey  
If we wol folwe þe riȝt wey  
His kyn wol he not forsake  
But we vs fouly mystake  
But god forbede hit so to wende  
þat we oure fo make of oure frende  
wel owe we to loue him þon  
who loueþ him not is no mon  
Certis if we soþ shul rede  
Mon is noon but he do monhede  
And of vnmonhede is hit drawn  
þat of good dede wol not be knawen  
Oure monhede bowe we þenne him to  
In al þe good þat we may do  
For furst in erþe he here hit fet  
And now in heuen he haþ hit set  
Ful heȝe aboue alle creatures  
what hert may þenke of suche honures  
þat vs haþ done þe kyng of blis  
þat coupled þus oure kynde to his  
And set hit on his fadir riȝt honde  
þat myȝti god al weldonde  
þis is a selcouþ þing to neuen  
For þus is erþe heȝer þen heuen  
þere ihesus god & mon wip alle  
So heȝe is set in heuen stalle  
Monhede but erþe what is hit <sup>[leaf 115]</sup>  
þat now wip þe godhede is knyȝt

TRINITY



He sal come at a-noiþer tide,	18777	he salle come atte a-noþer tide
For thar yow noght him a-bide.		thar 3ou noȝt him now a-bide
Bot com sal be wonder kene,		bot þat come salle be wonder kene
Quen he sal deme us all bidene."		quen he comis vs al to deme.
Apon þat hali thrusdai	18781	a-pon þe hali þorisday.
þus went <i>iesus</i> to graith ur wai,		þus went <i>ihesus</i> to graiþ our way.
Wit fader his to graith vr in,		wiþ his fader to graiþ our in.
þat nu er of his aun kin,		þat now is of his awen kin.
In heuen blis, þat es þe soth ;	18785	in heyuen blis þat is þe soþ.
If we folu her right his sloth,		if we wille folow riȝt his sloþ.
His kin he will noght for-sake,		his kin ne wille he noȝt for-sake.
Bot it be thoru þair aun sake,		bot if þai hit ham-seluen make
Bot godd for-bedesua þat it weind, [col. 2]		¶ bot god for-bede þat hit squa wende
þat we vr fa mak of ur freind ;	18790	þat we our fa make of our frende
Wel aght we to luue him þan,		wele vs agħ to loue him þan.
Qua luues him noght, es na man.		qua lous him noȝt is na man.
Na certes, if i þe soth sal rede,		for certis if I. þe soþ salle rede.
Naman es he dos na man-hede,	18794	na man is he dos na man-hede.
And of vn-man-hede es it draun,		& of vn-manhede is hit drawen
To be again god dede vn-knaun.		of goddes dede to be vn-knawen.
Vr manhed bu we þan him vn-to,		manhede bowe þou vn-to
In al þe god þat we mai do,	18798	in alle þe gode þat we may do.
For first in erth he her it fett,		for first in erþ he here hit fette
And nu in heuen he has it sett.		& now he has in heyuen hit sette
Sua hei ouer all creatur,		squa hey aboue al creature . . .
Quat hert mai thinc o suilk honur,		quat hert mai þink of such honour
þat he til us has don o blis,	18803	þat he tille vs has done of blis. [1877, bk]
þat cuppuld þus vr kind til his.		þat cuppled . [þ]vs our kinde tille his.
And sett apon his fader right hand,		¶ & sette a-pon his fader riȝt hande
þat mighti godd and all weldand.		þat miȝti god al weldande.
þat es a selcuth thing to neuen,	18807	hit is a selcouþ þing to neyuen.
For þer es erth hegher þan heuen.		for þer is erþ herre þen heyuen.
þat <i>iesus</i> , godd and man wit-al,		þer <i>ihesus</i> god & man wiþ alle.
Sua hei es sett in heuen hall.	18810	squa heye is sette in heyuenis alle
Quat elles bot erth es vr manhed,		quat ellis bot erþ is our manhede
þat es mad an wit his godd-hed ?		þat is made an wiþ his god-hede.

WHEN JESUS HAD FINISHED TALKING HE LED THAT SWEET COMPANY ON TO 1075  
OLIVET, BLESSED THEM, AND ROSE UP, A CLOUD TOOK HIM TO HIS ANGELS.

þe formast man was flesli wroght,	þe formast mon was fleshely wrouȝt
þat all þe w[o]rld in bale had broght;	þat al þe world in bale brouȝt
He was put vte of paradis, 18745	He was put out of paradis
And all þe ospring þat was his;	And his ospringe al for vnwis
Bot iesu vr fadir has made al plain,	But ihesu oure fadir made al pleyne
Gat til vr eritage again,	And gat oure heritage aȝeyn
þat lighted in erd fra heuen hei,	þat liȝte in erþe fro heuen heȝe
And fra þe lau vs dos vp stei. 18750	And pidur wol vs do to steȝe
[T]ill his disciplis bad þat heind	To his disciples bad þat hende
Fra ierusalem þai suld noght wend,	Fro ierusalem þei shulde not wende
Bot bide his fadir hight right þar,	But bide his fadir biheste þere
þat thoru his muth said men ar, 18754	As men bi him had seide ere
“Se said þe baptim of sant iohn	Se seide þe baptist Ion
was noght done bot in water allon,	I baptize ȝou in watir on
Bot i sai ȝu ȝe sal in hast	In hast ȝe shal wiȝouten boost
Be baptist in þe hali gast.” 18758	Be baptized of þe holy goost

[*The Ascension of Christ.*]

Quen iesus had his spell fulfild, [col. 2]	whenne ihesus had fulfild his spel
And teched þaim all þat he wild,	And tauȝte hem as he coude wel
Forth he led þat megne suete, 18761	Forþ he ladde þe meyne swete
Oup-on þe munt of oliuete	Vpon þe mount of olyuete
In licnes of processiu, n	In likenes of a processiuon
And gaf þaim all his benisoun :	And ȝaf hem alle his benesoun
And wid his auen propre might,	And wiȝ his owne propre myȝt
He stei vp in þair aller sight, 18766	He stey vp in her aller siȝt
A cloud þat þar again him light	A cloude þat doun aȝeyn him coom
Bitaght him till his angelis bright;	Bitauȝte him to his aungels þon
Quen þai þe sight of him had tint,	whenne þei siȝte of him had tynt
ȝeit þai biheld widvten stint, 18770	ȝitt loked þei wiȝouten stynt
And quilis þai biheld sua in lite,	Whil þei biheld so in delite
Biside þaim stod tua men in quite,	Biside hem stode two men in white
And said, “god men of galile,	And seiden gode men of galile
Quar-apon sua wonder ȝe? 18774	wher vpon merueile ȝee
ȝe wonder sua apon iesu,	ȝe merueile vp on ihesu now
Bot right als he es tane fra ȝu,	But riȝt as he is take fro ȝow

He send us ai þat ilk grace 18813  
þar to se his blisful face !  
Mare blis ne ioi mai neuer mar be,  
þan on his suet face to se. 18816

he sendis now þat ilk grace.  
þer to se his blisful face.  
mare blis ne ioi mai neuer be.  
þen on his squete face to se.

**Of þe fairnes of crist : & his bodeli  
liknes in erþ.**

¶ Of his visage þat es sa bright  
Me for to mele it es vn-right, 18818  
For angels es na sun sa light,  
þair mast ioi es on his sight,  
To se him þar he sittes nu,  
In heuen als we aght to tru, 18822  
Bot of his licknes þat he bar  
Quils he went prechand here and þare.  
þan mai we sai, als it es redd  
Of ur bokes in sumstede, 18826  
Of heght he was meteli man,  
Efter þat þe men war þan ;  
Noþer to gret, ne right to small,  
And wonder semli was wit-al ; 18830  
His cher was dredful on to loke,  
And lufsum als-sua, sais þe boke ;  
His hare like to þe nute brun, 18833  
Quen it for ripnes fals dun,  
Apon his sculdres ligand wele, <sup>[leaf 106,</sup>  
Bi his eres skailand sumdele. <sup>bis, col. 1]</sup>  
In hefd he had a clift be-forn, 18837  
Als nazarens has þat þar er born.  
His for-hed [fair], wemless to sight,  
Wit-vten ani runkel slight, 18840  
His vice sumdel wit rede was blend ;  
On nese and muth was noght at mend,  
Forked fair þe chin he bare 18843  
And tender berd wit mikel hare.

**O**f his visage þat is sa brizt  
me for to telle hit is na rizt.  
for angels ar brizter þen sunne-lizt  
þaire maste ioi is on þat sizt  
for tille se him sitte in trone  
in heyuen blis as he was wone  
¶ bot of his liknes þat he bare.  
quilest he preiched here & þare.  
þen mai we sai als hit is redde.  
in our bokis in mani stedde.  
¶ of hezt he was a metili man.  
ofter atte þe men ware þan.  
nauþer to grete ne rizt to smalle  
& wonder semeli he was wiþ-alles.  
¶ his cher was dredeful on to loke.  
& lousum alsqua sais þe boke  
his hare like to þe note broun.  
quen hit for ripenes fallis down.  
a-pon his shuldres ligande wele  
bi his eres shailande sumdele.  
¶ In heued he had a clift be-forne  
als nazarens & þer ar borne.  
his forheued faire wemles to sizt.  
wiþ-uten ani ronclis. slizt.  
his visage sumdel wiþ rode was blende  
his neyse his mouþ was nozt to mende  
comli & faire his chyn he bare.  
¶ & tender berde wiþ mikil hare

IT IS SAID THAT HE WAS OF MIDDLE HEIGHT, HIS FACE WAS STERN, YET LOVING, 1079  
HIS HAIR LONG AND NUT-BROWN, A FAIR FORE-HEAD, AND A FORKED THICK BEARD.

He send vs nu þat ilk grace	18813	He sende vs now þat ilke grace
þat to se his blisful place !		þat we may se his blessed face
Mar blis ne ioy mai neuer be,		More blis & ioye may neuer be
þan on his suete face to se.	18816	þen on his blessed face to se

[*A description of the Person of Christ.*]

[O]f his visage þat es sua brigh[t]

Me to speke þar-of it es vnright,  
For angelis es no sun sua light,  
þair most ioy es on his sight, 18820  
To se him þar he sittes nu,  
In heuen als we agh all to trou,  
Bot of his liknes þat he bare 18823  
Quiles he was prechand here a[n]d þar.  
þan mai we sai, als it es redd  
In vr bokes in sumkin stedd,  
Of heght he was a meteli man, 18827  
Efter þat þe men war þan ;  
Nouþer to gret, ne right to small,  
And wonder semli was wid-all ; 18830  
His chere was dredeful on to loke,  
And luesum alsua, sais þe boke ;  
His har like to þe nute brune, 18833  
Quen it for ripis fallis dune,  
Apon his chuldris ligand wele, [col. 2]  
Bi his eris skailand sum dele. 18836  
In heued he had a sched biforn,  
Als nazarenes has þat þar er born.  
His forhed fair, wemles to sight,  
widuten ani runkil sleight, 18840  
His vijs sum-dele wid rede was blend ;  
Of neies and muth was noght to mend,  
Forkid fair þe chin he bare 18843  
And tender berd wid mekil hare.

¶ Of þis visage þat is so briȝt

Me to speke is vnriȝt  
For aungels þat aboute him bene  
Her moost ioye is on him to sene  
To se him þere he sitteþ now  
In heuen as may alle avow  
But of his likenes þat he bar  
whil he preched here & þar  
we may saye as hit is red  
In oure bokes in dyuerse sted  
Of heiȝte he was a metely mon  
Aftir þat þe men were þon  
Nouþer to grete ny to smal  
And wondir semely eke wiþ al  
His chere was dredeful on to loke  
And louesum as seiþ þe boke  
His heer like to þe note broun  
whenne hit for ripe falleþ doun  
Vpon his shuldres liggyng wele  
Bi his eres slydyng som dele  
In heed he had a sheed biforn  
As Nazarenus han þere þei are born  
His forhede feir wemles in siȝt  
wiþouten wrynkul hit was slizt  
His viys somdel with reed was meynd  
wiþ nese & mouþ feire ordeyned  
Forked feire þe chyn he bere  
And tender berd wiþ muchel here

1080 JESUS' BEARD WAS NUT-BROWN, HIS LOOK STEDFAST, HIS EYES CLEAR GRAY.  
HE SPOKE CLEARLY ; HIS REBUKING WAS AWFUL. WE FIND THAT HE WEPT THRICE,

Berd and hefd of a heu ware, 18845  
Nute brun als i tald yow are.  
Metli har was on his chin,  
And als his hefd was scheud in tuin.  
Stedfast his lok and simple ai, 18849  
His eien clere, and sumdel grai ;  
Clerli spak he þat he wald,  
And al his skil wiseli he tald.  
In his snaiping aful was he, 18853  
In talking moght nan sa fer be.  
þat thris he wep we find i-nogh,  
Bot we find neuer quar he logh.  
O suilk a moder, wel slik a child,  
Wit fair wisage and modes mild,  
It es sene be þe weroni 18859  
And be þe ymage o þat leuedi  
þe tane es to þe toþer like,  
Stad in þe blis of heuen rike. 18862

¶ *Quen iesus* was vp-stei til heuen,  
Als yee haf herd me for-wit neuen,  
To iursalem þai went þam son, 18865  
Als þaim was biden for-to don.  
þe breþer all er commen þider,  
In a hus þai war to-geder, 18868  
Stil þai heild þaim þar and euen.  
þe apostels war þan bot elleuen,  
Petre, Iohn, Iams, andreu,  
Philiph, thomas, barthelmeu,  
Matheu, iacob, Iudas, symon, 18873  
All þir þar lai in orisun ;  
Maria his moder and oþer sum  
þat was bi-taght nere to *iesum*, 18876

COTTON

berde & heued of an hew ware  
note broun as I talde þou are.  
Meteli hare was on his chyn.  
& als his heued was shed in twin.  
stedefast his loke & simple ay.  
his eien clere & sumdel gray.  
clerli spac he quat he walde.  
& his skille wiseli he talde.  
In his snaiping aghful was he.  
in talking miȝt nane soþer be.  
þris he wepped we finde I-nogh.  
bot we finde neuer-quare at he logh.  
þe moder was like vn-to þe childe  
wiþ faire visage & modis milde.  
wele mai men wete sicureli.  
þat þe ymage of þat lauedi.  
þe tane is to þe toþer like.  
In þe blis of heyuen-rike.

how þai chese **Mathy** apostel þorou  
þe haligast offer þe resurreccioun.

**Q**uen *ihesus* was vpstey til heyuen  
als be-fore ȝe herde me neyuen  
to ierusalem þai went sone.  
als ham was bidden for to done.  
þe breþer alle ar commen þidder.  
& in a hous ware alle to-gidder.  
stille þai helde ham þer & eyuen.  
þe apostles ware þen bot elleyuen.  
¶ Petre. Iohn. Iame. & Andrew.  
Philip thomas & Bertelmew.  
Matheu Iacob Iudas Simon.  
alle þer lay in paire orisoun.  
Maria his moder & oþer sum.  
þat was be-tȝt nere to *ihesum*.

nomi-  
na  
aposto-  
lorum

FAIRFAX



BUT NEVER THAT HE LAUGHED. WE SEE HE WAS LIKE HIS MOTHER BY THE 1081  
 VERONICA. AFTER HE HAD RISEN THE BRETHREN WERE ALL AT JERUSALEM.

Berd and hefd of a heu ware, 18845  
 Nutte brun als i tald zu are.  
 Meteli har was on his schin, [MS. fete]  
 And als his hefd<sup>1</sup> was sched in tuin.  
 Stedfast his loke and simple ay, 18849  
 His eien clere, and sum-dele gray;  
 Clerli spac he quat he wald,  
 And all his skill wisli he tald.  
 In his snaiping auful was he, 18853  
 In talking might nane sother be.  
 þat teris he wepe we find enogh,  
 Bot we find neuer þat he logh.  
 Of suilk a moder, suilk a child, 18857  
 wid fair visage and modes mild,  
 It es wele sene bi þe veroni  
 And bi þe ymage of þat leuedi  
 þe tane es to þe toþer like,  
 Stad in þe blis of heuen-rike. 18862

Berd & heed of on hew were  
 Note broun as I tolde zou ere  
 Metely heer was on his chyn  
 Louely & blessed vs to wyn  
 Studfaste his loke & symple ay  
 His ezen clere & somdel gray  
 Clerely spake he what he wolde  
 And alle his skiles wisely tolde  
 In his snybbyng aweful was he  
 I[n] techyng myzt noon soþer be  
 Teres he wepte we fynde Inowþe  
 But we fynde neuer þat he lowþe  
 Like his modir was þat childe  
 wiþ faire visage & mode ful mylde  
 Sene hit is bi þe verony  
 And bi þe ymage of þat lady  
 þe ton is to þe toþer liche  
 Stad in heuen blis riche

[*The Acts of the Apostles.*]

[Q]ven iesus was vpstei til heuen,  
 Als ȝe herd me forwid neuen,  
 To ierusalem þan went þaim sone,  
 Als þaim was bedin forwid done.  
 þe breþer all er comen þeder, 18867  
 In a hus war þai to-gider,  
 S[t]ill þai held þaim þar and euen.  
 þe apostlis war þan bot elleuen,  
 Petre, iohn, iame, and andreu, 18871  
 Philipe, thomas, and bartholomeu,  
 Mathe, iacob, iudas, simon, [leaf 126, back, col. 1]  
 All þir lay þar in orisoun;  
 Mari his modir and oþer sum 18875  
 þat was neuer betaght to iesum,

¶ whenne ihesus vp went to heuen  
 As ȝe herde me bifore neuen  
 To ierusalem þo went þei soone  
 As hem was beden for to done  
 Alle þo breþer were comen þider  
 And in an hous þo were to gider  
 Stille þei bar hem þo & euen  
 þe apostles þo were but elleuen  
 Petur. Ion. Iame. & Andrew  
 Philip. Thomas & bartulnew  
 Mathe, Iacob. Iudas. Symeon  
 All þese lay in orisoun  
 Marie his modir & oþer also  
 þat were wont wiþ ihesu to go

1082 THERE WERE NEARLY 120 MEN. PETER SPOKE ABOUT JUDAS, AND TOLD HOW  
A FIELD HAD BEEN BOUGHT WITH HIS MONEY, AND OF HIS WRETCHED DEATH.

þai war ner sex score men to tell.  
þan ras petre þam to spell, 18878  
“Mi breþer,” he said, “it most nu nede  
þe writte be fulfild þat we rede;  
þat þe haligast said thoru dauī, [col. 2]  
O iudas and his trecheri, 18882  
þat in vr tale was teld for an  
And did vr lauērd iesu bitan.  
O þe mede of his felunni 18885  
A feild þai did þam for to bij;  
He brast in middes quen he hang,  
His guttes at his wamb vte wrang.  
þe psalm sais, thoru þe haligast, 18889  
His woning stede be wild and wast,  
And for his tresun and his suike  
Anoþer most haf his biscop-rike.  
O þis gadring be-houes us þan, 18893  
In witnesing to ches a man  
Vn-to þe seruis of vr tale,  
For to mak þe nombre hale.”  
All þai said, “lok it be sua,” 18897  
And of þam all þai ches tua,  
þe tan hight ioseph barsabas,  
þe toþer was hatten mathias. 18900  
þai said, and þus drightin bi-soght,  
“þou lauērd þat seis all mens thought,  
þou sceu nu queþer o þir tua here,  
þat þou wilt haue to þis mister 18904  
In-to þe sted iudas has losen,  
þe quilk o þir þou wilt ha chosen.”  
þan kest þai cauel þam emell,  
Bot son a-pon mathie it fell, 18908  
Of him it was vr lauērd will,  
þe tale o tuelue for to fulfill.

COTTON

þai ware nere sex skore to telle.  
þen ras petre ham to spelle.  
¶ my breþer he saide hit most nede  
þe writte be fulfilled atte we rede  
atte þe haligaste saide þorou dauī.  
of Iudas & his trecheri.  
þat in our tale was talde for an.  
& did our lorde ihesu be slane.  
& for þe mede of his feloni.  
a felde þer-wip he con him by.  
he brast a-middis quen he hang  
his guttis atte his wambe out-wrange  
þe salme sais þorou þe haligast  
his woning stode be wilde & waste  
¶ & for his tresoun & his squike  
chose we an tille vs like.  
of þis geddering be-houis vs þan.  
In witenesing to chose a man.<sup>1</sup>  
[<sup>2</sup>To goddis seruyse him to take,  
And also a hool nnombre to make.  
Alle seide, “let hit be so,”  
And of hem alle chees þei two,  
þe ton het Ioseph barabas,  
And þe toþer mathias.  
þei seide, & þus god bisouȝt  
“þou lord þat seest al monnes þouȝt,  
Shewe vs wheþer of þese here  
þat þou wilt haue to þi mistere,  
In stide of Iudas þat is losen,  
whiche of þese þou wilt haue chosen.”  
þenne cast þei lottis for to telle,  
And soone vp-on mathi hit felle,  
On him hit was oure lordis wille  
þe nnombre of twelue to fulfill.

FAIRFAX (PART ARUNDEL MS.)

[<sup>1</sup> ll. 18895—18900 wanting in Fairfax MS.; 2 leaves gone. Laud MS. wants ll. 18633—18900; 2 leaves torn out.]

[<sup>2</sup> From MS. Arundel 57, Herald's College, leaf 110, back, col. 1.]

þai war nere sex skor men to tell.  
þan ras petre þaim to spell, 18878  
“Mi breþer,” he said, “it most nu nede  
þe writt be fulfild þat we rede ;  
þat hali-gast said thoru dauí,  
Of iudas and his trechori, 18882  
þat in vr tale was tald for ane  
And did vr lauerd iesu to slane.  
Of þe mede of his feluni  
A feild he did him for to bi ; 18886  
He brast in middis quen he hang,  
His guttes at his wamb vte wrang.  
þe salme sais thoru þe hali-gast, 18889  
His wonyng sted be wild and wast,  
And for his tresun and his suike,  
Anoper most haue his bischop-rike,  
Of þis gadring bihouis vs þan, 18893  
In wittenesing to chese a man  
vnto þe seruís of<sup>1</sup> vre tale, [MS. or]  
For to make vr numbres hale.”  
All þai said, “loke it be sua,” 18897  
And of þaim all þai ches þaim tua,  
þe tane hight ioseph barrabas,  
þe toþer was haten matheas. 18900  
þai said, and þus drightin bisogh[t],  
“þu lauerd þat seis all manes þoght,  
þu scheu vs queder of þis tua sere,  
þat þu will haue to vs mistere, 18904  
Into stede iudas was losin,  
Quilk of þir þu wil haue chosin.”  
þan keist þai caueles þaim emell,  
Bot sone apon mathi it fell, 18908  
Of him it was vr lauerd will,  
þe tale of tuelue to fulfille.

þere was neþe six skore men to telle  
Petur roos & bigon to spelle  
Breþer he seide þe writen mot nede  
Be fulfilled þat we rede  
þe holy goost seide þourþe dauy  
Of Iudas and of his trichey  
þat in oure tale was tolde for one  
And dud oure lord iesu to slone  
wiþ tresour of þat felonye  
A felde he dud him for to bye  
He brast in two as he hong  
His guttes at his wombe out wrong  
þe salmes seiþ bi good taast  
His wonyng shulde be wilde & waast  
And for his tresoun & his swiche <sup>[1f 115,  
back]</sup>  
Anoper shulde haue his bisshopriche  
Of þis gederynge bihoueþ vs þon  
In witenessyng to chese a mon  
To goddes seruise him to take  
And also a hool nambre to make  
Alle seide lete hit be so  
And of hem alle chese þei two  
þe ton hett Ioseph Barabas  
And þe toþer mathias  
þei seide & þus god bisouzt  
þou lord þat seest alle mennes þouzt  
Shewe vs wheþer of þese here  
þat þou wolt haue to þi mistere  
In stude of Iudas þat is losen  
whiche of þese þou wolt haue chosen  
þenne cast þei lottes for to telle  
And sone vpon Mathi hit felle  
On him hit was oure lordes wille  
þe nambre of twelue to fulfille

[*The Descent of the Holy Spirit.*]

¶ Ten dais fra þe ascension,  
 þe apostels lai all in orisun.  
 Als þai sua all to-geder lai 18913  
 Apon þat hali wijt sundai,  
 At vndrin tide þar come a sune  
 Vte o þe air al bristand dune,  
 Als it war a thoner blast, 18917  
 Brathli on þat hus it brast,  
 Wit a wind þar come wit-all  
 And, þai sittand, fild al þat hall.  
 þe haligast þar lighted þan 18921  
 Bath on womman and on man,  
 Vn-to þar hefdes all bi-dene  
 Was firen tunges sittand sene,  
 A firen tung on ilkan light, 18925  
 Bot noght þai brint, þof þai mad bright.  
 And qui þai come in firen sight? <sup>[leaf 107, col. 1]</sup>  
 Bot for to giue þam strenght and might,  
 For we wat, wit-vten gile, 18929  
 þe fire es god to strenght þe tile;  
 Tung bitakens all langage  
 þat þai suld haf of ful knaulage,  
 To stand ai stitli for þe fai, 18933  
 And thrali preche al crist lai.  
 Of haligast fild war þai þan,  
 And for to tell þai all bigan  
 þe miracles gret o iesu crist, 18937  
 For wel þai all langage wist.  
 Als gaf to þaim þe haligast  
 Alkin wiit to tuche and tast, 18940  
 Was na langage man for to muth,  
 þat þai ne all kindli it cuth.  
 ¶ In þat siquar was in þat tun  
 Men of alkin religioun, 18944

COTTON

Ten dayes from þe ascencioun,  
 þe apostlis lay in orisoun,  
 And as þei so to-gider lay  
 vp-on þe holy wit-sonday,  
 At vndren tyde þer coom a soun  
 Fro þe eir brestynge doun,  
 As hit were a þonder blast,  
 Brodly on þat house hit brast,  
 Wip a wynd þat coom wip-alle  
 And, þei sitting, fulde þat halle.  
 þe holy goost þo lizte þon  
 Boþe on wommon & mon,  
 vnto her hedes alle bidene [col. 2]  
 were firen tonges sittinge sene,  
 A firen tonge on vchone lizt,  
 But not hit brent, þei hit were brizt.  
 And whi hit coom in firen sizt?  
 Forto strengþe & ȝyue myȝt,  
 For wel we woot, wipouten gyle,  
 Fire is good to strengþe þe tile;  
 Tongis bitokenen alle langage  
 þat þei shulde haue ful knowlage,  
 To stonde safly for þe fay,  
 And trewely preche cristis lay.  
 Of þe holy goost filde were þei þan,  
 And for to telle þei alle bigan  
 þe miraculis grete of iesu couþe,  
 For alle langagis þei couþe wip mouþe.  
 þe holy goost ȝaf hem at þat blast  
 Of alle wittis to touche and tast,  
 Euery langage þat þenne was,  
 Kyndely couþe þei hit bi gras.  
 þat tyme was þere in þat toun  
 Sere men of alle religioun,

FAIRFAX (ARUNDEL MS.)

[*The Descent of the Holy Spirit.*]

[T]En dais fra þe assenciun,	[col. 2]	¶ Ten dayes from þe assencioun
þe apostlis lai all in orisun. 18912		þe apostlis lay in orisoun
Als þai sua to-gedir lay		And as þei so to gider lay
Apon þat hali Wittsunday,		Vp on þe holy witsonen day
At vndrin tide þar come a sune		At vndren tide þer coom a soun
vte of þe air brestand dune, 18916		Fro þe eir brestyng down
Als it war a thoner blast,		As hit were a þondir blast
Brathli on þat hus it brast,		Brodly on þat hous hit brast
wid a wend at come wid-all		wip a wynd þat coom wip alle
And, þai sittand, fild all þat hall.		And þei sittynge fulled þat halle
þe hali gast þar lighted þan 18921		þe holy goost þere lizt þon
Bath on womman and on man,		Boþe on wommon & mon
vnto þair hefdes all bidene		Vnto her hedes al bidene
was firen tungen sittand sene,		were fyren tonges sittynge sene
A firen tung on ilke a-light, 18925		A firen tonge on vchone lizt
Bot noght þai brint, þou þai war bright.		But not hit brende þei hit were briȝt
And qui þai come in firin sight?		And whi hit coom in firen sizt
Bot forto strenth and giue might,		For to strengþe & ȝyue myȝt
For wele we wate, widvten gile,		For wel we woot wipouten gile
For fire es gode to strenth þe tile ;		Fire is good to strengþe þe tile
Tung bi-takenes all langage 18931		Tonges bitoken alle langage
þat þai suld haue of ful knaulage,		þat þei shulde haue ful knowlage
To stand stithli for þe fay,		To stonde stifly for þe fay
And thrali preche for cristes lay.		And trewely preche cristis lay
Of hali-gast fild war þai þan, 18935		Of þe holy goost fulde were þei þan
And for to tell þai all bigan		And for to telle þei alle bigan
þe miraclis grete of iesu crist,		þe miracles grete of ihesu coupe
For alkin langage wele þai wist.		For alle langages þei coude with mouþe
Als þaim to gaf þe hali-gast 18939		þe holy goost ȝaf hem at þat blast
Of alkin witt to touche and tast,		Of alle wittes to touche & tast
was na langage þat man wald mouth,		Euery langage þat þenne was
þat þaim all it kindlik cuth.		Kyndely coude þei hit bi gras
[I]n þat siquar was in þat tune		þat tyme was þere in þat toun
Sere men of all religiune, 18944		Sere men of alle religioun



Of al maner of nacioun  
Man redis of in ani tun, 18946  
þat to þat come þat siquar,  
Of ilk lede, fra here and þar.  
Quen þai had herd þat mikel blast,  
Quarfor þai war dred and agast, 18950  
For þat ferli þan war þai fus,  
þai runnen til þe apostel hus,  
And carpand o þat grisli crak;  
þair aun langage ilkan þai spak, 18954  
Of alkin thing þat þai cuth frain,  
Redi þai gaf ansuer again,  
þat ilk tung quar-sum þai war,  
Til ilk lede þai gaf ansuar; 18958  
It was na wisdom man to knau  
þat þai ne cuth redi resun scau.  
All wondred þat þam herd and sei,  
Said þai, "er not þir o galilei 18962  
Born þat es þair kind contre?  
Hu," coth þai þan, "mai it be,  
þat vr langage spek þai þus?  
Gret selcuth hir-of thine us." 18966  
Oper-sum þan badd þam do wai,  
"Drunken," þai said, "o must ar þai."  
¶ Vp stode petre þan in þat thrang,  
And said, "god men, yee haf þe wrang,  
þir er not drunken als yee sai, 18971  
It es not bot vndrin o þe dai,  
þaineer noght þat time wont at ete [col. 2]  
Ne not to drinc be-for þair mete;  
Bot i sal tell it yow wel better, 18975  
If yee can rede your aun letter.  
þar was a prophet treu and lele  
In form dais, þat hight iohel,  
'I sal send in þe last dais  
O mi spirit,' þus he sais, 18980

COTTON

[ . . . . .  
. . . . no gap in the MS.]  
To þat feest coom þenne þore,  
Of vche cuntre, lasse & more.  
wherfore were þei drad & gast,  
For heryng of þat mychel blast,  
For þat blast þat þei þere herde  
To þe apostlis hous þei ran for ferde,  
Spekyng of þat grisly crak;  
her owne langage vchone spak,  
Of vche þing þat þei coude freyn,  
Redy þei 3af vnsware a3eyn,  
þat ilke tonge what so þei were,  
To vche lede 3af þo vnsware;  
Of al wisdom þat men knowe,  
þei coude resoun redy showe.  
Alle merueiled how hit my3te be  
And seide, "þese men of galile,  
Born in þat cuntre to seen,  
How," þei seide, "may þis ben  
þat oure langage speke þei þus? [leaf 111,  
col. 1]  
Greet wondir her-of þinke vs."  
Somme bad opere þenne do wey,  
And seiden, "dronke of must were þei."  
Vp stood petur in þat prong,  
And seide, "gode men, 3e haue wrong,  
we are not dronken as 3e say,  
Hit is but vndren tide of day,  
we be not wont þat tyme to ete  
ny not to drynke bifore oure mete;  
But I shal telle 3ou hit wel bettur,  
If 3e con rede 3oure owne lettur.  
þer was a prophete trewe & lele,  
Bi olde dayes, þat het Ioele,  
'I shal sende in þe laste dayes  
Of my spirit,' þus he sayes,

FAIRFAX (ARUNDEL MS.)

ALL WONDERED ; “ ARE NOT THESE MEN OF GALILEE ? HOW IS IT THEY SPEAK 1087  
OUR LANGUAGES ? THEY MUST BE DRUNK.” PETER DEFENDS THEM AND QUOTES JOEL.

Of all manere of naciune

Man redes of in ani rune, 18946

þat to þat feste com þat siquare,

Of ilkin lede, bath lesse and mare.

Quarfor þai war dred and gast, <sup>[leaf 127, col. 1]</sup>

Quen þai had herd þat mekil blast,

For þat farli sone war þai fus, 18951

And ran þaim til þe apostlis hus,

All carpand of þat grisli crack ;

þair auen langage ilkan þai spac,

Of ilkan thing þat þai cuth frain,

Redi þai gaue þaim ansuer again,

þat ilk tung quat-sum it ware, 18957

Till ilk lede þai gaue ansuare ;

It was na wisdam man to knau

þat þai ne cuth resun redi schau.

All wondred-on þat þai herd or sei,

And said, “ er noght þir of galilei

Born þat es þair kind cuntre ? 18963

Hu,” said þai þan, “ ma þis be,

þat vr langage nu speke þai þus ?

Gret selcuth here-of thinces vus.”

Oper-sum badd þaim þan do way,

And said, “ drunkein of must er þai.”

[V]p stod peter in þat thrang, 18969

And said, “ gode men, 3e haue þe wrang,

we er noght drunkin als 3e say,

It ne es bot vnþren tide of þe day,

we er noght wont þat time at ete

Ne noght to drine bifor vr mete ;

Bot i sal till it 3u wele better, 18975

If 3e can rede 3ur auen letter.

þar was a prophete treu and lele,

In formdais, þat hight ioel,

‘ I sal send in þe last dais

Of mi spirit, ’ þus it sais, 18980

GÖTTINGEN

[ . . . . .

. . . . . *no gap in the MS.*]

To þat feest coom þenne þore

Of vche cuntre lasse & more

wherfore were þei drad & gast

For heryng of þat muchel blast

For þat blast þat þei þere herde

To þe apostlis hous þei ran for ferde

Spekyng of þat grisly crack

her owne langage vchone spak

Of vche þing þat þei coude freyn

Redy þei 3af vnsware a3eyn

þat ilke tonge what so þei were

To vche lede 3af þo vnsware

Of al wisdom þat men knowe

þei coude resoun redy showe

Alle merueiled how hit my3t be

And seide þese men of galile

Born in þat cuntre to seen

How þei seide may þis been

þat oure langage speke þei þus

Greet wondir her of pinke vs

Somme bad opere þenne do wey

And seiden dronken of must were þei

¶ Vp stood petur in þat þrong

And seide gode men 3e saye wrong

we are not dronken as 3e say

Hit is but vndren tide of day

We ben not wont þat tyme to ete <sup>[leaf 116]</sup>

Ny not to drynke bifore oure mete

But I shal telle 3ou hit wel bettur

If 3e con rede 3oure owne lettur

þere was a prophete trewe & lele

Bi olde dayes þat hette Iohel

I shal sende in þe laste dayes

Of my spirit þus he sayes

TRINITY

'Bath on man and womman eke  
 O propheci þan sal þai speke, 18982  
 Yur suns and yur doghteres fre,  
 And yur yongmen sightes se.  
 Yur eldrin men sal dremes dreme,  
 And o mi gast þai sal ha streme 18986  
 To suain and womman gife alsua,  
 At cum wit propheci to spa ;  
 In heuen on hei þan sal i scau,  
 And signes dun in erth lau.' 18990  
 He tald þam mani takens sere,  
 þat es na nede all recken here.  
 ¶ "Mi breþer," he said, "ful wel mai i  
 O þe prophet yow tell dauī, 18994  
 He wist þat godd til him had suorn  
 þat an suld of his sede be born  
 To sitte in sertles<sup>1</sup> þat was his; [<sup>1</sup> So in MS.]  
 Bot he þat sagh on-ferrum þis  
 Of his up-ris he said, 'in hell, 18999  
 Ne suld noght crist be left to duell,  
 Ne neuer o rote his flexs ha sight,  
 Bot raised he es wit strengþ o dright.'  
 Fra ded to lijf nu risen es he, 19003  
 And þar-of wittnes all ar wee,  
 Raisd sua wit godds might,  
 And siker of his fader hight.  
 Of haligast þe giftes sere, 19007  
 Gin us he has als yee se here,  
 Til heuen he stei, þat was wel sene ;  
 And i sai to yow folk biden,  
 þis iesus es vr lauerd dright, 19011  
 Yee did on rode wit-vten right."  
 ¶ þir wordes herd, þair here gun turn,  
 And als for þair misdedes morun,  
 To petre and þaapostels to 19015  
 þai said, "godmen, quat sal we do ?"

COTTON

'Boþe on mon & wommon eke  
 Of prophecie shul þei speke meke,  
 3oure sones & 3oure douȝtris fre,  
 And 3oure 3onge men shul siȝtis se.  
 3oure eldre men shal dremes dreme,  
 And of my goost I shal a streme  
 To mon & wommon ȝyue also,  
 To come bi prophecie and go ;  
 In heuen on hyȝe shal I showe,  
 Signes & on erþe lowe.'"  
 He tolde hem mony tokenes sere,  
 þat is no nede to reken here.]  
 [<sup>1</sup> Brethir he seið welle may I [<sup>1</sup> from Laud MS. 416]  
 Telle you of the prophete dauy  
 he wist that godd had to hym sworn  
 That oon shuld on his sede be born  
 To sytte in setes that were his  
 But he that sie so ferre this  
 Of his vpryst he told in helle  
 hyt shalle not be last to duelle  
 Nevyr shalle rote his flesh so bryȝt  
 But reysið is he by his might  
 ffrom dethe to lyf now resyn is he  
 and there-of wytnes alle ar we  
 Reysið so wyth-outyn let  
 and made sekyr that his fader hight  
 The yeftes of the holy gost sere  
 he hath vs yevyn as ye se here  
 To hevyn he stie that is wele sene  
 and I sey to you folk by-dene  
 That Iesus is that lord of myȝt  
 Ye did on rode with vnright  
 Thise wordes herd many oon  
 and rewid sore in hert anon  
 To petyr and othir Appostils ij°  
 Good men they seið what shalle we do

FAIRFAX (ARUNDEL AND LAUD MSS.)

WHO SHOULD NOT BE LEFT IN HELL, NOR HIS FLESH SEE CORRUPTION. "WE ARE 1089  
ALL WITNESS HE HAS RISEN TO LIFE, AND HAS GIVEN US THE GIFTS OF THE SPIRIT."

'Bath on man and womman eke  
Of propheci þan sal þai speke, 18982  
3ur suns and 3ur doughtris fre,  
And 3ur 3ongmen sal sightes se.  
3ur eldrin men sal dremis dreme,  
And of mi gast i sal a streme 18986  
To suayn and womman giue alsua, [col. 2]  
To cum wid propheci to spa ;  
In heuen on hei þan sal i schau,  
And signes dune on erd lau.'" 18990  
He tald þaim mani takinges sere,  
þat es no nede all reken here.  
"Mi breder," he said, "ful wele mai i  
3u tell of þe prophete daui, 18994  
He wist that god till him had suorn  
þat ane suld of his sede be born  
To sitt in setlis þat war his ;  
Bot he þat sau on-ferrum þis 18998  
Of his vpris he said, 'in hell,  
It sal noght be left to duell,  
Ne neuer of rote his fless haue sight,  
Bot raised es he wid strenth of dright.'  
Fra dede to lijf nu resin es he, 19003  
And þar-of witnes all er we,  
Raised sua wid godes might,  
And sikird of hir fadir hight.  
Of hali-gast þe giftes sere, 19007  
Giuen vs has he als 3e se here,  
Tille heuen he stei, þat es wele sene ;  
And i sai to 3u folk bi-dene,  
þis iesus es mi lauerd dright, 19011  
3e did on rode widvten right."  
[þ]ir wordis herd, þair hert gan tru,  
And als for þair misdedis þai ru,  
To petre and þe apostlis to 19015  
þai said, "god men, quat sal we do?"

Boþe on mon & wommon eke  
Of prophecie shul þei speke meke  
3oure sones & 3oure dou3tres fre  
And 3oure 3ouge men shul si3tes se  
3oure eldremen shul dremes dreme  
And of my goost I shal a streme  
Te mon & wommon 3yue also  
To com bi prophecie and go  
In heuen on he3e shal I showe  
Signes & on erþe lowe  
He tolde hem mony tokenes sere  
þat is no nede to rekene here  
Breþer he seide wel may I  
Telle 3ou of þe prophete dauy  
He wist þat god had to him sworn  
þat oon shulde of his seed be born  
To sitte in sete þat were his  
But he þat say so fer þis  
Of his vpriste he tolde in helle  
Hit shal not be laft to dwelle  
Neuer shal rote his flesshe so bri3t  
But reised is he bi his my3t  
From deep to lif now risen is he  
And þerof witenes alle are we  
Reised so wipouten let  
And made sikur þat his fadir het  
þe 3iftes of þe holy goost sere  
He hap vs 3yuen as 3e se here  
To heuen he stey3e þat is wel sene  
And I saye to 3ou folke bi dene  
þat ihesus þat is lord of my3t  
3e dude on rode wiþ vnri3t  
þese wordes herde mony one  
And rewed sore in herte anone  
To petur & opere apostles to  
Gode men þei seide what shul we do



“ Bot dos penance and baptiz yow  
 All in þe nam of ur iesu, 19018  
 Yow sal for-giuen be yur sake, <sup>[leaf 107,  
 bk, col. 1.]</sup>  
 þe gifte of þe holigast to take;  
 For-qui to yow and to yur sede,  
 þe barns þat of yow sal brede,  
 þe mede es hight of al and al, 19023  
 All paa þat crist will til him call,  
 Bot for your bote i you for-bede  
 To lete oght at þis wicked lede.”  
 Petre paid him ful gern  
 In crist lai þat folk to lern; 19028  
 And þai þat tok his word til hert,  
 þair sauls turnd it to quert;  
 For þar was þat ilk dai in lijf  
 Thre hundret baptist man and wijf,  
 þat desseli bath late and are 19033  
 War tentand to þe apostels lare,  
 And o þair brede ete wit þaim þare  
 þat þai had noght tan elles-quare.  
 þai þat had hus or ani aght 19037  
 þai sald þam and þe pris laght,  
 Be-for þe apostels fete it broght,  
 þar-of to do quat þaim god thought.  
 Arli þe apostels ilk dai  
 Went to þe temple for to prai, 19042  
 At þair gain come mete þai gaue,  
 Ilkan þat þai sagh mister haue.  
 ¶ Petre and iohn a dai at none  
 Went to þe kirc to mak þair bone,  
 Be-side þe wai þar sagh þai lij, 19047  
 A man was criplid in þe parlesi,  
 And had ben mast all his fordais,  
 Als þe stori telles and sais;  
 Ilk dai man him þider bar 19051  
 For to bide his almus þar.

COTTON

But baptyse you and dothe penaunce  
 In Iesu name for his sufferauunce  
 ye shulle for-yevyn by your' sake  
 The holy gostes yest to take  
 ffor why to you and to your' sede  
 The childryn that of you shalle brede  
 The most mede is yt off alle  
 That Crysten bene Iesu wille calle  
 But for your' bote I you forbede  
 To levyn on this wykyd lede  
 ¶ Peter paynyd hym full yern  
 In goddes name that folk to lern  
 Tho that toke this word to hert  
 hir soulis turnyd yt to quert  
 There was that ilk day in lyvis  
 Baptyst iij C men and wyvis  
 That besyly full oft there  
 Entendaunt to þe appostils were  
 and ete bred with hem to fare  
 whan they had noght els-whare  
 Tho that hows had or oþer good  
 Sold yt and with þe appostils yode  
 By-fore the appostils fete yt broȝt  
 To do there-of what good hem thoȝt  
 ¶ Erly the appostils eche day  
 To the temple went to pray  
 At hir yene come the mete they yaff  
 To eche as they say myster haff  
 Petir and Iohn aday at non  
 wentyn to chirch to make her bone  
 Beside the wey sie they þer lie  
 A man Crokyd in the palsy  
 And had bene most part of his dais  
 As the story tellus and sais  
 Eche day men theder hym bere  
 ffor to byde his almys there

FAIRFAX (LAUD MS.)



“Bot dos penance and baptiz 3u  
In þe name of vr ihesu, 19018  
3e sal forgiuen be 3ur sake,  
þe gift of hali gast to take;  
For-qui to 3u and to 3ur sede,  
þe barnis þat of 3u sal brede, 19022  
þe mede es hight of all and all,  
All þaa þat cristen er iesu wil call,  
Bot for 3ur bote i 3u forbede <sup>[If 127, bk, col. 1]</sup> 19026  
To leten at þis wicked lede.”  
Petre pained him ful garn  
In cristes lai þat folk to larn;  
And þai þat toke þis word till hert,  
þair saulis turned it to quert; 19030  
For þar was þat ilke day in liues  
Baptist thre hundreth men and wiuis,  
þat desseli both late and are 19033  
þar tendant to þe apostlis ware,  
And of þat bred ete wid þaim þare,  
þat þai had noght elles-square. 19036  
þai þat hus had or ani oþer gode  
þai sald, and wid þe pris þai 3ode  
And bifor þe apostlis fete it broght,  
þar-of to no-quat þaim god thoght.  
Arli þe apostlis euer-ilke day 19041  
went to þe temple for to prai,  
At þair gain-come þe mete þai gaf,  
Ilkan als þai sau mister haf. 19044  
[P]etre and iohn a day at none  
went to kirc to make þair bone,  
Biside þe wai þar sau þai lij, 19047  
A man was croked in þe parlesi,  
And had bene mast all his fordais,  
Als þe stori vs tellis and sais;  
Ilk dai men þedir him bare 19051  
Forto bidd his almosun þare.

But baptize 3ou & doþ penaunce  
In ihesu name for his suffraunce  
3e shul for3yuen be 3oure sake  
þe holy gostis 3ifte to take  
For whi to 3ou & to 3oure sede  
þe children þat of 3ou shal brede  
þe mede is hett of alle & alle  
þat cristen ben ihesu wol calle  
But for 3oure bote I 3ou forbede  
To leuen on þis wicked lede  
¶ Petur peyned him ful 3erne  
In goddes name þat folke to lerne  
þo þat toke þis word to herte  
Her soulis turned hit to querte  
þere was þat ilke day in lyues  
Baptized þre hundride men & wyues  
þat bisily ful ofte þere  
Entendaunt to þe apostles were  
And eet breed wiþ hem to fare  
whenne þei had nouzt elles whare  
þo þat hous hadde or oþere good  
Solde hit & wiþ þe apostlis 3ood  
Bifore þe apostlis feet hit brouzt  
To do þerof what hem good þouzt  
¶ Erly þe apostlis vche day  
To þe temple wenten to pray  
At her a3eyn come þe mete þei 3aue  
To vche as þei say mistere haue  
¶ Petur & Ion a day at none  
wenten to chirche to make her bone  
Bisyde þe wey say þei þere ly  
A mon croked in þe palesy  
And had ben moost part of his dayes  
As þe story telleþ & sayes  
Vche day men þidur him bere  
For to bide his almes þere

1092 PETER AND JOHN TOLD THE CRIPPLE TO LOOK ON THEM, THEY HAD NO MONEY  
TO GIVE, FOR THEY WERE NOT TO USE THE GOODS SOLD TO FEED THE POOR BRETHREN.

Petre and iohn þai bi him yode, 19053  
And he þam badd giue him sum gode,  
And petre and iohn ansuard him þan  
“Bihald on us,” þai said, “þou man.”  
Qua sai, behald on hus and se, 19057  
And vnderstand ur priuete,  
Als sua sai þou sal se ur wan  
For giftes ha we to þe nan.  
He þam be-heild, bot wel wend he  
þai suld him giue sum charite. 19062  
Petre said til him onan,  
“Gold ne siluer ha we nan.”  
For-qui it was noght petres aght, [col. 2]  
þat oþer men had sua bi-taght 19066  
Him for to kepe vnto þair nede,  
And for þair pouer men at fede,  
þat for þat thing þair godes sald  
Bifor þe apostels fete vp-yald. 19070  
“þat i mai giue,” he said, “i sale,  
I wat þou nede has to be hale,  
In iesu nazarens nam, 19073  
Rise up,” he said, “and ga þou ham.”  
His hand he raght and up he ras,  
And to þe temple spede his spas,  
þat forwit ne moght stride a stepe,  
Louand vr lauerd þan he lepe ; 19078  
þe propheci was þan fild sua  
þat said þat halt suld scep as ra.  
þe folk quen þai þis man had sene,  
þai wondre[d] on him al bidene, 19082  
þaa þat forwit had knaun him,  
For wonder sum þai fell in suim.  
¶ Petre þan bigan to mele, 19085  
“Yee folk,” he said, “of israel,  
Qui wondir yee sua wit-vten right  
Als þis war dun wit vr might? 19088

COTTON

Petir and Iohn they by hym yode  
And he bad of hem som good  
Petir and Iohn answerd hym þan  
And seid byhold on vs þou man  
Behold on vs now and se  
And vnderstonð our pouerte  
Thow maiste wele se now our wone  
yestes haue we to the non  
[ . . . . .  
. . . . .  
. . . . .  
. . . . . no gap in the MS.]  
ffor petirs good was yt nought  
That othir men to hym had broght  
ffor to kepe to her nede  
And for tho pour men to fede  
That for that skylle her goodes sold  
And to the appostils vp yt yold  
That I may yef he seid I shalle  
Thow hast nede after hele to calle  
In Iesu nazarenius name  
Ryse vp he seid and go þou lame  
his hond he toke and vp he ros  
a grete pas to the tempyð he gos  
Byfore might he not gon a fote  
lovyng our lord he lepe for bote  
Thus prophecy fullefillid was þo  
That seid the halt shuld skyp as ro  
The folk tho they þis man had sene  
wondird on hym alle by-dene]<sup>1</sup>  
[ . . . . .  
. . . . . no gap in the MS.]  
Petre þen be-gan to mele. [leaf 78]  
þe folk he saide of israel.  
quy wonder þe squa wiþ vn-riht  
als þis ware done wiþ our miht.

FAIRFAX (PART LAUD MS.)

[<sup>1</sup> Laud extract ends here.]

Petre and iohn þai bi him 3ode, 19053  
And he þaim badd him giue sum gode,  
Petre and iohn ansuerd him þan  
And said, "bihald on vs, þu man!"  
Als qua say, bihald on vs and se  
And vnderstand vr pouertte, 19058  
Als qua sai, þu sal se vr wane,  
For giftes haue we to þe nane.  
[<sup>1</sup> He thaim bihelde bot wel wend he  
Thai sulde him sum charite. [<sup>1</sup> from Edin-  
bro' MS.]  
Petir saide til him on-ane, 19063  
"Golde na silvir haue I nane."]  
For-qui petre gode ne was it noght,  
þat oper men had sua him broght  
All for to kepe vnto þair nede, [col. 2]  
And for þaa pouer men to fede,  
þat for þat þing þair godes sald 19069  
Bifor þe apostlis fete vp-3ald.  
"þat i mai giue," he said, "i sale,  
I wate þu has nede to be hale,  
In iesus nazarenus name," 19073  
He said, "rise vp and ga þu lame."  
His hand he raght and vp he ras,  
And to þe temple spede his pas,  
þat noght forwit might strid a step,  
Louand vr lauerd þan he lep; 19078  
þe propheci was þan fild sua,  
þat said þe halt suld scope as ra.  
þe folk quen þai þis man had sene,  
þai wondred on all bidene, 19082  
þa þat forwid had knauen him,  
For wonder sum þar fell in suim.  
[P]etre þan bigan to mele  
And said þe folk of israele, 19086  
"Qui wonder 3e sua wid vnright  
Als þis war done wid vr might?

Petur & Ion þei bi him 3ode [leaf 116, back]  
And he bad of hem som gode  
Petur & Ion vnswered him þon  
And seide biholde on vs þou mon  
Biholde on vs now and se  
And vndirstonde oure pouerte  
þou maist wel se now oure wone  
3iftis haue we to þe none  
[ . . . . .  
. . . . .  
. . . . .  
. . . . . no gap in the MS.]  
For petres gode was hit nouzt  
þat opere men to him had brouzt  
For to kepe to her nede  
And for þo pore men to fede  
þat for þat skil her godes solde  
And to þe apostlis vp hit 3olde  
þat I may 3yue he seide I shal  
þou hast nede aftir hele to cal  
In ihesu nazarenus name  
Rise vp he seide & go þou lame  
His honde he toke & vp he ros  
Greet pase to þe temple he gos  
Bifore myzte he not gon a fote  
Louynge oure lord he lepte for bote  
þus prophecie fulfild was þo  
þat seide þe halt shulde skippe as ro  
þe folke þo þei þis mon had sene  
wondride on him al by dene  
[ . . . . .  
. . . . . no gap in the MS.]  
Petur anoon bigan to mele  
And seide 3e folke of israele  
whi wondre 3e so wiþ vnrizt  
As þis were done wiþ oure myzt

1094 PETER TELLS THE PEOPLE THAT NOT HE, BUT GOD THROUGH HIS SON HAS  
HEALED THE LAME MAN. HE URGES THEM TO REPENT AGAINST THE GREAT ASSISE,

Bot mighti godd wit-vten mak,  
Of abraham and of ysaac, 19090  
And of vr eldres þat has ben aa,  
His sun þan has he blisced sua;  
Yee suak and nitt be-for pilate,  
And demed als yee-seluen wate;  
þe oncall of his hali nam, 19095  
Has lent us hele nu to þis lame  
Wit þe trouth þat fell þar-to,  
For it mai selcut mikel do.  
Bot mi breþer, I vnderstand  
þat yee it did yur vnwitand, 19100  
Repentes yow, and bes onknaun  
To saue your saul ilkan his aun,  
Again þe gret commun assis  
Quar all sal cum bifer iustis. 19104  
Yur sin witstand, þat yee mai rise  
Wit þat parti þat es rightwise,  
Quen clene for-giuenes sal o plight,  
þan be for-soth quen, thoru þe might  
O rising o þe last dai, 19109  
þe lastand ded sal worth a-wai;  
Be his fader sitt he sal, [leaf 108, col. 1]  
Til he restord haf us all,  
þat he spak first wit prophetis  
Ai to þe time þat all sal ris." 19114  
¶ þe apostels spekand þus and mar,  
þe preistes come in þat siquar,  
þe temple maisters wit þam bun,  
All þai war of on commun.  
At þair talking þam tenid sare, 19119  
"Hu es þis," þai said, "þat yee dar  
Suilkin loueword of him sai,  
þat we did deme þis endir dai?"  
þa saduceis,—namli þat lede, 19123  
For þe vprising ner wald wede,

COTTON

bot miȝti god wiȝ-uten make  
of abraham & of Isaac.  
& of our eldres has bene alsqua.  
his sone has he blessed 3a. <sup>[1 from Laud MS. 416]</sup>  
[1 That stode by-fore prynce pilat  
And suffird deþe by your debate]  
þorou on-calle of his hali name  
has lent hele vn-to þis lame.  
wiȝ grete traup atte fel þer-to  
for hit mai selcouȝ mikil do.  
mi breþer he saide ȝe vnderstande  
þat ȝe him sloȝh vn-witande  
repentes ȝou & soȝ be knawen.  
to saue ȝoure saule ilkan his awen.  
again þe grete commune assise  
quare alle salle come be-for iustice  
wiȝ-stande ȝoure syn atte ȝe mai rise  
wiȝ þat party atte is riȝt-wise  
for clene for-gifnes salle of plȝt  
þen be for-soȝ. quen þorou þe miȝt  
of rising of þe last day.  
þe lastande dede salle worȝ a-way  
bi his fader sitte he salle  
til he restored has vs alle  
as he spac first wiȝ prophetise  
ar to þe time þat alle sulde rise.  
þe apostles specande þis & mare  
þe prestes come to here þat lare.  
þe temple maistres wiȝ ham boun.  
alle þai ware of an commun.  
& atte þaire talking tenid sare.  
how is þis saide þai atte ȝe dare.  
suche loue worde of him to say  
þat we did deme þis ender day.  
þe sadaiceus namli þat lede  
for his vprising walde werre þem wede

FAIRFAX

TO WITHSTAND SIN, THAT THEY MAY RISE AT THE LAST DAY, WHEN CHRIST 1095  
SHALL SIT BY HIS FATHER. THE PRIESTS AND MASTERS CAME TO PETER, DARING HIM.

Bot mighti godd widvten make,  
Of abraham and of ysaac, 19090  
And of vr eldris þat has bene a,  
His sun þan has he bliscd sua ;  
3e suake and nitt bifor pilate,  
And deme als 3e-self it wate, 19094  
þe oncall of his hali name,  
Has lent his hele nu to þis lame  
wid þe troutht þat fell þar-to,  
For it mai seleut mekil do.  
Bot nu mi breþer, i vnderstand 19099  
þat 3e it did 3ur vnwittand,  
Repentis 3u, and bes vnk[n]aun  
To sauue 3ur saulis ilk man his auen,  
Again þe grete comune assise 19103  
Quar all sal come bifor iustise.  
13ur sin withstand, þat 3e mai rise  
wid þat parti þat es rightwise, 19106  
Forgiuenes clene sal be of plight,  
þan forsoth quen thoru þe might  
Of rising on þe last dai, [ leaf 123, col. 1 ]  
þe lastand dede sal worth a-way ;  
Bi his fadir sitt he sall, 19111  
Till he record haf vs all,  
þat he spac feirst wid prophecis  
Ai to þe time þat all suld ris." 19114  
[þ]e apostlis speckand þis and mare,  
þe preistes come in þat siquare,  
þe temple maistris wid þaim bun,  
All þai war of a comun. 19118  
At þair talking þaim tened sare,  
And said, "hu es þis þat 3e dar  
Suilkin loueword of him say,  
þat we did deme dis endir day?"  
þe saduceus,—namli þat lede, 19123  
For þe vprising wold þai wede,

GÜTTINGEN

But my3ti god wipouten make  
Of Abraham and of Isaake  
And of oure eldres þat han bene o  
His der worþe son hap blessed so  
þat stood bifore prince pilate  
And suffred deþ bi 3oure debate  
þe callyng on his holy name  
Hap sent hele into þis lame  
wip þe troupe þat fel þerto  
For hit may wondir muchel do  
But my breþer I vndirstonde  
þat 3e hit dude vnwitonde  
Repentē 3ou & beþ aknowen  
To saue 3oure soulis vchone his owen  
A3eyn þe grete comune assise  
where alle shul com bifore Iustise  
withstonde 3oure synne þat 3e may rise  
wip þat parti þat is ri3twise  
For3yuenes þenne shal be of plizt  
þenne forþ whenne þour3e þe my3t  
Of risyng on þe laste day  
þe lastyng deþ shal worþe away  
Bi his fadir sitte he shalle  
To his recorde haue vs alle  
þat he spake furst wip prophecise  
Ay to þe tyme þat al shulde rise  
¶ þe apostlis spaken þis & more  
þe prest coom þat tyme þore  
þe temple maistris wip hem boun  
Alle were þei of o comoun  
Hem tened sore at þis talkyng  
And seiden how dar 3e do þis þing  
So precieuse wordis of him to say  
þat we dud deme þis endur day  
þe saduces namely þat lede  
For þe vprising wolde þei wede

TRINITY



For þai wald neuer yeit for-think  
 þar suld be euer ani vprising,— 19126  
 þe apostels did þai bi taken son  
 And sua þai war in prisun don,  
 þar þai bad men suld þam yeme,  
 For late it was þam þan to deme.  
 Bot mani turnd þar and turuud, 19131  
 To baptim tak þam-seluen buud,  
 þat quat o men and quat o wiue,  
 þar was conuerted thusand fiue.  
 þe toþer dai þat folud neist, 19135  
 þai gedird vte bath prince and prist,  
 [ . . . . .  
 . no gap in Cotton & Laud MSS.]  
 And sett þam in þat curt emidd,  
 And badd þam o þe dede þai did,  
 þat þai suld tell, wit-vten hon, 19141  
 In was nam þat it was don.  
 Bot petre, fild of haligast,  
 Ansuar gaf he þam in hast; 19144  
 Bot first he sceud als wit dede,  
 þat þair asking was bot soithede.  
 “Es it,” he said, “resun þat we  
 Calanged for ur gode dede be? 19148  
 Vn-skilwisli þan can yee blam.  
 For wijt yee wel, þat in þe nam  
 O iesu þat yee did on rode,  
 þat alwais yee mis-vnderstode, 19152  
 þat godd his fader raisd to lijf,  
 (Als wat mani man and wijf)  
 þat es mad als a quarner stan  
 For to mak tuin folk an, 19156  
 And in him for to be fest,—  
 þat ilk þat fra yur were yee kest,  
 In him es hele o mankind all; [col. 2]  
 Es nanoþer nam on to call, 19160

COTTON

[<sup>1</sup> MS. *fa.ter crossed through, and sone written over.*

for þai walde neuer for nankin þing<sup>r</sup>  
 here of cristis vprising<sup>r</sup>.

¶ þe apostles did þai be tak in sone  
 & squa in prisoun ware þai done  
 wiþ balis til þe morne to zeme  
 for late hit was ham þen to deme  
 bot mani turned þer & trawed  
 to take baptim ham-seluen bowed  
 þat quat of men & quat of wyue  
 þer was baptist. thousandis fiue.

þe toþer dai atte was neiste [prest  
 þai gedderred out baþ prince &  
 & bad bring forþ þe apostles alle.  
 for til ansquare to þaire calle.  
 & sette ham in þat court amid.  
 & bad ham of þe dede þai did.  
 þat þai sulde wiþ-uten hone.  
 In quase name atte hit was done.  
 bot peter filled of þe haligaste  
 his ansquare gaf he ham in haste  
 bot first he shewed ham be-forne  
 atte þaire asking<sup>r</sup> was al in skorne  
 ¶ is hit resoun he saide atte we.  
 chalaunged for our gode dede be.  
 vnskilfully can 3e blame  
 þat pinkis noȝt on ihesu name  
 & giltles him dide on rode.  
 & al-ways 3e mis vnderstode  
 þat god his sone<sup>1</sup> raised to þe life  
 als wate baþ mani man & wife.  
 [<sup>2</sup>That is made as a corner stone  
 ffor to make ij<sup>o</sup> folkes oon]  
 Oon in hym for to be fest  
 That ylk for your<sup>r</sup> werk ye keste]  
 In him is hele of mankin alle.  
 is nan oþer name on to calle.

FAIRFAX

<sup>2</sup> From Laud MS. 416.]

IN WHOSE NAME THEY WORKED. PETER, FILLED WITH THE HOLY SPIRIT, 1097  
ANSWERED THEM INDIGNANTLY, SHOWING THE NAME OF CHRIST, WHO HEALS ALL.

For þai wald neuer 3eit for thing  
þar suld be ani vp-rising,— 19126  
þe apostlis did þai be taken sone  
And sua þai war in presun done,  
þar badd þai iuen suld þaim 3eme,  
For late it was þaim þan to deme.  
Bot mani troued þar and trud, 19131  
To baptim take þaim-seluen buud,  
þat quat of man and quat of wiue,  
þar was conuerted thousandes fyue.  
[þ]E toper dai þat folud neist, 19135  
þai gadrid vte both prince and preist,  
[ . . . . .  
. . . . . *no gap in the MS.*]  
And sett þaim in þat curt emidd,  
And bad þaim of þe dede þai didd,  
þat þai suld telle, widvten hone,  
In quas name þat it was done. 19142  
Bot petre first of hali gast  
His ansuer gaf þaim in hast ;  
Bot first he scheud als wid dede, [col. 2]  
þat þair asking was bot sothed. 19146  
He said, “es it resun þat we  
For vr gode dede schalanged be?  
vnskilwisli þan can 3e blame. 19149  
For-witt 3e wele, þat in þe name  
Of iesu þat 3e did on rode,  
þat alwais 3e misunderstode, 19152  
þat godd his fader raised to liue,  
(Als wate mani man and wiue)  
þat es made als a corner stane  
For to make tuin folkes ane, 19156  
Ane in him for to be fest,—  
þat ilke þat fra zur werke 3e keist,  
In him es hele of mankind all ;  
Es no noþer name on to call, 19160

GÖTTINGEN

For þei wolde neuer for no þing  
þat knowen were þe vp risyng  
þe apostlis dude þei take soone  
And so in prisoun were þei done  
þei sette men þere hem to 3eme  
For late hit was hem þenne to deme  
But mony leued on her lore  
And to bapteme went þerfore  
So þat of men & als of wyue  
were þere conuertede þousondes fyue  
¶ þe toper day þat folowed neest  
Gedered out boþe prince & preest  
[ . . . . .  
. . . . . *no gap in the MS.*]  
And sett hem in þat court amydde  
And bad hem of þe dede þei didde  
þei shulde telle faste & soone [leaf 117]  
In whoos name hit was done  
But petur þat alle opere past  
His vnswere he 3af in hast  
But furst he shewed in his dede  
þat her askyng was but sophede  
He seide hit is resoun þat we  
For oure good dede chalanged be  
Vnskilfully 3e con vs blame  
For wite 3e wel þat in þe name  
Of ihesu þat 3e duden on rode  
þat euer 3e mis vndirstode  
God his fadir him reised to lyue  
As woot mony mon & wyue  
þat is made as a corner stone  
For to make two folkes one  
Oon in him for to be fest  
þat ilke þat fro 3oure werke 3e kest  
In him is hele of monkynde al  
Is noon opere name on to cal

TRINITY

1098 PETER ASKS THE JEWS WHY THEY ARE ALWAYS AGAINST HIM AND HIS  
FELLOWS; HE ASKS ONE TO SPEAK AT A TIME. THE APOSTLES WERE STEDFAST.

þat of hele mai gif man blis, 19161  
Bot if man thrali thinc on þis."

[ . . . . .  
. . . . .  
. . . . .  
. . . . . 19166  
. . . . .  
. . . . .  
. . . . .  
. . . . .  
. . . . .  
. . . . .  
no gap in Cotton or Arundel MSS.]

þe maisters quen þai vnderstod 19173  
Sua stedfastili þe apostels stod,  
þai badd þat þai þam suld wit-drau  
Quils þai samen spak a thrau.  
"Nu se yee noght," þai said, "þir men,  
Qua can us o þam consail ken? 19178  
þe signes all sagh yee þai did?  
We mai not nite, sa es it kidd,  
Bot þar-for sal we thret þam herd,  
þat þai sal neuer for[t]her-ward 19182  
þis nam to man or wommen neuen,  
Or dere on þam man sal it heuen."  
¶ Bald war þai þan and biden þare,  
þat þai fra þan suld neuer mare 19186  
O þe nam o iesu spell,  
Ne nankin tyþand þar-of tell.  
And þai þam ansuer gaf o-nan,  
Bath sant petre and sant iohan, 19190  
"And queþer agh we þan for to bu  
To godd all weldand, or to yow?  
þat bidd yee þat he mast for-bedis,  
And sua yee sceu all yur sottdedis.  
þe lauere þat bidd þe man wit-stand,  
Vnlau it es to tell in land 19196

COTTON

þat of hele mai gif man blis.  
bot if man þrali þink on his  
¶ leue men saide peter quy do 3e squa  
ay to wirk vs care & wa.  
quare dide 3e euer ani dede  
þat turned 3ou or vs to mede  
& euer wiþ conquest 3e do vs doun.  
& nauþer wiþ riȝt ne wiþ resoun  
take 3oure consaile we 3ou be-seche  
& putte 3oure ansquare in a man speche.  
for quen 3e cry al wiþ a calle  
mai na man ansquare to 3ou alle

þe maistres quen þai vnderstode  
þon quatkin mater þe apostles stode  
þai bad þai sulde ham forþ draw  
quilest þai spac to-geder a þraw  
¶ now se 3e noȝt þai saide þer men.  
qua can vs of ham counsaile ken.  
þe signe alle sagh atte þai did.  
we mai noȝt nite squa is hit kid.  
bot þar-fore sal we þrete ham harde  
atte þai salle neuer forþer-warde  
þis name to man or womman neyuen  
or dere on ham we sal vs heyuen.  
¶ calde þai ware & bidden þare  
atte þai fra þan sulde neuer mare  
of þe name of ihesu spelle. [leaf 78, back]  
ne nankin tiþand þer-of telle  
¶ & þai ham onsquare gaf anoñ  
baþ seint petre & seint Iohā  
[<sup>1</sup> Wheþer owe more þei seide bow  
To god al weldyng or ellis to 3ow  
[ . . . . .  
. no gap in Fairfax & Arundel MSS.]  
3e to bid vs to wiþ stonde  
Goddess biddyng al weldonde]

FAIRFAX

[<sup>1</sup> From Arundel 57, Herald's Coll. MS. fo. 112.]



þe thing þat we bath herd and sau.  
Hu mai we þan bot we it scau? 19198  
If we ne did we war to wite  
For sothfastnes es noght at nite."  
þaa Iuus þat war ai sa curst 19201  
Wald eft ha tan þam if þai durst,  
For folk durst þai noght hete a-pon ;  
And þai went ham vnto syon.  
And quen þai to þeir breþer þare,  
Had tald hu þai handeld war, 19206  
þai liftd þair hend all wit a steuen,  
And thancked drightin dere of heuen.  
And quen þai all had said þair bede,  
þan bigan to stir þat stede, 19210  
And in þat erth-din þar scook,  
þe haligast eft-sith þai tok.  
Vte o þair hali hertes hord  
Spedli þai speld godds word. 19214

þe þing<sup>t</sup> þat we baþ herde & sawe  
we salte noȝt lette hit to shaw.  
if we ne did we ware to wite  
for soþfastnes is noȝt to nite.  
¶ þe iewes þat ware ay sa curst  
walde eft haue tane ham if þai durst  
for folk walde þai noȝt hete apon.  
& þai ham went vn-to syon.  
& quen þai to þaire breþer þare  
had talde how þai handeled ware  
þai lift þaire hende alle *with* a steiuen  
& þanked ihesu criste in heyuen.  
& quen þai had made þaire bede  
þai stired ham forþ out of þat stede  
wiþ þat þe erþ be-gan & shoke  
þe haligaste eft-siþ þai toke.  
out of þaire hali hertis horde.  
spedeli þai spelled goddis worde.

[*The Falsehood of Ananias and Sapphira.*]

O þat folk a man þar was <sup>[leaf 108, back,  
col. 1]</sup>  
His nam was hatten Ananias,  
"I wil," he said, "mi godes giue  
Wit þir rightwis men to liue, 19218  
Wit þam i mai ha mete and drinc,  
Mi liuere haf wit-vten suinc."  
Til him said petre, "þi wijf and þou  
Here-to sal yee make a vou." 19222  
þe vou was mad, his land he sald,  
þe penis hali tan and tald,  
þe quilk he broght, wit-vten frest,  
Be-for þe apostels fete he kest ; 19226  
þe haluendel þar-of he stal,  
And said þat þar þe pris was all.  
His wijf it wist and heild hir still ;  
Was neuer þe fruit o suilk bot ill,

¶ dwellande be-side a man þer was  
his name was calde ananias.  
I wille he saide mi godis giue  
wiþ þer riȝt-wis men to liue.  
wiþ ham I. mai of mete & drink<sup>t</sup>.  
mi liuere haue wiþ-uten squink<sup>t</sup>.  
til his wife he saide I. & þou.  
here-to salte we make a vow.  
¶ þe vow was made his lande he salde  
þe penis hali tane & talde  
þe quilk he broȝt wiþ-uten frest  
be-for þe apostles fete hit keste.  
þe haluendale til him-self he stale.  
& saide þer was þe pris hale.  
his wife hit wiste & helde þer-tille.  
was neuer þe frute of squike bot ille



ANANIAS VOWED TO SELL HIS PROPERTY AND GIVE THE VALUE TO THE APOS- 1101  
TLES, IN ORDER TO LIVE WITH THEM; HE DID SO, BUT KEPT BACK HALF THE PRICE.

þe thing þat we bath herd and sau.  
Hu mai we þan bot we it knau?  
If we ne did we war to wite 19199  
For sothfastnes es noght to nite.”  
þa iuus þat war ai sua curst  
wald eft haue tan þaim if þai durst,  
For folk durst þai noght hete apon;  
And þai went hame vn to syon. 19204  
Quen þai come to þair breþer þar,  
þai tald hu þai handlid war,  
þai lifted þair hend all wid a steuen,  
And thanked iesu þar-of heuen. 19208  
Quen þai had all said þair bede,  
þan bigan to stir þat stede,  
And in þat erde-din þat schoke,  
þe hali gast eft-sith þai toke.  
vte of þair hali hertis horde 19213  
Spedeli þai spelled godes worde.

þe þing þat we han herde & seen  
whi may hit not knowen ben  
Seruauntis elles be we sory  
Sopfastenes is not to deny  
þo iewes þat euer were so curst  
woldeefte haueprisoned hem if þei durst  
For pepul durst þei not do hit þon  
And þei went home vnto syon  
whenne þei coom to her breþere þere  
þei tolde how þei hondeled were  
þei helde vp hondes wiþ o steuen  
And þonked ihesu heze in heuen  
whenne þei had alle seide her bede  
Anoon bigan to stire þat stede  
And in þat erþe dene þat shoke  
þe holi goost eft sone þei toke  
Out of her holy hertes hord  
Spedily spelled þei goddes word

[*The Falsehood of Ananias and Sapphira.*]

[O]f þat folk a man þar was,  
His name was cald ananias,  
“I wil,” he said, “mi godes giue  
wid þir rightwisemen to liue, 19218  
wid þaim i mai of mete a[n]d drinck,  
Mi liuere haue widvten suinck.”  
Till his wijf he said, “i and þu  
Here-to sal we make a uuou.” 19222  
þe wou was made, his land he sald,  
þe penis hali tane and tald,  
þe quilk he broght widuten freist,  
And for þe apostlis fete dune he kest;  
þe haluendele þar-of he stale, 19227  
And said þat þar þe pris was hale.  
His wif it wist and held þar-till;  
was neuer þe fruit of suilk bot ill,

¶ Of þat folke a mon þer was  
Called bi name ananyas  
I wole he seide my godis ȝyue  
wiþ þese riȝtwis men to lyue  
wiþ hem I may of mete & drynk  
My liuere haue wiþouten swynk  
To his wif seide he I. & þou  
Herto shul me make avow  
þe vow he made his lond he solde  
þe penyes fully taken & tolde  
He hem brouȝt at þe laste  
Bifore þe apostlis feet doun cast  
But haluendele of þat stal he  
And seide þer was þe hool mone  
His wif assented wel þer tille  
was neuer þe fruyt of suche but ille

<p>For ilk suik it-self bisuikes, 19231 And lethes mast þat þar-in likes. Petre it sagh wit hali sight, For-fild he was wit grace o dright [ . . . . . . . . . . <i>no gap in the MS.</i>] “Sai me,” he said, “ananas, 19237 Qui has þou tempted sathanas, To mak sli lesing o þi sale, þou yald bot þe half vp for þe hale? Al þat þar-wit þou wend to wine 19241 Sal turn þe both to sak and sinne. Siker es þou a<sup>1</sup> o sinne and sake, þar-of þou has in hand þe wrake.” And sant petre said namar, 19245 He fell dun alsuith ded right þar; þe yongmen hent þe cariom<sup>1</sup> þare, And þeþen for to delue it bare. Son afterward bot vures thrin, 19249 His wijf com hir vn-wijtand in, “Womman,” said petre, “sald yee sua Yur land?” þe womman said, “sir, yaa.” “þoulighe,” he said, “andaghtatwaand Wit fals þe haligast to faand. 19254 Lo! quare be-for þe dore þai stand, þat right nu delfd þi ded husband. Sua sal þai do þe nu onan.” 19257 Wit þis word fell sco ded als stan. Ne wonder nan þat i ha spoken þat wranges þan sa suith war wroken, For cristen kirc, þan it bigan, 19261 Yeit was it noght stablid þan; And custum it es mang all treu, [col. 2] Quen lagh es mad bituix þam neu At þe bigining for to be redd, þat dred mai do þe lagh ta sted, 19266</p>	<p>for ilk squike hit-self be-squikis. &amp; nameli til ham atte þer-in likis. Petre hit sagh wiþ hali sizt. þorou þe grace of goddis miȝt. þat litel halynes in him was kid. &amp; be-cause of ese he hit did. ¶ Sai me saide he ananias. qui hastow tempted sathanas to make suche lesing<sup>1</sup> of þi sale. &amp; ȝalde þe half vp for hale. al atte þou wende þer-wiþ to wyn. salle turne þe to sorou &amp; syn. ful þou art of syn &amp; sake. þer-fore on þe wil fal þe wrake. &amp; wiþ þis worde wiþ-ouȝt mare he fel doun stepande dede riȝt þare. þe ȝonge men to þe bodi con fare. &amp; þeþen for to delue hit bare. ¶ Sone efterward bot houres þrin. his wife come hir vnwitande in. womman saide peter salde ȝe squa. ȝour lande. þe womman saide ȝa. þou lyes he saide &amp; aȝh to wande wiþ fals-hede þe haligast to fande lo quare be-for þe dore þai stande atte riȝt now dalfe þi dede housband squa sal þai now do þe anane wiþ þis worde felle ho dede as stan. ¶ now wonder naman þat I. hauespokin þat fals-hede þansqua squiþe was wrokin. for cristen kirk þen be-gan. ȝet was hit noȝt stabeled þan. &amp; custome is a-mang<sup>1</sup> alle trew. quen lagh is made bi-twix ham new. atte be-gynnyng<sup>1</sup> to be dred. þat aȝh may make lagh tak<sup>1</sup> sted</p>
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HIS WIFE CAME IN AND REPEATED THE FALSEHOOD, WHEREON SHE ALSO FELL 1103  
DOWN DEAD. I RELATE THIS TO SHEW THAT THE LAW MUST BE FEARED.

For all suilk it-self bisuikes, [col. 2]  
And lethes mast þat þar-in likes.  
Petre it sau wid hali sight, 19233  
For-fild he was of grace of dright,  
[ . . . . .  
. . . . . *no gap in the MS.*]  
“Sai me,” he said, “anias, 19237  
Qui has þe tempted sathanas,  
To make sli lesing of þi sale,  
And 3ald þe half vp for to hale ?  
All þat þu wend þar-wid to win 19241  
Sale turn þe bote to sake and sin.  
Sikir es þu nu of sin and sake,  
þar-of þu has in hand þe wrake.”  
Had saint petre þaim said na mare,  
Quen he fell dune dede right þare ;  
þe 3ong men hint þat cariu[n]e þare,  
And þeþen for to delue it bare. 19248  
[S]one efterward bot ures threin,  
His wijf come þis vnwitand in,  
“womman,” said petre, “sald 3e sua  
zur land?” scho said, “sir, 3a.” 19252  
“þu leies,” he said, “and au to wand  
wid fals-hede þe hali gast to fand.  
Lo ! quar bifor þe dor þai stand,  
þat right nu delue di dede husband.  
Sua sal þai þe do nu on-ane,” 19257  
wid þis word fell scho dede as stane.  
[N]u wonder na man þat i haue spokin  
þat wranges þan sua suith was wrokin,  
For cristen kirc, þou it bigan, 19261  
3eit was it noght als stabil þan,  
And custom es emang alle treu,  
Quen lau es made bituix men nu  
At þe biginning forto be redd, 19265  
þat drede mai do þe lau take stedd,

GÖTTINGEN

For alle suche hem self biswike  
And loþen moost þat shulde hem like  
Petur hit say in holy siȝt [leaf 117, back]  
For fulde he was of grace & myȝt  
[ . . . . .  
. . . . . *no gap in Trinity & Laud MSS.*]  
Say me he seide Ananyas  
whi hastou tempted sathanas  
Of þi sale to make lesyng  
And 3olden vp but half þi þing  
Al þat þou wende þerwiȝ to wynne  
Shal turne þe but to sake & synne  
Sikur artou now of synne & sake  
þerof þou hast in hond þe wrake  
Had seint petur seide no more  
þe mon fel doun deed riȝt þore  
3onge men hent þe careyn þere  
And faste for to bury hit bere  
¶ þre houris aftir more ny myn  
His wif vnwitynge þis coom In  
wommon seide petur solde 3e þus  
3oure lond : sir she seide 3us  
þou liȝest he seide & shuldes wonde  
wiȝ falshede þe holy goost to fonde  
Lo where at þe dore þei stonde  
þat riȝt now dalf þi deede husbonde  
So shul þei þe do now anone  
wiȝ þat she fel doun deed as stone  
¶ wondir no mon of þis here spoken  
þei wronges þo so soone were wroken  
For cristen chirche þo hit bigan  
ȝit was hit not al stabul þan  
For custom is among alle trewe  
whenne lawe is made bitwenen men newe  
At þe bigynnyng to be redde  
þat drede may do lawe be dredde

TRINITY



To do þe folk for dred and au 19267  
þat wild noght elles hald þe lau;  
þe gode and lele for luue and mede,  
þe wick þai hald þe lagh for drede.  
¶ Fra þan durst naman wit þam meng,  
Bot þat wald wit þam lele leng;  
Mani seke vnto þam soght, 19273  
And mani signes on þam þai wroght;  
Bath in wais and in strete  
þe seke war born þam for to mete,  
þat petre scaudu on þaim suld rine  
þar-of had mani seke medicine, 19278  
O mani wise seke gaf hele  
þat truud in crist and war lele.  
¶ Prince was petre o þaa tuelue,  
And gretter signe þan crist selue 19282  
He wroght, als [it] es said sumquar,  
Priuilege o signe for-þi he bar;  
For crist self hight him þat ilk, 19285  
Quen he for him wroght signes suilk.

to do þe folk for drede & agħ  
þat wille noȝt ellis halde þe lagħ.  
þe gode & lele for heyuen to mede  
þe wikked to halde þe lagħ for drede  
fra þen durst na man wiþ ham menge  
bot atte walde lelli wiþ ham leng  
¶ Mani seke yn-to þam soȝt  
& mani signe on ham þai wroȝt  
baþ in waies & in strete <sup>[<sup>1</sup> from *Heralds'*  
Coll. MS. fo. 112, bk]</sup>  
þe seke ware borne ham to mete  
[<sup>1</sup> Mony þat petur wolde ryne  
Of him token her medicyne.  
. . . . . no gap  
in *Heralds' Coll. and Fairfax MSS.*]  
Prince was peter of þa xij.  
& gretter signe þan criste him-selue  
he wroȝt þorou goddis lare  
priuelage of signe for-þi he bare.  
for criste him-self hiȝt him þat ilk.  
quen þorou him wroȝt signes squilk

[*The Apostles are imprisoned, and set free by an Angel.*]

Fra þan þair flock wex ma and mar,  
For fast þe folk fell to þair lare,  
Bot yeit þe Iuen folk felun  
Did þe apostels in prisun, 19290  
Thoru consail of a naciun  
Wald trau na resurrecciun  
Suld be o man on domes-dai,  
Bot gain þe apostels said ai nai. 19294  
þis folk was haten saduceus,  
þai heild ai wit þe phariseus.  
Bot son þer-efter on þe night,  
Sent þam was an angel bright, 19298  
þat broght þam thoru þo stedes strang,  
And badd þam to þe temple gang

fra þan þaire folk wex mare & mare.  
& faste þe folk felle to þaire lare  
bot ȝet þe iewes ful of feloun  
þai did þe apostles in prisoun.  
þorou consail of an nacioun.  
walde traw na resurreccioun.  
sulde be of man atte domis-day <sup>[leaf 79r]</sup>  
a-gaine þe apostles saide þai nay.  
þis folk ware calde saduceus.  
þai helde ay wiþ phariseus  
**B**ot sone þerofter on þe niȝt.  
sende ham was an angel briȝt.  
þat broȝt ham of þat prisoun strange  
& bad ham to þe temple gange





